



MALTHUS D. FREEMAN.

O. E. TAYLOR.

DUKE UNIVERSITY LIBRARY  
DURHAM, N. C.



Rec'd July 14, 1930  
Library Budget  
Fund







Digitized by the Internet Archive  
in 2014

THE NORTH CAROLINA

# BAPTIST INTERPRETER.

A MONTHLY

PUBLICATION,

DEVOTED TO

SACRED CRITICISM,

MORAL AND RELIGIOUS ESSAYS,

MISCELLANEOUS SELECTIONS,

AND

GENERAL INTELLIGENCE.

BY T. MEREDITH.

---

VOLUME I.

---

EDENTON N. C. 1833.



7/14/30  
Budget of  
Mrs. E. J. C. C. C.  
Harber  
\$1.00

X  
Paw  
864  
V.1

RBR  
E

#11527

V.1, 512

V.2, 1-8

NORTH CAROLINA

# BAPTIST INTERPRETER.

EDMONTON, (N. C.) MAY, 1833.

VOL. I.]

\$1 PER ANNUM—BY T. M. HUBBELL.

[No. 5.]

## EDITORIAL.

### EXAMINATION OF MATTHEW XVI. 18

*"And I say also unto thee, That thou art Peter; and upon this rock I will build my Church; and the gates of hell shall not prevail against it."*

The only question connected with this passage which involves any sort of difficulty, is the following:—"To what did Christ allude when he used the phrase "this rock," upon which he promised to build his church, as upon a sure and indistructible foundation?"

To this inquiry, Papists have given one answer, and Protestants have given another; each adapted to the religious system of the party by which it has been presented;—the former maintaining that Christ referred to *Peter*, and the latter that he meant *himself*.

Upon a careful review of the passage and its connexion, we have been led to the conclusion that neither of these statements is quite correct; and that for the following reasons:

*First.* The allusion certainly could not be to Peter,—

1. Because the word rendered "rock" is not *Petros*, but *petra*, a term possessing a signification materially different from that of the former,—and of course clearly intimating that the object denoted in the latter case, was different from that denoted in the former case.

2. Because the adjunct "this," in the phrase "this rock," is wholly unsuited to denote an object or a person addressed. Had the Saviour been addressing some other person, and pointed to Peter, and said—"upon this rock will I build my church," &c.—his language would have been natural and correct. But when it is recollected that he was speaking directly to Peter, we are constrained to believe, either that he employed very uncommon and very inappropriate phraseology, or that he alluded to some other object.

3. Because there is no intimation, in what precedes, or in what follows the text, that

Peter was the object intended. It is almost, if not wholly incredible, that an annunciation of the fact that Peter was to constitute the foundation of the future church, would not have excited the astonishment, and have elicited the remarks, both of himself and of his brethren.

4. Because the supposition that Peter was intended is utterly at variance with the analogy of faith;—there being, so far as we know, no other passage that affords the slightest intimation of the kind.

5. And because it is contrary to fact; there being conclusive evidence that *Peter* is not the foundation of the Christian Church.

*Second.* It is believed that in this case, Christ did not allude to himself,—

1. Because there is no mention of himself in the preceding verses, from which a transition could have been made, without a very forced and unnatural construction.

2. Because there is nearly as much impropriety in using the phrase, "this rock," in reference to himself, as there is in using the same expression, in relation to Peter;—unless we suppose he designed to speak ambiguously, as he did on another occasion when speaking of the temple.

3. And because there is nothing in what follows, that particularly favours the idea that Christ, in this instance, had primary reference to himself.

It is not to be inferred from this, however, that Christ is not, in an important sense, the foundation of his Church. All we maintain is, that that is not the doctrine taught in this passage.

But if Christ did not allude to himself, nor to Peter, the question then arises;—"To what did he allude?" To answer this inquiry, let the connexion of the passage, and the scope of the narrative be duly attended to.

Christ introduced the conversation by desiring to be informed by his disciples, what character or personage he was generally taken to be. They told him that some said he was John the Baptist; others—that he was Elias; and others—that he was Jeremiah, or

one of the prophets. He then put the question a little closer, and desired to be told who they supposed him to be. To this inquiry Peter replied in this striking language;—*"Thou art the Christ, the son of the living God."* To this Jesus rejoined,—*"Blessed art thou Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my father who is in heaven."* The question necessarily to be asked, in relation to this saying is,—*"Flesh and blood hath not revealed"* what? The answer is obviously—the *fact*, or rather the *truth*, just announced by Peter; namely,—That Jesus *"is the Christ, the son of the living God."* Going on with his address, Christ immediately added—*"And upon this rock will I build my church,"* &c. The question to be asked again is,—Upon what rock?—The answer from the preceding verse is—Upon *this* rock, which has not been revealed by flesh and blood;—this *fundamental truth* of the whole system of Christianity, namely, that Jesus *"is the Christ the son of the living God."*

That this construction is agreeable to fact, and to the analogy of faith, is doubted, we suspect, by none. That it is much more conformable to the scope of the narrative, and to the connexion, and to the grammatical construction of the passage itself, than either of the other hypotheses, is certainly undeniable. It follows then, as a matter of course, (unless there be some objection of which we have not conceived), that the interpretation which we have given the passage, is the true and lawful one.

---

### BIBLICAL.

---

#### THE BOOK OF NUMBERS.

In conformity with the Hebrew custom, this fourth book of Moses is usually termed *va-yedabar*, "and he spake," from the initial word: it is also called *nombar*, "in the Desert" which word occurs in the first verse, because it relates to the transactions of the Israelites in the wilderness. By the Alexandrian translators it was termed *ARITHMOI*, which appellation was adopted by the Greek fathers; and by the Latin translators it was termed *Numeri*, Numbers, whence our English title is derived; because it contains an account of the numbering of the children of Israel. It appears to have been written by Moses in the plains of Moab. Besides the nume-

ration and marshalling of the Israelites for their journey, several laws, in addition to those delivered in Exodus and Leviticus, and likewise several remarkable events are recorded in this book.

The scope of the book of Numbers is to show how faithfully Jehovah fulfilled his promises to the patriarchs, Abraham, Isaac, and Jacob, in the rapid increase of their posterity, and also in his providential care of them during their journeyings through the wilderness, and finally conducting them to the land of Canaan; together with his impartial severity against their murmurings and corruptions, for which many of them perished in the wilderness after their deliverance from Egypt, "so that they could not enter into rest because of their unbelief." All these things are our examples, and are "written for our admonition," since the Christian's rest depends upon the same promises as that of the Israelites.

The method pursued in this book is precisely that which would be adopted by the writer of an itinerary; the respective stations are noted; and the principal occurrences that took place at each station are related, omitting such as are of comparatively less importance. This circumstance is an additional internal proof that Moses was the author of the book of Numbers, which is cited as his work in many parts of scripture.

This book contains only one prediction concerning the Messiah, which Rosenmüller and some other eminent biblical critics have contended, cannot apply to Jesus Christ.—This passage, it is true, in its primary and literal meaning, intimates that from the people of Israel should arise a mighty prince, who would obtain an entire conquest and bear rule over the kingdom of Moab and Edom; and it was fulfilled in David, for it is expressly recorded of him, that he finally subdued those nations. But in its full import, it has invariably been considered as referring to that illustrious personage, of whom David was a type and a progenitor: and is in fact, a splendid prediction of the final and universal sway of the Messiah, when the middle wall of partition shall be broken down, and both Jews and Gentiles shall become one fold under one shepherd.—This explanation is perfectly consonant to many other prophecies concerning the Saviour which, in similar language describe him as



acquiring dominion over heathen countries, and destroying the enemies of his church: and it is observable, that in several of these ancient predictions, some particular opposers, as the Moabites and Edomites, are put for the "adversaries of the Lord," in general.

In this passage, an eminent critic observes, that Balaam, in prophetic vision, describes the remote coming of Shiloh, under the imagery of a star and a sceptre, or an illustrious prince. Though it was foretold that "the sceptre should depart from Judah" at his coming, this prophecy confirms to him a proper sceptre of his own; and our Lord claimed it when he avowed himself a "King" to Pilate, but declared that his "kingdom was not of this world." This branch of the prophecy was fulfilled about 1600 years after; when at the birth of Christ, "the Magi from the East" (who are supposed by Theophylact to have been the posterity of Balaam) came to Jerusalem saying, "Where is the [true] born king of the Jews? for we have seen his star at its rising and are come to worship him."

The book of Numbers contains a history of the Israelites, from the beginning of the second month of the second year after their departure from Egypt, to the beginning of the eleventh month of the fortieth year of their journeyings,—that is, a period of thirty-eight years and nine or ten months. Most of the transactions here recorded took place in the second and thirty-eight years; the dates of the facts related in the middle of the book cannot be precisely ascertained.—Horne's Int.

### MINISTERIAL.

#### HEAVENLY CONVERSATION.

Of all the creatures under heaven, man is the only one that has religion, and the only one that has speech. A plain intimation that the latter was meant to be subservient to the former, and that the creature endowed with both was designed to be the priest of the creation who should offer up in the name of all, that tribute of praise and homage which is so due to the great Creator. Distinguished by reason, by religion, and by speech, it was intended that he should employ these talents in the contemplation and praise of the divine perfections; in celebrating the wonders of creation, the equity of God's government, the goodness of his laws, the manifestations of his love, especially in the redemption of mankind by his son, and the honour and happi-

ness of being devoted to his service. But if this should be the occupation of men, how much more of ministers, who are peculiarly consecrated to the service of God and of religion; and who, as the salt of the earth, ought to season every company of which they make a part.

Yes, my brethren, every minister ought to lay out all his faculties in doing good to his people; and for this purpose, he ought particularly to take heed to his conversation. If for every idle word which ordinary christians speak, they have an account to give at the day of judgment, how wise, how holy, how heavenly should be the conversation of a minister of the gospel, of a servant of Jesus, of him whom God hath sent with his word in his mouth, in order to plant (and, as it were, by a kind of creation and fellow-working to himself, to add to the inhabitants of) the heavens?—Shall those hallowed lips, which one while deliver the most important truths, in the name of God, and in the room of Christ, at other times defile themselves with vain words and trifling discourses? Shall the same fountain cast forth sweet and bitter waters? Accustomed to the songs of angels what relish can they find for those levities, to say the best of them, which often find place in the mouths of the children of men? What an incongruity would this be in an ambassador sent from God?

Our conversation, my brethren, should always be marked with a peculiar character of gravity, modesty, and piety. By this we should show that we are the men of God upon earth, and a different class from the generality of mankind. The mouth of a minister of the gospel, to use the language of holy writ, should be a sharp sword, and his words polished shafts, used on all occasions in the service of his master, and never allowed to contract any rust by being seldom employed. What then shall we say of those ministers who have seldom any thing serious, edifying, or heavenly, in their ordinary conversation? Ah! what irrecoverable opportunities do they let go; what precious moments do they lose in trifling! How do they know but one well timed word might be blessed as the means of saving a soul? A word in season, how good is it!—How do they know but their private labours might be more useful than their public discourses? Their public discourses may never be heard by those who most need them; but who, from ignorance, indolence, or profaneness, may not come to hear them. And if they should, they may not apply them to themselves; or, at least, may not be out of the need of having them enforced by considerations peculiar to themselves, and very improper perhaps, to be urged in public. Speaking to them privately, separately, and suitably to their various circumstances, and conditions in

life, may produce happier effects than either they or he could look for.

In our public ministrations, my brethren, men may come to hear us on their guard.—But in familiar discourse, this guard is thrown off: the harness is, as it were, drawn aside, and the access to the heart is open. Sermons are addressed to multitudes and cannot always be made to suit the particular case of every hearer. Besides, they want that life and energy, that address and insinuation, which always attend a private conference. Hence, we find our Saviour himself making converts much oftener by his private conversation than by his public teaching, though he spake as never man did. And such of his ministers as imitate his example, will be found to do more good in this way, perhaps in a few minutes, than by the labours of whole days in the pulpit. “Thou hast done more harm,” said once a Lord Chancellor of England to a faithful minister “thou hast done more harm by thy private exhortations in prison, than thou didst by thy preaching before thou was put in.”

Thus my brethren, should we embrace every opportunity, in private as well as in public, of giving conversation a religious and heavenly turn; and of leading men insensibly, and ere they are aware to holiness & virtue. And whether the world call this in season, or, out of season, we thereby approve ourselves to God and conscience. Nay, even those fools who may in words condemn us on this account must in their heart esteem us, and confess that we act with propriety. For this tribute vice must forever pay to virtue.

All our conversation, my brethren, ought to aim at the glory of God and the good of souls. For this purpose, it is not necessary to make any display of knowledge or learning. No; to make men know practically and spiritually those things which in theory, perhaps they know already; to make those notions that float in the head sink into the heart, and influence the conduct; to kindle in the soul the love of holiness and virtue; to stir up the affections to the love of God and man; to call home the thoughts to the consideration of our present and future state, and other eternal and important truths, so as to discover a new sweetness and use in things with which we are already acquainted,—these, and the like, are the great objects which, in our conversation, we ought always to have in view. And did Christians in general, and we in particular attend to our character and hope, our thoughts would surely be much occupied in the contemplation of our blessed immortality and home in heaven and in comforting and encouraging one another to submit cheerfully to the inconvenience of the way to overlook the intervening moment and to fix our eyes immoveably on those glories at which, in a

short time, we expect to arrive.

Such subjects of conversation are flowers which afford sweets that can never be exhausted. But, in extracting them, we must avoid every thing that may appear stiff, formal, or severe in our manner. Our speech and carriage should be meek and modest, as well as grave; and our behaviour always engaging and affable.—“His piety,” says the biographer of a late pastor, “though awfully strict, was inexpressibly amiable. It diffused such a sweetness through his temper, and such benevolence over his countenance, as none who knew him can ever forget.—He looked upon all that the world calls important, its pleasures, its riches, its various competitions, with a playful and good-natured kind of contempt, and could make persons ashamed of their follies by a raillery that never gave pain to any human being. Of vice he always spoke with severity and detestation, but looked on the vicious with the tenderness of a pitying angel. Wherever he went, he carried cheerfulness and improvement along with him.”

Cheerfulness, my brethren, becomes us too; for when our eyes, like Stephen's is steadfastly fixed on the glory of heaven, our face, like his, may well shine as that of an angel.—“Serve God, and be cheerful,” and you act most agreeably to the genius of our holy religion. Cheerfulness disposes the mind to the noblest acts of religion, to the love, adoration, and praise of God to complacency in his government and trust in his promises. On the other hand, these, and all the other acts of devotion, reciprocally dispose the soul to cheerfulness, and joyful serenity. To contemplate the perfections of God, and the glorious display of them in his works, of creation, providence and redemption; to love him, & serve him; these are surely the most delightful exercises of the soul; and, the more that any one abounds in them, the more he anticipates the joys of heaven.

Of all the men in the world, then, cheerfulness both in countenance and conversation, best becomes us, if we live up to our profession and character. Mirth, however, belongs almost altogether to others. It is not the part of a minister of the gospel, at any time to excel in farce and comedy. Leave it to jesters and buffoons to spread the laugh, and set the table in a roar.” That joy, which is the fruit of the spirit, and which not only becomes, but is enjoined on us, is of a different cast, and of a higher kind. It is calm, cheerful, and serene as the upper regions of heaven; and is as different from mirth, as wisdom is from folly.—Foolish talking and jesting, to us, above all men, are not convenient: to us who should know best and always remember that for every idle word which men speak they shall give an account at the day of judgement, and

receive a recompence suitable to its tendency ; to us, whose office must frequently present to our thoughts the afflictions of this mortal state, the holiness of God's law, our own grievous imperfections, the deplorable sins of many others, and the final sentence which awaits us all."

With an office so serious, and a character so sacred as ours my brethren, levity and mirth but ill accord. To endeavour to make religion agreeable is proper, but to make ourselves agreeable by helping our company to forget religion is exceedingly faulty. The bulk of mankind, indeed, expect, whatever they do themselves, that we should act consistently with our character and retain always in our conversation and countenance such sacred gravity and such cheerful and modest meekness as may procure respect to religion, even from those who do not love it. And if we cannot thus maintain the dignity of our character and the credit of religion wherever we are, then our solemn and sudden silence, our abrupt departure, or reluctant reproof as prudence may direct, should mark our indignant sense of what is going on. To listen to any thing immoral, without shewing that we are displeased in us is to be profane. To give the sanction of our presence to vice, without any symptom of disapprobation, were to betray our trust to God. For in this sense, he who is not with him is against him. In mixing with our people, therefore, we should be their models, and not their companions or imitators. We are at the head of our flocks, and ought to be their guides. But if any of them be of such a cast as not to permit this, we ought not to mix with them at all ; but to separate ourselves from so untoward a generation. In so unhappy a case as this, "our view of the world," as one of the fathers observed, "ought to be as rare as were the appearances of angels to the saints of old." Any intimacy in which we may have with the irreverent, profane, lewd and what common civility requires, or the prospect of reforming them allows is at the expense of our character ; and bury add of our piety too. — Besides our conduct will offend the weak and excite the contempt or indignation of the wise and good, so that we cannot be useful to either.

In all the intercourse which we may have with our people, we should be careful to interfere as little as possible with their worldly affairs. "For a priest to become a judge," says Plato, "would be to defile himself and derogate from his character." To lay hold of every opportunity of disposing all men to a mutual good opinion and good will, is indeed our duty. But any thing farther will in all likelihood draw upon us the hatred of one party, and the common imputation of being med-

dling. The office of umpire in settling differences, was declined by our Lord himself ; and his example ought in every thing, to be a law to us. Who as he said of himself, hath made us lawgivers or judges ? Our own province is enough for us. If ever we are led beyond it, it should be only to plead and support the cause of the poor, the fatherless, and the widow. To turn the attention of our people as much as we can, to the one thing needful, is our great concern. For this purpose we should study their different characters, and be well acquainted with passages of scripture suited to the various ages, relations, and circumstances of life ; so as to have a word in season for persons of every denomination ; and something suitable to say to every one of our people with whom we have an opportunity of meeting or holding any conversation. In the happy skill of making a dexterous use of every such opportunity, consists much of that aptness to teach, which the apostle sets down as one of the qualifications of every good and faithful pastor.

We are seldom aware how much good or evil there may be in our ordinary conversation. It is generally a savour of life or death to our people. When we preach, we only do what all clergymen, whether good or bad, are bound to do ; and therefore we may be considered by many as only going through a piece of form. But if our conversation, like our preaching, be good for the use of edifying, and minister grace to the hearers, it will yield its fruit unto holiness & awaken souls to a sense of piety and religion. For it is by our life and ordinary discourse, and not by our sermons, that men will judge of us. And as we are consecrated to God and religion, as much, at least, as the churches and altars at which we serve, idle and ordinary discourse would profane us, as much as churches and altars would be profaned if applied to ordinary uses ; and then what could we expect but that the spirit of God should be grieved, and leave our temple desolate. Let us therefore, look well to ourselves, and see that our conversation, as well as our sermons, may always tend to edify. — [Selected.]

---

## LITERARY.

---

### LITERATURE OF THE BAPTISTS IN THE U. STATES.

The following synopsis has been drawn up by the Editor of the Baptist Repository, from materials chiefly supplied by the Baptist Annual Register, by Bro. Allen. It contains, in a small compass, a considerable amount of information, on a subject which, to Baptists must be particularly interesting. — We give it for the benefit of those who may

not have access to the pages of the Register.

*Brown University, R. I.*

This is the oldest, and best endowed institution in our denomination—was incorporated in 1764—present number of students, 114. Its present officers are, Rev. Francis Wayland, D. D. President; Professors, Rev. Alexis Caswell, Rev. R. Elton, Rev. Solomon Peck, Wm. Goddard, Esq.—besides the law and medical lecturers.

*Columbian College, D. C.*

This College was incorporated by an act of Congress in 1821. The institution is delightfully situated, about half a mile from the Capitol, and commands a beautiful prospect. This institution has had many difficulties to encounter, but there is a prospect of their speedy termination. The Faculty are, Rev. Stephen Chapin, D. D. President; Professors, Wm. Ruggles, Dr. Thomas Sewall, M. D. Wm. Boulware, A. M. and T. P. Jones, M. D.

*Waterville College, Me.*

This College, though in its infancy, will, by no means, suffer, in a comparison with other institutions in New England, either in the literary or religious advantages which are offered to the students. It is pleasantly located on the banks of the Kennebeck, in the heart of the State, and is receiving a fair proportion of patronage. The faculty consists of Rev. Jeremiah Chaplin, D. D. President; Geo. W. Kelsey, A. M. Professor of Mathematics; Rev. Thomas J. Conant, A. M. Prof. of Languages; Rev. C. Newton, A. M. Prof. of English, Latin, and Literature, together with a board of medical lecturers.

*Georgetown College, Ky.*

This is an institution just commencing its career of instruction. Rev. J. S. Bacon, A. M. Pres. has just resigned his trust; the remaining officers are, Rev. G. W. Eaton, A. M. and Samuel Hatch, M. D.

Rev. Alva Woods, D. D. is President of the University of Alabama, and Rev. John Wayland, A. M. is a Prof. in Hamilton College, N. Y. Rev. Wm. Hooper is a Professor in North Carolina University.

*Hamilton Literary and Theological Seminary, Madison County, N. Y.*

This institution is the largest of the kind, and was commenced by a few brethren in 1817, and is under the care of a Board of Trustees, appointed by the New York Baptist Education Society. Its operations have been gradually enlarging from its commencement until the present time, when it numbers 130 students, all designed for the ministry.

There are now five professors, and a sixth has been chosen, and preparations have been made for the erection of another large building for the accommodation of students, &c. The faculty of instruction at present consists of Rev. Nathaniel Kendrick, D. D. Rev. B. Sears, A. M. Rev. S. S. Whitman, A. M. Rev. P. Hascall, A. M. and A. C. Kendrick, A. B.

*Newton Theological Institution, Mass.*

It is located on a commanding eminence in Newton, a few miles west of Boston. It was originated by the Massachusetts Baptist Education Society, and is generally supported by Baptists in New England. Its course of study is purely theological, and is open only for those who design to enter the ministry of the gospel. It commenced operations in 1825, with three students, under the care of Prof. Chace. The number of students is about 50. The officers of instruction are as follows:

Rev. Ira Chace, D. D. Rev. H. J. Ripley, A. M. and Rev. J. D. Knowles, A. M.

*Furman Theological Institution, S. C.*

Located at the High Hills of Santee—has been in operation several years, and has sent forth several brethren into the field of labor. This is an institution for the benefit of those only who are licensed to preach the gospel. The number of students is 20, and the officers of instruction are, Rev. Jesse Hartwell, A. M. and Rev. Saml. Furman, A. M.

*Virginia Baptist Seminary.*

This is designed for Theological students only, and was put in operation during the past year by the Virginia Baptist Education Society. It is located four miles from Richmond—has 18 students, and is under the care of Rev. Robert Ryland, A. M.

ACADEMIC INSTITUTIONS.

Baptist Churches and individuals in different states have established large and flourishing Academies; the most important are as follows:

*New Hampton Academy in New Hampshire*—with 8 instructors, including the Young Ladies Department. Average number of students, 250.

*South Reading Academy, Mass.*—with 2 instructors. Average number of students, 75.

*Middleborough Academy Mass.*—with two instructors and 70 students.

*Mercer Institute Georgia*,—combining labor and study, went into operation last January, under the care of Rev. B. M. Sanders.

*Granville Institution, Ohio*—having three instructors, and a Female Academy with two. Number of male students, about 80.

*Alton Literary and Theological Institution, Ill.*—under the care of Rev. H. Loomis, with about 40 students.

Connected with all of the above mentioned Colleges, Seminaries, and Academies, are twenty-six ministers of the gospel as instructors, and not less than a thousand young men as students, and each of these institutions is identified with the interests of our denomination; and in addition to these a score of flourishing and respectable Acad-

inics could be named, taught and managed by ministers of our denomination.

And to close this statement it should be added, that already arrangements have been made by the Baptists in Massachusetts, Vermont, Connecticut, Pennsylvania, N. Carolina, and by an individual in New Jersey, to establish manual labor institutions without delay; and in a few months they will all be in operation. Brockport College, in the western part of New York, is erected, and the course of instruction will soon commence.

Such is the state of things among us now, and yet fifteen years since, and only one of all these were in existence. What may we not expect in fifteen years to come?

We copy the following article from the columns of the Cross and Baptist Banner. To those who feel an interest in the WAKE FOREST INSTITUTE, about to be established in this state, we think it will be more than acceptable. For young brethren about entering upon the responsible work of the Christian Ministry, it will supply some useful hints. And those who may yet be unconvinced of the expediency of Manual Labour Schools, may possibly find arguments here, to which they have heretofore been strangers. We submit it with the hope that it may receive attention and do good.

#### MANUAL LABOUR SCHOOLS.

The following is from the pen of Mr. Weld:—"God has revealed his will to man upon the subject of education, and has furnished every human being with a copy of the revelation. It is written in the language of nature and can be understood without commentary. This revelation consists in the universal consciousness of those influences which body and mind exert upon each other—influences innumerable, incessant, and all controlling; the body continually modifying the state of the mind, and the mind ever varying the condition of the body. These two make up the compound which we call man; not the body alone, but both conjoined in one by mutual laws. These mutual laws form the only rational basis for a system of education. A system based upon every thing else is wrong in its first principles; its combinations are incongruities, its tendencies are perversions, and its results, ruin.—True, the body has no value intrinsically, but its connexion with the mind gives it infinite worth.—Every man who has marked the reciprocal action of body and mind surely need not be told that mental and physical training should go together.

"Even the slightest change in the condition of the body often produces an effect upon the mind so sudden and universal, as to seem miraculous. The body is the mind's palace; but darken its windows, and it is a prison. It is the mind's instrument;—sharpened, it cuts keenly.—Blunted, it can only bruise and disfigure. It is the mind's reflector; if bright, it flashes day; if dull, it diffuses twilight.—It is the mind's servant; if robust, it moves with swift pace upon its errands; if a cripple, it hobbles on crutches. We attach infinite value to the mind, and justly; but in this world it is good for nothing

without the body. Can a man think without the brain? Can he feel without nerves? Can he move without muscles? If not, let him look well to the condition of his brain, nerves, and muscles.—The ancients were right in the supposition that an unsound body is incompatible with a sound mind."

"Most of our present systems, (says Dr. Bliss, of New York,) are directed to the intellectual faculties without any reference to the fact that the mind is incased in the body, through which is communicated every impression it receives.

"The waste of health, and strength, and life, which is daily going on among the youth of talent and high promise in every part of our land, is enough to make any intelligent observer weep."—*Rev. Dr. Miller.*

"Youth at most public seminaries are liable to become so effeminate, as to be rendered, without some subsequent change of habit, utterly unfit for any manly enterprise or employment. How frequently, too, do they fall victims to this ill-timed system of tenderness and seclusion!"—*President Lindsley.*

"The neglect of exercise has been the ruin of thousands of literary men, and has deprived our country of some of our richest ornaments."—*Professor Sevall.*

"My opinion is, that not a solitary individual of the above description [close students who go thro' a thorough course] can be found, whose health is not impaired in some degree."—*President Chaplin.*

"Every fact presented by the pathology of the disease of literary men confirms the opinion that the neglect of physical culture lies at the foundation."—*Dr. Reynolds.*

"Inactivity is the great bane of literary men."—*Graham on Indigestion.*

"It is the debauchery of inaction that has spread itself so extensively, and engendered so alarming an increase of dyspepsy, and other chronic maladies."—*Professor Salzman.*

"Labor or exercise is indispensably necessary to preserve the body any time in due plight."—*Cheyne.*

"Exercise in the open air is essential to the well-being of every person."—*Paris on diet.*

"Men of letters from neglecting to take exercise, are often the most unhealthy of human beings.—Even temperance is no effectual remedy against the mischiefs of a sedentary life, which can only be counteracted by a proper quantity of exercise and air."—*Directions for prolonging life.*

"That mental activity is promoted by bodily motion, is a matter of universal consciousness. Who has not felt the current of thought beaming motionless, and its fountain beginning to stagnate, after thinking closely for hours, and preserving the same posture of body? And who upon calling his muscles into active play, has not felt new fountains break out within him, and fresh thought pour over the soul its living waters?"—*Weld.*

"That the present system of education is perilous to morals, is proved by many testimonials.

"It is a fact that ought not to be disguised, that the morals of youth frequently become corrupted in our academies and colleges."—*Rev. Dr. Frost.*

"Idleness is the parent of every vice."—*Dr. Rush.*

It would greatly diminish the expense of education.

"The students generally pay their board by their labor; some pay all their expenses; and some do even more than this."—*Report of Maine Wesleyan Seminary.*

"The pecuniary benefit which the students receive, is the payment of their board by their labor.—Some do much more."—*Report of Oneida Institute.*

"The amount of labor performed by our students,



(two hours per day,) diminishes the expense of their education more than one third."—*President Cossitt, Cumberland College.*

"The pupils have, by manual labor, paid nearly one half their expenses of education."—*Report of the Pennsylvania Manual Labor Institution.*

*Preparatory in establishing these Institutions.*

"What is done in a hurry is ill done." He who is in such a haste to leap, that he can spare no time to look, will probably find when he comes down, that if head and feet change places, the novelty of the experiment, though it may gratify curiosity, is slight security against fractures, and meagre compensation for them. Much deliberation, careful inquiry, intelligent anticipation of probable difficulties, and a wise provision of means to meet them, should be the pioneers of every manual labor institution."—*Weld.*

### MISCELLANEOUS.

The piece that follows will be read with a painful interest. The modes of torture here mentioned, to us are new. It is perhaps strange, but surely more disgraceful than strange, that the ingenuity of man should have been as fruitful in the invention of modes of inflicting pain, as it has been, perhaps, on any other subject. And where, it is proper to ask, have these refinements in the propagation of human agony been exercised? In the field of battle,—where man, burning with rage, is armed against his fellow man? In the depository of State Criminals,—where hardened and aggravated guilt calls for the severest penalties of the laws? No: All is simplicity and the mere play of children here, compared with what is found elsewhere. It is in the Inquisition,—of all earthly scenes the most striking emblem of Hell,—where Bigotry, the most unrelenting of all the Infernal Spirits, in the outraged name of Religion, and with the pretended aim of compassion for the souls of men, devises its engines of torture, and riots in the undescribed and undescribable sufferings of humanity.

#### HORRORS OF THE INQUISITION.

The subjoined extracts from a work upon the Inquisition, by one of its innocent victims, are from an English periodical:

"The dim glimmering light at first scarcely sufficed to show me the occupation of the demon-like figures who were flitting to and fro through the silence of the room. At a signal from the inquisitor, he was led forward and placed between a red lurid fire which burned upon the ground, and a strange table-formed sort of instrument, on which a naked human being lay fettered and extended. In front of the first another sat upon the ground with his arms bound behind him, and his feet fastened to the earth, close to the seorching embers of

the fire.

"At once I knew that I was in the place of torture, and I braced my nerves to whatever might befall. It was no unnecessary task, for the sight was one of no ordinary nature. I knew not then that I was merely doomed to be a passive witness in the scene about to ensue, and I know not whether I would not in reality have preferred being an active sufferer in it."

#### *Number one—The torture by water.*

A few words may convey a faint idea, but no language can describe the fearful horror of the scene. The nostrils of the unfortunate and helpless wretch who lay extended upon the table, were stuffed with a thick impervious composition or paste. A narrow filter was inserted in his mouth, through which quantities of water were poured.—Thus, at every breath the sufferer drew, he was forced to swallow his mouthful of water till at last his swollen stomach and heaving breast showed the extent of the torture he endured. He struggled fearfully to escape from his bondage, but his struggles were of no avail except to increase the pangs he suffered. Nature, at length, seemed to be well nigh exhausted, and then these diabolical operations were suspended for a moment, and the sufferer was asked if he would confess his crime. He could not speak, but with what little strength he had remaining, he shook his head, glared upon his tormentors a look of deadly hatred and defiance. Instantly the torture was again put in force.—Flask after flask of water was poured down the sufferer's throat, to force him to confess a crime, of which perhaps he was innocent as the unborn babe. This was the mercy of the inquisition—this was the sight on which the judges of the tribunal seemed to glut their eyes. "More—more still—give him more! 'twill quench the burning fever of his brain."

"Measure after measure was then forced down the wretch's throat—mouthful after mouthful he was compelled to swallow, till, at last, it became apparent that his swollen frame could scarcely contain more. His throes and struggles were fearful to behold; the suppressed and feeble moans that issued from his heaving breast smote upon the ear. The cords by which he was bound were almost hidden amidst the mass of blue and livid flesh exhibited in his swelling limbs.—Drop after drop, however, the water was still forced upon him till, at last, I could bear the sight no longer and I would have darted forward and smote his tormentors to the ground, but I was withheld by strong and nervous hands. I struggled fiercely, but in vain, to free myself from their grasp. The tormented being, however, saw the object of my endeavors and as if actuated by a wish to aid them by his own, he made one last, one fearful effort. But his swollen frame could no longer bear the violence of the struggle. I turned in sickening horror from the sight—for a reft and mutilated corpse



was all that remained in the hands of those ministers of hell.

*Number Two—Torture by fire.*

'At that instant a loud appalling shriek burst upon my ear. It came from the squalid being I had observed pinioned to the ground. His feet and limbs, and the lower extremities of his body were larded all over and one continued to baste them with oil, while another kept up and increased the scorching fire, before which the now more than half roasted wretch was bound. While nature could withstand the torture, he had uttered no sound—but his skin was baked and broiled—the fire had reached the bones and marrow of his limbs, and now forced from him a succession of shrieks and screams that even yet, when I think of them, ring upon my ear.

His fortitude gave way under the excess of torture, and in the agony of the moment he yielded to all that was desired of him.

---

ROBERT HALL.

The following are extracts from the Biography of this distinguished individual, now just issued from the press of the Messrs. Harper of New York. The specimens, though not exactly such as we could wish, are, however, the best that have come to hand.

When Mr. Hall was about twenty-three years of age, he had an opportunity of hearing Mr. Robinson, his predecessor at Cambridge, preach, and was so fascinated with his manner, as to resolve to imitate him. But, after a few trials, he relinquished the attempt. The circumstance being afterward alluded to, he observed, "Why sir, I was too proud to remain an imitator. After my second trial, as I was walking home, I heard one of the congregation say to another, 'Really Mr. Hall did remind us of Mr. Robinson!' That, sir, was a knock-down blow to my vanity; and I at once resolved that if I ever did acquire a reputation it should be my own reputation, belonging to my own character, and not be that of a likeness. Besides, sir, if I had not been a foolish young man, I should have seen how ridiculous it was to imitate such a preacher as Mr. Robinson. He had a musical voice, and was master of all its intonations; he had wonderful self-possession, and he could say what he pleased, when he pleased, and how he pleased; while my voice and manner were naturally bad; and so far from having self-command, I never entered the pulpit without omitting to say something that I wished to say, and say something that I wished unsaid; and besides all this, I ought to have known that for me to speak slow was ruin." "Why so?"—"I wonder that you, a student of philosophy should ask such a question. You

know, sir, that force, or momentum, is conjointly as the body and velocity; therefore as my voice is feeble, what is wanted in body must be made up in velocity, or there will not be, cannot be any impression."

This remark, though thrown off hastily, in unreserved conversation, presents the theory of one important cause of the success of his rapid eloquence.

Shortly after this, Mr. Hall was, for the first time in Mr. Robinson's society; I believe in London. Mr. Robinson was affluent in flatteries for those who worshipped him, while Mr. Hall neither courted flattery nor scattered its incense upon others. In speaking of the Socinian controversy, the elder indulged in sarcasm upon "juvenile defenders of the faith," and made various efforts to "set the young man down," which tempted Mr. Hall to reply that "if he ever rode into the field of public controversy, he should not borrow Dr. Abbadie's boots." This enigmatical retort Mr. Robinson understood, and probably felt more than Mr. Hall anticipated; for he had about that time quitted the field, put off "the boots," and passed to the verge of Socinianism.

In argument he was impetuous, and sometimes overbearing; but if he lost his temper he was deeply humbled, and would often acknowledge himself to blame. On one of these occasions, when a discussion had become warm, and he had evinced unusual agitation, he suddenly closed the debate, quitted his seat, and retiring to a remote part of the room, was overheard by a lady, who was just entering, to ejaculate with deep feeling, "Lamb of God! Lamb of God! calm my perturbed spirit!"

Mr. Hall's personal habits, not only at the time of which I am now speaking, but in a certain degree through life, though not precisely those of an absent man, were those of one whose mental occupations kept his thoughts at a distance from various matters of ordinary observance, and made him regardless of a thousand things which most persons never forget.

The presence of a man who gave himself airs of condescension usually induced him to remain silent or to retire. He could enjoy the society of men of moderate information; and it was interesting to observe how by a few apt questions he could ascertain in what direction their pursuits lay, and then so draw them out as to give them the pleasure of feeling that they were contributing to his stock of that knowledge which they could not but think useful. He was eminently alive to the emotions of pity, an affection always calculated to inspire attachment, but which, in a man of abstract habits is, I fear very unusual. He was generous by nature, as well as upon principle, and in seasons of affliction would remarkably identify himself with those who

most needed sympathy. He rather avoided than sought expressions of thankfulness; and sometimes when he became oppressed by them would hastily say, "Thank you, thank you, you have said more than enough; remember, God has sent into the world a more powerful and more noble sentiment than even gratitude."

For some years he made it a rule to pay a pastoral visit to every member of his church once each quarter. He did the same with such of his ordinary hearers as he thought willing to receive him as a minister of religion. These were not calls but visits, and usually paid on evenings, that he might meet the whole of the assembled family. Among the lower classes, to make them quite at their ease, he would sit down with them at supper; and that this might involve them in no extra expense, he took care they should all know that he preferred a basin of milk.

It appeared that benevolence was a prevailing characteristic. When he had aided a poor man to the full extent of his own pecuniary means, he would sometimes apply to one of his affluent friends. "Poor — is in great distress; some of his family are ill and he cannot supply proper necessities.— Lend me five shillings for the poor fellow; I will pay you again in a fortnight unless in the mean time you find that the case deserves your help, and then the donation shall become yours."

His disapprobation of avarice bore a natural relation to his own benevolence. Being informed that a rich man in the neighborhood, who was by no means celebrated for his liberality had attended to a tale of distress without relieving it, he said, "Yes, yes; he would listen without inclining his head. He may lend a distant ear to the murmurings from the vale beneath, but he remains like a mountain covered with perpetual snow."

On another occasion, a person talking to him of one whom they both knew, and who was very penurious, said, "Poor wretch! you might put his soul into a nut-shell."—"Yes, sir," Mr. Hall replied, "and even then it would creep out at a maggot hole."

His love of sincerity in words and actions was constantly apparent. Once while he was spending an evening at the house of a friend, a lady who was there on a visit, retired, that her little girl of four years old, might go to bed. She returned in about half an hour and said to a lady near her, "She is gone to sleep. I put on my night cap, and lay down by her, and she soon dropped off." Mr. Hall, who overheard this, said, "Excuse me, madam; do you wish your child to grow up a liar? "Oh dear, no sir; I should be shocked at such a thing." "Then bear with me while I say you must never act a lie before her; children are very quick observers and soon learn that that which assumes

to be what it is not, is a lie, whether acted or spoken." This was uttered with a kindness which precluded offence, yet with a seriousness which could not be forgotten.

His dislike to compliments was thus expressed:—"In compliments two and two do not make four; and twenty and twenty fall very short of forty. Deal not, then in that deceitful arithmetic."

It was said in Mr. Hall's hearing that compliments were pleasing truths, and flatteries pleasing untruths. He remarked—"Neither of them are pleasing to a man of reflection, for the falsehoods in this case so nearly assume the semblance of truth, that one is perplexed to tell which is actually given: and no man is pleased with perplexity."

#### MORMONISM.

From the history of the world, it would seem that no system of folly can be so shallow or so absurd, as not to acquire some adherents. Certainly few schemes have ever been started, which have poorer claims upon the credulity of mankind than Mormonism; and yet even Mormonism is not without its votaries. The following gives the fullest account of this extraordinary piece of fanaticism, that we have yet seen. Possibly it may contribute to the amusement of some of our readers.

From the Christian Advocate and Journal.

Messrs. Editors:—I have not observed in any religious periodical, a notice of the progress of Mormonism in this quarter. It is now about two years since Joseph Smith, its founder, who, by the by, was an illiterate, indolent, though artful young man, announced the intelligence, that in the town of Palmyra, Wayne county, New York, he had discovered a book of golden leaves written in strange characters, which, when interpreted, was a new revelation to mankind,—that he was divinely inspired, or qualified to open the book, and to make interpretation thereof. This being effected, a book of about three hundred pages, octavo, appeared before the public, written in the style of Chronicles, consisting of dull stories and senseless discourses, between and concerning individuals of strange names, among which was "*Mormon*." On almost every page of the work, the King's English was terribly mangled and murdered in the hands of the author, and it was quite apparent to the reader, that whatever else Joseph Smith was inspired to do, he was not qualified to make revelations in his own mother tongue.

Soon after the appearance of the book, Smith and his associates went to Ohio, where it is well known that some hundreds of disciples were soon gathered. Among the new revelations which the leaders of that body were in the daily habit of announcing, were certain injunctions to do those deeds, which

in the Christian Scriptures are denominated filthiness and abominable wickedness. In short, their conduct was such that the citizens of the surrounding country interfered and abated their establishment as a public nuisance.

The good people of western New York had flattered themselves that an imposture so ridiculous in itself, and so clumsily got up, could never gain currency in the *prophet's* own country. But alas! such miracles will never cease. Within three months past, Mormonism has made rapid advances, even in this goodly land, where Providence seems to have shed down his choicest blessings, and where the lights of science and religion have been diffused into every hamlet. Only four miles from where I now write, a band of forty or fifty has sprung up within a few weeks. Immersions of new converts are almost daily taking place, and the work, whatever it be, is still progressing.

Among the peculiarities of their creed are the following:—

1. The book of Mormon is a part of Divine revelation, agreeing with, confirming, and being confirmed by the Bible.

2. There is a land of promise, called Zion, west of the Mississippi, where the faithful will all be assembled, when God will destroy the Atlantic and middle states.

3. The miraculous gift of tongues is again restored to the church, with power to communicate the Holy Ghost by laying on of hands.

4. Most of their leaders are endowed, not only with the gift of prophecy, but have power to work miracles, heal the sick, &c. &c.

It is, indeed, melancholy to reflect, that in the nineteenth century, and in a land made luminous by learning and religion, that so dark a cloud should pass over us; refuting our boast of intellectual and moral improvement, and demonstrating the truth, that nothing short of the goodness and power of God, can save frail man from delusion and destruction.

#### WESTERN TRAVELLER.

##### STUART ON BAPTISM.

Mr. Stuart of Andover, in a late number of the Biblical Repository, has furnished the world with his views on the subject of Baptism, and especially on the import of the terms employed in the New Testament to denote the *act* in this ordinance. As some of our readers may feel a curiosity to know what has been said on this point, by an individual so justly and extensively celebrated for his critical knowledge of the scriptures, we take the liberty to transfer the following extracts, together with the connecting remarks by the editor, from the columns of the *Christian Watchman*. The reader will please

bear in mind, that it is the views of the author respecting the import of the original terms, and his concessions respecting the early usage of the christian church, that are chiefly worthy of attention. His general sentiments concerning the liberty which it is proper to take with express scriptural injunctions, are mere opinions, and, of course, stand on a very different footing:—

Mr. Stuart's first section is on the "Form and Classical Use of the word *Baptizo*." In this he professes to give all the various shades of meaning, assigned in the Classics to *Bapto* and *Baptizo*. He then observes,—

"How little ground there is to represent *baptizo* as a *frequentative*, the reader must now see and be able to judge for himself. He will also be able to judge with how little correctness Gale has asserted (p. 217) that *baptizo* and *bapto* are *isodunamai* i. e. *exactly the same* as to their signification." Neither the one nor the other of the above representations agrees with fact. In all the derived or secondary meanings of both *bapto* and *baptizo* it would seem plain, from the above exhibition of them, that the Greek writers made a diverse and distinct use of the words, never confounding them. Why should lexicographers and critics not have more thoroughly investigated this, before they made representations so little accordant with the state of facts?"

In his second section, he gives the "Use of *Bapto* and *Baptizo* in the Septuagint and Apocrypha." He says, "The examples in Daniel from Theodotion make it plain that the word *Bapto* was occasionally used to designate the application of liquid or moisture to the surface of any thing, in any way whatever; whether by washing or by gentle affusion as in the case of dew. The example of Judith, in ch. 12: 7, shows very clearly that *washing* of the person may be designated by *Baptizo*; for into the fountain in the midst of the camp, it is not probable that she *plunged*. In both the examples in Daniel, ch. 4: 30, and ch. 5: 21, the Chaldee word, like the Greek *Bapto*, means both *to dip*, and *to tinge or colour*," &c.

The third section is on the "Meaning of the words *Bapto*, *Baptizo*, and their derivatives in the New Testament, when not applied to the rite of Baptism."

In the fourth section, he comes to the consideration of the main question.—"Do *Baptizo* and its derivatives, when applied to designate the RITE OF BAPTISM, necessarily imply that this rite was performed by IMMERSION of the whole person?"

The answer to this question is brought to view in the sections which follow.

The fifth section is,—"*General usus loquendi of Baptizo*."

The sixth on the "Circumstances attending Baptism." 1. The baptism of John. 2. Christian Baptism, as practised by the primi-

tive disciples of Jesus.

The seventh section is on "Jewish Proselyte-Baptism."

The eighth, on the "Mode of Baptism in the early Christian Churches." In the conclusion of this section, Prof. Stuart, after pursuing his inquiries for nearly 73 pages 8vo. thus observes:—

We have collected facts enough to authorize us now to come to the following general conclusion, respecting the practice of the Christian church, in general, with regard to the mode of baptism, viz. that from the earliest ages of which we have any account, subsequent to the apostolic age and downward, for several centuries, the churches did generally practise baptism by immersion; perhaps by immersion of the whole person; and that the only exceptions to this mode which were usually allowed, were in cases of urgent sickness or other cases of immediate and imminent danger, where immersion could not be practised.

It may also be mentioned here, that *aspersion* and *affusion*, which had in particular cases been now and then practised in primitive times, were gradually introduced. These became at length, as we shall see hereafter, quite common, and in the western church almost universal, sometime before the Reformation.

In what manner, then, did the churches of Christ from a very early period, to say the least, understand the word *baptizo* in the New Testament? Plainly they construed it as meaning *immersion*. They sometimes even went so far as to forbid any other method of administering the ordinance, cases of necessity and mercy only excepted.

If then we are left in doubt after a philological investigation of *baptizo*, how much it necessarily implies; if the circumstances which are related as accompanying this rite, so far as the New Testament has given them, leave us still in doubt; if we cannot trace with any certainty, the Jewish proselyte-baptism to a period as early as the baptism of John and Jesus, so as to draw any inferences with probability from this; still we are left in no doubt as to the more generally received usage of the Christian church, down to a period several centuries after the apostolic age.

That the Greek fathers, and the Latin ones who were familiar with the Greek, understood the usual import of the word *baptizo*, would hardly seem to be capable of a denial. That they might be confirmed in their view of the import of this word, by common usage among the Greek classic authors, we have seen in the first part of this dissertation.

For myself, then, I cheerfully admit that *baptizo* in the New Testament, when applied to the rite of baptism, does in all probability involve the idea, that this rite was usually performed by immersion, but not always.—I say *usually*, and *not always*; for to say

more than this, the tenor of some of the narrations, particularly in Acts 10: 47, 48. 16: 32, 33, and 2: 41, seems to me to forbid. I cannot read these examples, without the distinct conviction that *immersion* was not practised on these occasions, but *washing* or *affusion*.

The ninth section is on the question,—"Is any particular mode of applying water in Baptism, essential to the performance of this rite?"

We are somewhat disappointed at the manner in which the Professor meets this question. He says, in the words of Calvin, Instit. IV. c. 15. sect. 19,—

"It is of no consequence at all (minimum refert) whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions; although the word *baptize* signifies to *immerse*, and the rite of immersion was practised by the ancient church."

In reply to the remark, that if the rite is to be performed, it must be performed in the manner which the New Testament enjoins, and that "the manner of the rite is involved in the word itself which is used to designate it; and that therefore this is as much a matter of command as the rite itself,"—the Professor says, that this "would prove a great deal too much." Here he refers to the original institution of the Lord's Supper, when the disciples "assembled in an upper room;" Luke 22: 12. "They reclined upon the usual sofa or triclinium, on which the ancients reposed at their meals. It was *night* when they kept the feast. They kept it with *unleavened* bread, for no other was found in the houses of the Jews, at the feast of the passover. The wine which they drank was probably *red* wine. It was kept in leathern bottles; it was served in *peculiar* vessels. The bread was made in a certain particular *fashion*. The clothes of the guests were of a certain *form*," &c. Now if these cases are parallel, to illustrate the propriety of changing *immersion* to *sprinkling*, the Professor has done something for the honor of his cause; but if they are not apposite, his argument is an utter failure, and the weakness of it may be seen by every man of common sense. He has much to say in favour of *sprinkling*, because it is spoken of in the Bible as an emblem of purification. We are rather surprised, that an ordinance of the New Testament, and a command of Christ, should be treated in this light manner.

In reference to Infant-baptism, Mr. Stuart has but little to say. He observes that he believes in its propriety and expediency, and accedes to it "*ex animo*."—"Commands, or plain and certain examples," he says he does not find in the New Testament. We may acknowledge our obligations for his candour in the following remarks:—

"The sentiments of the Baptists, in rela-

tion to this subject [Infant-baptism], are no obstacle to my kind feelings towards them. If their views are erroneous, still they are much better than [should not the Prof. have said, they are not so bad as?] the views of those who practise this rite promiscuously, without any regard to the characters of those who offer their children in baptism.

The reply to the other questions of the Burman Missionaries, we shall give hereafter.

In combating error, and in promoting truth, no weapons have been found so effectual as facts. To all that has been said against missions, and the designs and motives of those who promote them, we simply oppose the facts detailed in the following statement. If missions, as we have been so often told, are the work of men and of the devil, let those, who assert this, look on these facts and rationally account for their existence. Let them refer us to a case, in which the devil was ever known to be so long and so laboriously occupied in dispelling delusions, in suppressing crime, in diffusing knowledge, in converting sinners; and in building up the Church of Christ. Let them cite us to the mere work of man, unauthorised by the scriptures, and inconsistent with the genius of Christianity, which has been so extensively prosperous, and so gloriously triumphant. Let them refer us to a single enterprize undertaken and carried on in the name of God and religion, which has endured, overcome opposition, and finally produced such splendid results, which has not had the approbation and support of Heaven. And then let them remind themselves of the memorable words of Gamaliel respecting a very similar case,—“If this counsel, or this work, be of men, it will come to naught; but if it be of God, ye cannot overthrow it.”

Respecting the friends of Missions we would say,—Let them read this sketch, and take encouragement. Let them look on the wilderness already budding and blossoming as the rose, and believe this to be the sure word of prophecy. Let them see what God has wrought, and confidently believe that the work is his. Let them hear the supplicating voice of the heathen nations ready to perish, and redouble their energies in the great and glorious work.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

The 19th annual meeting of this Board was

held at Salem on Wednesday last, at 10 A.M. The Rev. Daniel Sharp, D. D. Vice President of the Convention, presided on the occasion, and the meeting was opened with prayer by the Rev. Spencer H. Cone, of New York.—After which the annual report was called for, which was read by the Corresponding Secretary, the Rev. Lucius Rolles, D. D. It was a well-digested and lucid exhibition of the circumstances of the Mission at the different stations, and of its prospects from the measures now in operation. The Report commenced with the very appropriate remark, that the rapidity of the flight of time, and the frequent return of annual meetings remind us, that active industry should mark our labors in the cause of God, as these labours on earth will soon close. Respectful reference was made to the solemn event, that since the last annual meeting four valuable members of the Board have deceased, viz.—Thomas Stelkes, the active and zealous friend of the cause of Missions; Ensign Lincoln, the ardent, zealous, and judicious Christian; Abner W. Clopton, a more recent, but no less esteemed member; and David Jones, of warm heart and clear mind. Sympathy was expressed for the beloved families and churches with which these brethren were connected, whose best memorial is, their labors of love.

The Report then alluded to the remarkable success with which the blessing of God has honoured the Missionary Enterprise. Its operations have been constant, but noiseless, and its results surprising. Forty years since, nothing comparatively had been done. Now, both at home and abroad, the fields are white unto the harvest. The superstitions of idolatry, are fleeing before the triumphs of the gospel, and paganism, in all its ramifications, is tottering to its fall. Christendom is awaking to effort, and the signs of the times strongly indicate, that all denominations of vital Christianity will unite in action to spread the knowledge of Christ over the whole earth. This will be done by the circulation of the scriptures and the establishment of printing presses. This result may be seen in the statement of facts in operation, by means of our own feeble efforts under the Divine blessing.

In Rangoon, a Burman city, the oldest seat of Missionary labour in the Burman empire, Mr. John T. Jones, Mr. E. Kincaid, and Mr. Wade, have occasionally laboured with effect. Scripture and other tracts have been distributed on festival occasions daily as multitudes assemble at such seasons. Information about Christ is ardently sought and the natives are instructed on preaching tours. Mr. Jones had distributed 11,000 tracts. These were not all on religious subjects. About one eighth were on Astronomy and Geography, the knowledge of which science is well calculated

to undermine their strange conceits and whims in relation to the solar system; and one fourth were theological, and other portions were parts of the scriptures. Mr. Kincaid had for four weeks, many inquiries about "the new religion" of Christ, and tracts were given them. One person came 200 miles, anxiously inquiring what he should do to be saved. Some came three or four days journey from Pegu, asking about salvation, and the eternal God. Some of their rulers were inquirers. They were taught from a map of the world, and from other maps, and their curiosity and their feelings induced their attendance on worship at the Mission-house on Sabbath. The state of the schools was encouraging. On one occasion, however, Mr. Kincaid's school had been broken up by government, and the children who attended were chastised. This, however, it was believed, would be overruled for good.

At Maulmieu, where Messrs. Judson, Wade, Bennett, Cutter, and Hancock are labouring, 13 were baptized at one time, and 9 at another. The natives will go out to preach and converse two together. One who could read the Scriptures well, but was a poor speaker, took another with him who could converse freely. The first would read, and the other native convert expound.

Jan. 1, 1832, Mr. Judson took a journey of two months to the Karen villages, preaching to and instructing these interesting people. He baptized 25 of them. He afterwards visited them again, and established a *zayat* or preaching stand. An old man was baptised, and went home rejoicing, believing in an eternal God. The dying words of another native convert, were that God was present with him; the God, he said, who created the rocks <sup>and</sup> the lofty mountains. The Karen church is 77. That at Maulmieu 74.

Mr. Judson is now applying himself to finish the translation of the Old Testament, which he supposed would occupy him two years, one of which has now expired.

Mr. Kincaid, at last dates, was preaching to the British cantonment. In 7 months he baptized 110.

Mr. Jones was to sail for Siam in September, to establish there a new Mission station.

The press at Maulmieu had been obstructed in its operations, from the inaccurate information possessed of casting type. Mr. Bennett had repaired to Bengal to gain the necessary knowledge in this business, which he had effected, and would now be able to cast type in sufficient quantity to keep three presses at work. Aug. 21, the New Testament was printed to Acts, and is probably now finished.

At Tavoy, Mergui, &c. prosperity follows the labours of our brethren, and there is every

reason to give glory to God for his wondrous mercy.

The Indian stations are in flourishing circumstances, and streams of living water are breaking out in the desert. We cannot now give particulars, but in due season shall present the Report or its most prominent parts, with a sketch of the business transacted at this session. Rev. Mr. Stow of this city delivered the annual sermon in the evening of Wednesday, the Rev. Mr. Welch of Albany, having failed to attend.

In the last year, four New Mission Stations have been established, and more than Four Hundred converts have been added to the churches established at the stations.

From the Free Enquirer.

#### ASTRONOMICAL DATA.

The sun is the centre of the solar system, and turns round on its axis once in twenty-five days, fourteen hours and eight minutes. His diameter is 883,246 miles.

Mercury is the planet nearest to the sun; his light and heat must therefore be greater. His diameter is 3,225 miles; is 37,000,000 from the sun, and performs his annual revolution around that luminary, in eighty-seven days twenty-three hours, fifteen minutes, and twenty-eight seconds.

Venus, the next in order, is 63,000,000 of miles from the sun; moves in her orbit 69,000 miles per hour, and performs her revolution in two hundred and twenty-two days, sixteen hours, and forty-nine minutes, which is the length of her year. Her diameter is 7,687 miles, and performs her diurnal revolution in twenty-three hours, twenty minutes, and fifty-four seconds.

The Earth is 95,000,000 of miles from the sun, and performs its revolution in three hundred and sixty-five days, six hours, as observed from any fixed star, and moves at the rate of 58 000 miles per hour, and revolves on its own axis in twenty-four hours. Its diameter is about 7,970 miles.

The moon is not a planet, but a satellite, attendant on the Earth, and performs a revolution round it in twenty-nine days, twelve hours, and forty-four minutes, and is carried with the earth round the sun once a year.

The diameter of the moon is 2,180 miles, and her distance from the earth's centre is 240,000 miles, and moves at the rate of 2,290 miles per hour, and performs a revolution on her own axis once in every lunar month; consequently, one of her days and nights must be equal to a month. The moon shines from borrowed light.

Mars is 144,000,000 of miles from the sun, and is six hundred and eighty-six days, twenty-three hours and thirty minutes in performing his revolution round the king of day. His



diameter is 4,189 miles; velocity about five hundred and twenty-eight per hour.

Vesta, Juno, Ceres, and Pallas, are small planets and lately discovered, and are situated between the orbits of Mars and Jupiter. The diameter of Juno, is computed at 1,425 miles; and is about 252,000,000 miles from the sun, and performs its annual revolution in four years and two hundred and twenty-eight days.

Jupiter is the largest planet, and is 490,000,000 of miles from the sun. His revolution is performed round that body in eleven years, three hundred and fourteen days, twenty hours and twenty-seven minutes, and moves at the rate of 29,000 miles per hour. His diameter is 80,170 miles, and revolves on his axis in 9 hours fifty-five minutes and thirty-seven seconds, and is provided with four moons.

Saturn is 900,000,000 of miles from the sun; travels 21,900 miles per hour; performs his revolution round the sun in twenty-nine years, one hundred and sixty-seven days, and two hours. His diameter is 79,042 miles, and revolves on his own axis in ten hours, sixteen minutes and two seconds; and is surrounded by a broad ring and has seven moons or satellites.

Herschel is situated 1,800,000,000 of miles from the sun, and performs his revolution round that body, in eighty-three years, one hundred and fifty days and eighteen hours, with a diameter computed at 35,112 miles, and is attended by six satellites.

#### MIDNIGHT.

It is the deep, deep noon of night. How solemn yet how beautiful the hour. So still, so noiseless; not a sound, save the occasional tread of the traveller, or the drowsy wawn of the watchman. The stars peep brightly from the vault of heaven. The moon rides through the vaulted arches of the sky, and seems to mock in its silent grandeur the puny efforts of vain man. We know not who can be abroad in such a night but must acknowledge an unseen influence a protecting power that seems a guardian spirit, softening the heart and tuning its strings to tenderness and love. Callous and unsocial indeed must he be, whose philosophy renders him insensible to such beauties and to such feelings.

We are the very creatures of enthusiasm at such an hour. Thoughts are awakened prolific of the past, and imagination peoples the air with fays. Spirits are summoned from the "vast deep," that whisper in delicious tones of loved hours never to return, of affection requited, and of our happy, happy homes. The fond remembrance of childhood, the festival and the game, are brought before us, and though they leave us with a saddened heart, we cannot regret their coming.

Midnight is the time to enjoy the beauties

of nature. The mind is free and unshackled by the toils of day. It roves amid the regions of eternal space, giving to "airy nothing" a "local habitation and a name," and connecting the chain of memory where it was almost severed.—We pity the heart indurated to such glorious impressions, and the mind incapable of such refined perceptions.—*Standard.*

From the Episcopal Recorder.

#### A VAIN EXCUSE.

"I have no time to think of these things now," said a young lady who was affectionately urged to consider her future prospects, and take care of her immortal soul. "I have no time to think of these things now." She was a young lady whom it would grieve to give pain to the meanest of human beings, who would have shrunk with horror from the thought of sporting with the sufferings of a friend, and yet all the sufferings of Jesus Christ could pass before her in solemn and mournful array, without engaging her attention or awakening a right feeling of her heart. She had no time to think of these things! O how many there are like her in this land of light! O that such would turn away for a moment from the dazzling and treacherous scene which the world presents, and look upon Him who left the glories of heaven and became a weary wanderer on earth; subject to want, and neglect, and contempt, and persecution; to mysterious agonies that caused a perspiration of blood; to the dreadful death of the cross! O that they would consider these affecting facts, and remember that all this was done for their souls; that but for this, no voice of mercy had ever reached them; no way of escape from the eternal burnings had ever been known! But they "have no time to think of these things," no time to care for their souls. The time is coming when they will think of these things; in the dark and distressful hour of death, when there are no scenes of amusement in prospect, nothing but gloom, and horror, and fearful forebodings, they will think of these things. They will think of their souls and of their sins; if reason be spared to them, they will pray too; but will God hear their prayers? "Then," says God of those who had long neglected him, "then they shall call upon me but I will not answer."

"They have no time to think of these things." They will have time enough in a future world, time enough to think of these things, through the unwasting ages of eternity. But oh! what withering thoughts! what bitter self-accusings! what hopeless and helpless despair! Dear reader, consider in time; do not prepare for yourself a death bed of horror; do not wilfully choose an eternity of despair.

A. R. N.

CONSCIENCE.—General Ethan Allen, of Vermont, was an unbeliever in the Bible. He

wife was eminently pious, and taught her children the principles of the Christian religion. While in conversation with the physician who attended a sick daughter, he was informed that she was dying and desired to speak with him. He, with doctor Elliot, immediately repaired to her chamber, and stood by her bedside, to whom she said, "Father, I am about to die: shall I believe in the principles you have taught me, or those taught me by my mother?" He was agitated; his chin quivered; his whole frame shook; and after a few moments' suspense he replied, "Believe what your mother has taught you."

#### LAKE TIBERIAS.

On the night of our arrival, we walked on the terraced roof to enjoy the coolness of the air. It was moonlight, and the lake and its shores were as beautiful a scene as can be conceived. It brought to mind the night, though so different a one, when Christ walked on the waves to rescue his disciples. Yet Tiberias is a scene where nature seems still to wear as sublime and lovely an aspect as in the day when it drew the visitations and mercies of the Lord. No curse rests on its shore, as on those of the Dead Sea, but a hallowed calm, and a majestic beauty, that are irresistibly delightful. The length of the lake is about fourteen miles, and the breadth five. The fish that it contains have a most delicious flavor, and are much the size and color of a mullet. The boats used on it are, in some seasons of the year, much exposed from the sudden squalls of wind which issue from between the mountains. The water is perfectly sweet and clear. The Jordan is seen to enter it at the northern extremity, and its course is distinctly visible through the whole extent of the lake. The range of mountains forming its eastern shore, is very lofty; their steep and rocky sides are barren, with a sprinkling of trees on a few of the summits. The western shore, where the town stands, is level, but its picturesque hills divided by sweet valleys, are covered with a rich carpet of verdure, but destitute of trees. The side of the southern end of the lake is very pleasant, where the Jordan flows out of it. An ancient bridge, some of whose ruined and lofty arches still stand in the river, adds much to the beauty of the scene. We bathed here in the Jordan, which issues out in a stream of about fifty feet wide, and flows down a rich and deserted valley, enclosed by bare and lofty mountains. The stream was here clear and shallow; but it soon became deep and rapid. Little is said in the Scriptures, respecting the extensive valley of the Jordan between Tiberias and Jericho. It must have been thickly populated from its luxuriance, being watered throughout by the river. Yet with all the charms of its situation, the air, around the lake, during the summer, is close and sultry.—Of all places in Palestine, however, a stranger would desire to fix his residence here; as a situation on any of the verdant hills around, would be exempt from the often oppressive air on its banks.—*Carne.*

*Syria.*—From the greatest extent of the country, and the consequent variation of climate, the Syrian can always command a succession, as well as a variety of luxuries. The season of the pomegranate will commence in Antioch, when it ends in Jaffa, and when you have exhausted the figs of Beirout, you can fly to the gardens of Damascus. Under the worst government that perhaps ever oppressed

its subjects, Syria still brings forth the choice productions of almost every climate; corn and cotton, maize and rice, the sugar cane of the Anties, and the indigo and cochineil of Mexico. The plains of Antioch and of Palestine are covered with woods of the finest olives, the tamarcs of the coast are unrivaled in any country, and the mountains of Lebanon are clothed with white mulberry trees, that yield a wine that justly bears the name of Golden.

#### THE WATCH KEY.

I remember when my friend James, who went to the same school that I attended, sat in the seat next to mine. One day he brought a neat little watch key to school, handed it to me to examine.—"Then I wished to become the possessor of it. 'I'll tell you what I'll do,' said he, 'if you will bring me a half-a-dozen apples, you may have this key.'—Pleased at the thought, I soon made the bargain. I went home. But how was I to get the apples? I did not love to ask my parents for them; for they might think it foolish in me to trade for a little key, which would be of no use. So I did not tell them of what I was about to do, and, unknown to any one beside myself, I went into the cellar and filled my pockets with apples, and hurried away to the school, where I soon found James, and settled for the key. But now I had the key, what must I do with it?—If I let my parents see it, thought I, they will wish to know how I came by it—and what shall I say? I'll tell them I gave some apples for it, they will certainly know that I came by them dishonestly.—And, reader, being placed in such circumstances, what do you think I did? Instead of letting any one see my little key, I went into the garden, dug a hole, and buried it. That is the way all guilty children do, to hide their fault. Like me, they little think that though their parents do not see their sins, there is an Eye, that is watching them continually.

After the key had been buried a few days, my brother and I were in the garden together, and I began to dig. By and by I came across the key.

"O, see what I've dug up!" I exclaimed. "See what I have found!" But when I carried it into the house, my parents knew that it could not have been long lost, as it showed no signs of rust. "Did you really dig it up they inquired?" What to do I hardly knew, but I told them it was the truth. And they conjectured that some one must have then recently dropped it, and they said no more. But I did not feel very happy with my key; I knew that I had obtained it dishonestly. And thus will all children feel who do wrong, unless they repent, and are sorry for their faults. How long I kept the key and what became of it at last, I am unable to say.—But from the story, I must draw this conclusion. If you wish to be happy, and have a clear conscience, you must avoid doing any thing that is wrong.—Remember sin brings its own punishment sooner or later, and that they only are happy who obey their Maker by keeping his commandments. Fear to sin. Love God. And he will bless you here and forever.—*S. S. Instructor.*

*Slave Emancipated.*—A large American ship touched a few days ago at Swansea, when a fine young negro, aged 20, of the name of Willis, a slave belonging to the owners of the ship, came on shore. Hearing that, on setting his foot on British ground, his freedom was attained, he waited on the Portreeve, to ascertain the truth. The magistrate declared that he was free, and sent to the captain of the ship, who gave Willis two sovereigns.—*Liverpool Chronicle.*

## EDENTON, N. C. MAY, 1833.

✍ The necessary absence of the Editor, must be his apology for giving so small a quantity of editorial in the present number, and for any inaccuracies which may occur in the arrangement or typography.

## A NEW TRANSLATION OF THE NEW TESTAMENT.

We have seen copious extracts from what purports to be a "New and Corrected Version of the New Testament, by Rodolphus Dickinson, a Presbyterian of the Protestant Episcopal Church in the United States, and Rector of St. Paul's Parish, district of Pendleton, South Carolina." If these extracts do any justice to the production of which they form parts, we have no hesitation in saying that the work in question, like many other attempts to amend the aspect of our sacred writings is very incompetent to take the place of the common and established translation. To find fault with the version now in use, is an easy matter; and, indeed, in some instances, it is liable to exception; but to produce a better one, and especially such an one as shall receive the general concurrence of different Christian denominations, is altogether another piece of business.

## REVIVALS.

*Revivals among Catholics in France.*

A letter from M. Renous, pastor, to the Editor of the Archives of Christianity, dated Lamothe-Chalencou, Nov. 10, 1832—translated from the Vermont Chronicle says:

"A religious excitement, caused by the reading of the Bible, began among the Roman Catholics of the city of Malaucene, department of Vaucluse. I had been apprised for some days, that some persons of this city were reading the bible with diligence, and that they had formed the design of abjuring the errors of the Romish Church, and embracing the pure christianity of our Lord Jesus Christ. But I doubted, knowing the fanaticism that reigns in the district of Avignon, the genuineness of this revival; and it was not until last week that I could entirely persuade myself, that the spirit of God was powerfully operating in the midst of this darkness and deathshade. I left Lamothe Oct. 31, 1832, and the better to improve my time, I went on foot. I arrived at Malaucene the next day in the afternoon. As soon as my arrival was known, a Catholic came to the inn where I stopped to invite me to his house. Twenty persons were already assembled, desirous of learning the good news of salvation. I addressed some Christian ex-

hortation to them, and invited them to come daily till Monday, Nov. 5, and take part in our religious meetings. You could not, dear brother, form from imagination, a just idea of this assembly, and the joy depicted on their countenances, at hearing free salvation offered to poor sinners believing in the Lord Jesus. "O how good it is," cried many in the ingenuousness of their hearts, "how delightful to approach God through Jesus Christ his Son, without the intervention of saints, and to have the truth thus preached without human alloy!" I discoursed of the Saviour with these dear friends from five o'clock in the afternoon till midnight. The next day I went to the Mayor's office to carry a writing signed by three heads of families, by which they declare it is their fixed intention to live and die in the *evangelical* Christian religion, and to constitute themselves into a reformed church. By this declaration they place themselves under the protection of the laws and can freely attend on their religious duties.

"The 1st, 2d, and 3d of November, I delivered three discourses a day; one in the country, and the other two in the city of Malaucene; the last was devoted to an examination of the errors which crept into the church of Christ, through the perfidy of Rome. Our meeting became more and more numerously attended; the first day we had from 20 to 30 persons present; the last day we counted more than 200, who all heard, with the deepest attention, the good news of salvation."

*Cheering Intelligence from Florida.*

A correspondent of the Charleston Observer, in whose statements, the editor says full reliance may be placed, communicates the following interesting intelligence.

TALLAHASSEE, (Fla.) March 15, 1833.

Dear Sir,—It is with the sincerest pleasure I communicate to you, the news of a blessed revival of religion in this remote corner of our country. About the first of last November, Mr. Stiles, and Messrs. N. and H. Pratt of Georgia visited us, and organized a Presbyterian church of 18 members; some of them residing at distances of 20, 30, and 40 miles from each other. All of them had before been members of the church. A protracted meeting was held at the same time, which, though it resulted in but one conversion, had an evidently happy influence on professors, and probably prepared the way for the blessings we have since experienced. Soon after the church was organized, the Rev. Mr. Savage, an excellent and faithful servant of his master, arrived as a missionary from the American Home Missionary Society, and took the pastoral charge of it. At the communion in January, ten members were added to the church, three of them on profession of their faith.

About three weeks since, that favored man

of God, the Rev. Daniel Baker, visited us and held a protracted meeting. The church had been for some time before praying for a blessing and we had delightful evidence that their prayers were answered. A deep impression was made by the first sermon, and the interest continued increasing, till the close of the meeting. About thirty we trust, have embraced a Saviour, and there are many others anxious for their soul's salvation. Among the converts, are some of our most respectable and talented men, though we have to lament that it has been with us, as in many other places, "not many wise men after the flesh—not many mighty—not many noble were called."

Mr. Baker next visited Monticello, a small settlement, about thirty miles from this city, and there the work was glorious indeed. A very deep solemnity pervaded the community; twenty-four individuals professed to have passed from death to life; among them two lawyers, and several other gentlemen of great respectability. Some cases were quite interesting. A young gentleman from St. Marks, who chose the Sabbath to visit Monticello on business, was induced reluctantly to enter the church, and in a few days returned to his home rejoicing. He is "the only child of his mother and she is a pious widow." A young lady, who attended two of Mr. Baker's protracted meetings in South Carolina without benefit, was found by the Lord, while providentially on a visit at Monticello, and converted by the instrumentality of the same means which she had twice resisted before. One gentleman of the bar, a gentleman of good talents and address has resolved to devote himself to the ministry, and will commence his studies as soon as his present business can be closed. Mr. Baker is now in Quincy, a few miles west of Tallahassee. He will spend a week there, then visit Marianna in West Florida, thence to Montgomery in Alabama, and return by Columbus, to his family in Athens. He has been a most blessed and favored servant—God grant that a ten fold blessing may crown his future labors. Our Methodist brethren cordially united with us both here and at Monticello, and exhibited the delightful, but unhappily too rare spectacle, of christians of different denominations striving only to excel in devotion to the service of their common Lord and Master.

#### *Wayne County, New York.*

Extract of a letter to the Editor of the Ch. Watchman, dated Palmyra, Wayne Co. N. Y.—"The cause of religion flourishes in this section, I have attended protracted meetings in several churches around us, and in this place which has occupied most of my time for four months past. And the glory of God has been seen. In Geneva there have been near seventy baptized, and the work is still going on. In Macedon and Palmyra about 50 converts and 30 baptized. In Men-

don about 70 converts and 40 baptized. In Rochester about the same number; in Manchester, Marion, and Walworth and other places, they have received pleasant accessions and gradual progressive work is still witnessed in most of the above places."

GRAFTON, MASS.—A Ministering brother writes us from this place, under date of April 20, as follows:—"We have some good things in religion among us yet. I baptized three young persons on the first Sabbath in this month. Others have indulged a hope in the mercy of God within a few days. I expect to baptize again on the first Sabbath in May if the Lord will."—[*Rel. Her.*]

ROCKINGHAM Co. Va.—The Rev. J. Jones, in a letter to the New York Evangelist, dated Harrisonburg, April 12, mentions that a "pleasing work of Divine grace has been progressing in the county of Rockingham for the last twelve months, and many souls have been gathered into the fold of the Redeemer. For the last four months, the most interesting part of the work has been in the neighborhood of the Union Church. Here it may be truly said that the foundations of many generations have been broken up. But few of the present inhabitants had ever before witnessed any thing that deserved the name of a revival of religion. God has made bare his arm, and many sons and daughters have come to Zion. Hence a revival has been sustained uninterruptedly for this length of time, and the work was never more interesting than at the present moment."—[*N. Y. Evangelist.*]

#### SELECTIONS.

##### *Baptists in Indiana.*

From the Baptist Weekly Journal we learn that the Indianapolis Association have agreed to hold a conference meeting, on the 4th Saturday in this present month, to consult on the best measures to promote the honor and prosperity of the cause of Christ, and particularly to promote practical piety in the churches.

This subject appears to have attracted the attention of several of the most active brethren in the state, and we should judge from various communications that the meeting will be well attended, and that it will result in some effective measures to resuscitate our denomination in that state, where, owing to the prevalence of the theories of A. Campbell and Daniel Parker, the Baptist Churches have been as a body, in a cold and lukewarm state.

There are 299 Baptist Churches in Indiana, and 11,334 members. The number baptized the past year was only 421; a fraction over one to each church. Many of the Associations have passed resolutions denouncing Bible, Missionary, Tract, and Temper-

ance Societies, and threaten to exclude ministers or members if they join or encourage these benevolent institutions.

There are, however, many good brethren, who stand forth as the firm friends of these benevolent institutions, and who have felt it to be their duty to endeavor to counteract this distressing state of things. They have our good wishes for their success. We hope that they will be enabled to set up a standard round which the friends of vital religion may rally, and that through their instrumentality light may be diffused, and as a necessary consequence, these destructive theories be swept away, and our churches in Indiana be restored to a healthy and vigorous state.

In Ohio, we rejoice to say, our churches are in a much more flourishing condition.—The missionary spirit is constantly increasing. Several missionaries are employed by the State Convention, in supplying the destitute part of the state; the Institution at Granville, designed for the improvement of candidates for the ministry, is in a flourishing condition. Several of the churches are now enjoying revivals.

The Board of the Baptist Home Missionary Society, have several laborers, employed in these states. Much good has already resulted from their labors; and if the Society is adequately sustained by our brethren generally they will be able, we trust, to accomplish a beneficial change in the populous and thriving states of the West.—[*R. Her.*]

#### A HAPPY CHANGE.

In a certain town in Massachusetts, there is a family of eleven persons none of whom until a few months passed, had attended public worship on the sabbath for many years, if we except one or two of the smaller sons, who sometimes made their way to church, they scarcely knew for what. The father was decidedly opposed to every thing of a religious nature. The mother, though entertaining a respect for religion, and sometimes desirous of having herself and family brought more under the influence of the gospel, yet, on account of perpetual opposition on the part of her husband, she could accomplish nothing. Last summer, efforts were made to establish a Sabbath School. Among the rest this family was visited. When the subject was first proposed, the father appeared quite indifferent, but after further conversation he was prevailed upon to take the subject into consideration. The result was, he consented to let his children attend the school, and went himself with them. Now the whole family, the parents with their nine children, may be seen every Sabbath, neat and early, going to the house of God. And what is more, the parents have become disciples of the Saviour. This, of course, changes the whole aspect of their domestic circle; and, we trust, the time is not far distant, when these now pious parents will have the happiness of seeing their

children also walking in the truth. All the good, that was accomplished by that one visit of the Sabbath School teacher to this family, eternity alone can reveal. Are there not families in other places, who never go to the house of God? Let Sabbath School teachers visit such, and the effect cannot but be happy.

#### CHRISTIANS FROM THE SABBATH SCHOOL.

Of 110 persons, who lately became members of the Congregational church in Manchester, Conn. *one hundred and eleven* belonged to the Sabbath school and Bible class. The school now contains two hundred, and the class fifty.

Rev. S. A. Brumstead, in giving an account of a revival in Manayunk, Pa. which has been in progress several several months, says, "There is an astonishing work going on in the Sabbath school. I attended the school every Sabbath afternoon, and, in connection with one or two more of our elders, superintended it. We number 120 scholars. Of this number as many as 50 children hold a prayer meeting at my house, on Sabbath evening, from 5 o'clock till the time of the evening service in the church. It is truly delightful to behold these children conducting their own prayer meeting; to hear their fervent prayers for one another, and for the church, for the village, and especially for the unconverted scholars and teachers of the school; and then to hear with what life and sincerity they seem to engage in the songs of Zion. Many pious people from Philadelphia have lately come out and spent the Sabbath with us, who told them that nothing ever made them feel the power and presence of God so much, as when they looked into the room of my house, crowded with children who were singing the praises of God,—[*Ch. Mirror.*]

#### Six Thousand Dollars for Education.—

Rev. Jonathan Merriam writes us from Passumpsic, that the church in that place has become pledged to pay \$50 per annum for six years, according to the proposition of the Brother in the Woodstock Association. We hope the example will be promptly followed by other churches. We are compelled to omit the interesting letter of Br. M. till next week.—[*Ver. Tel.*]

REV. EDWARD IRVING.—This celebrated clergyman has at length been formally deposed from the sacred office. It is a very affecting case of mental delusion. The demeanor of the reverend gentleman throughout, was highly impressive, bearing the strongest evidences of sincerity, and of deep and unfeigned piety. How melancholy that a mind of such noble mould, should be thus unsettled by the intensity of its own powerful action!—[*N. Y. Com. Adv.*]

Help from Scotland.—Last week John

Clibborn, Esq. of this city, paid over to the funds of the Baptist Board of Foreign Missions, £30 sterling, the premium being added makes it worth \$145. This donation is from James Douglass, Esq. of Cavers, Rox-boroshire, Scotland. This is the gentleman we presume who visited this country a few years since, and became much interested in our religious institutions, and is the author of a valuable work, entitled *Errors in Religion*.—[*Bap. Rep.*]

A writer in the London Evangelical Magazine offers to be one of fifty (in England) who will subscribe two hundred dollars to the support of a Missionary in Palestine, under the direction of the American Baptist Board of Missions, as proposed by Mr. Judson, in the Christian Index.

*The Bible Cause*.—The Oswego County Bible Society N. Y., we understand, has resolved to raise five hundred dollars to aid the American Bible Society in foreign distribution: and has also undertaken to re-supply the county with Bibles.

From the Christian Advocate and Journal.  
**METHODIST REVIVALS.**

*Waynesburg, ct. Feb. 1833.*

We have had times of refreshing from the presence of the Lord in this circuit, many powerful conversions, and more than two hundred added to our church since last conference. They have built two new meeting houses, and our prospects are good in most of our preaching places. May the Lord send new prosperity every where. We have about seventy subscribers to the Christian Advocate and Journal. If any of the subscribers want the paper stopped, they ought to get some friend or neighbor to subscribe for it. Then they might have it to read as others have had theirs. If this plan was adopted, it might still increase the number of subscribers, and prove a blessing to many.

Yours, &c. J. GRUBER.

*Leesville, O., Feb. 15, 1833.*

The Lord is with us on this circuit of a truth. Our second quarterly meeting commenced in this place on Saturday, the 2d instant, and continued until Wednesday evening. Sixty-two were received into the church on probation, and we think one half that number converted to God. Several professed to have received the blessing of sanctification. Since the last annual conference upwards of two hundred have been admitted on trial within the bounds of this circuit, and our congregations are increasing, and our prospects brightening.

D. C. MERRYMAN.

*Joy ct. Troy con. Feb. 8, 1833.*

*Dear Brethren*—We have been favored on this circuit with a gracious revival. Our

five days' meeting in this place commenced on the 24th of November. The season was highly favorable. At the conclusion, which was the Sabbath, we received the names of thirty-seven, mostly on probation for membership. We have since increased the number of probationers to about eighty. We have had many interesting seasons, and look for larger displays of the Divine goodness.—Zion is certainly marching onward. To God be all the praise.

Yours, J. R. GODRICH.

*Philadelphia, Feb. 18, 1833.*

The Lord is reviving his work on the circuit in which I live, (Germantown circuit, Ky. con.) Since the sitting of our last annual conference about one hundred have joined on probation—the greater portion at Shamron. At that appointment about seventy have been added, among whom are some of the most respectable citizens of the neighborhood, and several young men who promise much usefulness to the Church.

F. A. SAVAGE.

*Cumberland, Md. Feb. 1833.*

We have received on probation, in this station, sixty during this year, and the people of God are, praying for and expecting a gracious outpouring of the Holy Spirit in all the fulness of its convicting, converting and sanctifying influences. "O Lord, revive thy work."

Yours, &c. G. W. HUMPHREYS.

*Versailles, Ind. Feb. 8, 1833.*

When I came on this circuit, (Versailles, Ind.) I endeavored to unite professors in a covenant to pray three times a day for the prosperity of Zion, and for a deeper work of grace in their own hearts. The first round I got one hundred and ninety to unite in this covenant, and the second round we began to reap the fruits of our labors. Professors were abundantly revived, backsliders reclaimed, and sinners pungently convicted.—On the third round many were heard to inquire, What must we do? and after being pointed to Him that did and still doth receive sinners, they were enabled to rejoice and cry, Abba, Father; and although the enemies of God and their own souls exclaimed, "Disorder! wild fire!" &c., yet the work is still rapidly progressing. Our first quarterly meeting was held in the town of Versailles, on the 26th and 27th of January, by which time I had received seventy-five as probationers, a majority of whom professed to be followers of Christ.

**INFANT SCHOOL SOCIETY.**

The Bible reveals the wisdom of God; and its pages are laid open to our inspection for our benefit, and the salvation of the world.—Its instructions are "profitable for the life that now is, and for that which is to come." One



of its most important precepts is, "Train up a child in the way that he should go, and when he is old, he will not depart from it." Now this is the principle on which our Infant Schools should proceed; and we find, from the 5th Annual Report of the Infant School Society of this city, that the worthy Ladies who manage it are well aware of the principle. We wish them great success in their kind efforts for suffering infants, and hope that 'perseverance' will be their watchword, and their motto. We copy a part of the report now, and propose to give the other part hereafter.—[Christian Watchman.

The high importance of Sabbath schools is now universally admitted. All the arguments in favor of Sabbath schools, apply with equal force to Infant schools. In two respects, the latter have the advantage; they take the children earlier and their influence is exerted over them six days in the week, instead of one.

If these things are so, the necessary inference is, that we can in no way so effectually benefit the human family, both in a temporal and spiritual point of view as in the establishment of good infant schools. It may be thought that in hazarding such an opinion, the friends of this institution assume too much. But it must be admitted, that all the other benevolent institutions labor to cure those evils which this is designed to prevent. If we can succeed in preventing ignorance and vice there will be none to cure.

We have been led to these remarks, from a conviction that the public mind has not yet come up to a full estimate of the importance of this subject. People seem to feel, that because children are little things, they are of little consequence. They forget that the quarrelling and profane children of this generation, are to be the robbers and murderers of the next—that those who are now the distress of their parents, are hereafter to be the bane of society.

We proceed to a review of the operation of the Society during the past year.

The school in Stillman street has received during the year 121 new scholars; 84 have left; 7 have died—attendance in winter about 40, in summer from 60 to 70. The number now on the list is 75.

The school in Bedford street has been discontinued. Several considerations led to this measure. Owing to the establishment of two other schools in the vicinity it was not so fully attended as formerly. A school seemed to be more needed in the west part of the city; and a building with a suitable play-ground was offered to the society rent free. As there is more poverty in that section of the city, than any other, there seemed to be an opportunity of accomplishing greater good at less expense.

The new school was opened at the Mission-

house, in Garden street, in October, with thirteen scholars. There are now 60 on the list, and the number is daily increasing.

Your committee continue to make frequent visits among the poor in the vicinity of the schools, and uniformly receive from the parents of our scholars, warm testimony to their good effects. They delight to tell us how much their little ones are improved, and how much they have learnt. The instruction received at school, is repeated at home, and the mother who refuses to listen at the voice of the preacher, is sometimes deeply affected with the admonitions of her child. The children often ask their parents to read the stories to them in the Bible, which they have been learning on the scripture cards at school,—and those who have hitherto neglected to read the Bible on their own account, now read it to gratify their children.

One of the teachers is in the habit of reading biographies of good children, occasionally, to the school. This seems to interest them very much. Not long since, she read to them the life of Mary Lothrop. When one of them afterwards saw two of the scholars quarrelling, he went up to the offender and said with great earnestness, "That isn't right, Mary Lothrop wouldn't do so; she would have gone and prayed for her little brother."

When one of the children was sick, she said to her mother at night, I always pray for my teachers every night; but I can't speak loud now—but then it's no matter—I will pray for them softly—for God can hear just as well."

Such little anecdotes are often related to us by their mothers, and we mention them, not because they are very important, but to show that the children understand and remember what they are taught. Every year's observation strengthens our impressions of the vast importance of this system of early instruction. Nothing is wanting to complete the good influence of the schools now in operation, but the establishment of others in different parts of the city; that when by the removal of families, the children are taken from one school, they may be admitted into another. Till this is done there will of necessity, be much labor lost; but our funds will not permit us to enlarge our plans at present.

By reducing our rents, and the salaries of the teachers, and by adhering to a system of rigid economy, we have been able this year, to support our two schools at \$757. Our receipts have been \$1,135, and we have now on hand \$689 a sum nearly sufficient to meet the current expenses of the year. But we appeal to every reflecting mind, whether money could in any way be better appropriated than in the establishment of new schools in those parts of the city that are yet destitute. It is

exceedingly desirable that three more schools should be formed this season, and your committee are ready to go forward, as soon as they can be furnished with the means.

In reviewing the events of the past year, while we find cause for gratitude and encouragement, we cannot but regard with deep sorrow, that afflictive dispensation of Providence, which has taken from us, our first directress, Mrs. Maleom. She had been four years at the head of this society. Long have we taken sweet counsel together, and often has she mingled her prayers and efforts with ours, in this interesting work. We have lost an efficient directress, and a faithful and beloved fellow laborer. Few are so highly gifted, & fewer still have so diligently improved, and sacredly appropriated, the talents committed to them.

### TEMPERANCE.

#### TEMPERANCE IN EUROPE.

A report furnished by the British and Foreign Temperance Society, to Chancellor Wadsworth, President of the New York State Temperance Society, states that the former is steadily advancing and gaining strength, and that in proportion to the short period of its existence, and active operations, it has made more rapid progress than any similar philanthropic measure depending upon a change of public opinion and practice. Already there are about 250 Temperance Societies in England, comprising 47,000 members. Twenty-six societies, and more than 16,000 members are found in Lancashire alone, where the principles of the Society were early introduced, and have been zealously fostered. Scotland numbers more than 380 societies, and 55,000 members,—and in Ireland there are 150 societies, containing 20,000 members. In Sweden, Prussia, Switzerland, and some other countries on the continent, the cause has made some progress. The 26th of February was observed in London, a great number of Ladies, Bishops, Lords, and members of Parliament being present. Lord Henly presided on the occasion, and so interesting were the proceedings, and the various speeches delivered so excellent, that we shall furnish liberal extracts in our next. It is indeed a source of high and proud gratification, to witness the amicable spirit in which these two great nations, Great Britain and America, receive and profit by each other's benevolent institutions. We are indebted for the Bible Society to the mother country, and in return, she accepts at our hands the principles of the temperance reform. These are bonds which will tend more powerfully than oaths and treaties, to strengthen the mutual amity, and prove more effectually conservative of the happy harmony

that subsists between the two nations. May the time speedily come, when the only national rivalry shall be that of doing good.—[Ver. Tel.]

#### TEMPERANCE AT PLYMOUTH MASS.

On Thursday, 28th ult. Daniel Frost jun. an agent of the temperance society, visited the village and after an address at a public meeting requested that papers containing the usual pledge for signature might be circulated. This was done and to the astonishment of every body two hundred names were returned. On the next evening after another address from Mr. Frost papers were again circulated and 225 additional names were obtained. On Sunday evening there was a third meeting, and the number of new signatures was 317, making 735 names pledged to total abstinence on three evenings in that one village.\* But this is not all. Among those who signed the pledge were four of the principal retailers, and every retailer in the village pledged himself to sell no more ardent spirits as a drink, after he had disposed of his present stock. On Saturday one of the retailers sent off his casks having no further use for them, and on Monday another. And on Tuesday Mr. F. was told they there had been no distilled liquor sold in the village since the preceding Friday. On Saturday night the drinkers all went to the shops as usual with their bottles but were all refused.

The inhabitants of the village of Plymouth are principally lineal descendants of the pilgrims. Worthy sons of worthy sires! May their example soon be followed by their brethren in every part of this wide land from the Atlantic to the Rocky mountains.—[N. Y. Ob.

\*The whole town of Plymouth, embracing a space of sixteen miles long and five broad, contains less than 5,000 inhabitants, and there are two or three parishes in the town not connected with the village.

#### EFFECTS OF WHISKEY.

A man named Henry Ferguson, was tried last week at Lancaster, Penn. for murder, convicted of that crime, in the second degree, and sentenced to twelve years solitary labor in the Penitentiary. The Lancaster Journal says of this case—

"The prisoner and deceased had jointly bought a quart of liquor, and received in change two cents. The dispute arose as to the distribution of the change; Ferguson demanded both cents, Talley being willing to give him but one. A dispute therefore about a single cent cost one of the parties his life, made the other a murderer, and sent him for 12 years to the penitentiary. But the liquor, the abominable Whiskey was no doubt the real cause of all this woe."<sup>23</sup>

From the Sabbath School Instructor.

#### HOW DRUNKARDS ARE MADE.

It has often been remarked that, in very many cases, drunkards are made such by gaining a relish for strong drink, given to them, when young, by their mothers. I never was more convinced of the truth of this remark, until the following fact happened to fall under my observation. Having finished some business which called me to a neighboring town, I went to the tavern to meet the stage to return home. While I sat there, a man and his wife, with their infant child, about 18 months old, enjoyed where I was sitting. After warming themselves, the man called for something to drink, a sound which is far from being pleasant to my ear. It seemed however that he was not the only one who wished to swallow this "deadly poison." He must mix some, and *sweeten* it well, for his companion. My feelings revolted at this sight, and I could not but look upon them with astonishment, to see them thus voluntarily placing themselves in the way of temporal and eternal ruin. But my feelings were still more excited to see this mother feed her little infant with this poison, from her tumbler. I trembled for that child, and could not help saying to myself, I fear, greatly fear, that that child will die a DRUNKARD! And who will be the cause of it? Its mother! will doubtless be the answer. O cruel mothers thus to ruin the souls and bodies of your infant offspring. This, thought I, is the way drunkards are made. Many and many a one that has died a sot, imbibed the love of strong drink by being fed with it from its mother's tumbler. Never before did the influence of mothers appear so overwhelming to me as at this time. And I wished that I could then raise my voice so loud as to be heard by every mother in our country, and warn them to beware how they use that influence which they have over their children. To every mother, who may read this, let me say—If you do not wish to have your children die a drunkard's death, never suffer them to taste of this "water of death." Instead of allowing them to *sip* it from the spoon, instil into their young and tender minds an utter aversion to it, in every shape; and teach them to look upon it as a deadly poison, which will destroy both soul and body forever.

I cannot close without saying a few words to the young. Never, never, my young friends, suffer yourselves to taste of this iniquitous drink: shun it, as you would the plague, for it is far more destructive than even the plague was. Remember too if you drink it you will lose your health—your property—your reputation and all that is valuable in this life, and in all probability your immortal souls. And Oh, think for a moment how great will be this loss. Better lose every thing else, than lose your never dying soul, for if it is once lost, it is lost forever!—

Flee from it then, my young friends, as from a deadly serpent, and resolve that you will "touch not, taste not, handle not," this poisonous drink. If you should do it, remember it will at last "bite like a serpent and sting like an adder."

*Sacrificing to Temperance.*—The Newburyport Herald says:—One of our merchants, on Friday last, ordered a couple of puncheons of rum, all that remained in his warehouse, to be emptied of their contents into the dock.

#### SECULAR.

A VERY DESIRABLE MACHINE.—A machine was exhibited to us, two or three weeks ago for knitting stockings, &c. exceedingly well calculated we think, for family use, and very desirable, as affording employment at home, to females dependent upon it for subsistence and the support of their families, for its cost including the patent right, will not exceed 15 dollars. It is only about one foot square, and of the weight of ten pounds; so that it is easily transferable from place to place as may be required—and no more power is needed for the crank than to move that of a common hand organ—and, except when a stitch is dropped, or one required to be added, a very small degree of attention or care is demanded. A girl 12 or 15 years old might give motion to, and attend three or more machines, if arranged for the purpose of being worked together, as they might easily be. Each machine will make from one to two pair of long men's stockings in a day, of woollen yarn—such as is usually worn in the winter season. The machine does not appear liable to get out of order, and but little instruction is necessary.

The machine that we saw in operation was fitted for knitting woollen stockings such as are above mentioned—but machines may be made for fine work in cotton, thread or silk.

It is the invention of John McMullen and Joseph Hollen, Jr. of Birmingham, Huntingdon county, Pennsylvania. The stitches are made just as if common knitting needles were used—except that the same stocking requires to be afterwards joined at the seam.—[Niles' Reg.]

#### SPLENDID BENEFICENCE.

Our highly respected townsman, the Hon. Thos. H. Perkins, has presented to the Trustees of the New England Institution for the education of the Blind, the elegant brick edifice in Pearl street in which he now resides, as a permanent Asylum for the Blind. The estate is valued at \$30,000. The donation is made on the wise condition that a fund of 50,000 be raised for the support of the Institution before the end of May next.—*Boston Atlas.*

The corner stone of the Monument to be erected to the memory of the mother of Washington, near

Fredericksburg, Va. will be laid on Thursday the 7th instant. The President of the United States will be present to perform the chief ceremony, accompanied by some of the Heads of Departments.

William Worsley recently died in Liverpool, leaving a fortune of \$75,000, which falls to his only surviving sister, who has been an inmate of the Manchester work-house for many years! This is indeed a reverse of fortune.

The Methodist Protestant Congregation at Norfolk, being unable to procure a more eligible situation for a house of worship, without incurring a greater expense than their means would justify, have purchased the Norfolk Theatre, and intend to erect in its place, a neat and commodious temple dedicated to the service of the Almighty. Though clearly a measure of necessity with them, and not of design, they have thus effected, they trust, a most important conversion.

**Horrible Accident.**—An accident of the most serious character took place the day before yesterday at a saw mill on the opposite side of the Delaware, some distance from the ferry. The sawyer, attempting to remove a block from the saw, the mill started, and his leg catching in the saw—the limb was entirely sawed off. Our informant adds that his recovery is doubtful.—*D. Intel.*

#### STAGGERING PROPOSAL.

We had the following fact from the clergyman himself who is alluded to in the anecdote. It shows how frivolous, in many instances, at least, is the plea of incompetency to support a settled pastor.

He was preaching in a parish in New-England. An effort was made to raise a salary for his support, which failed. An officer of the church came to him with the heavy tidings that they could not keep him. To show the folly of the pretext, he varied the form of the proposals. "I will stay with you," said he, "if you will pay me as much as is paid in this parish for the single article of hair combs."—This led to an investigation, at the end of which the gentleman concluded that he should choose to take him on his first proposal! Oh, how lightly is the gospel of the blessed God esteemed!—*W. Rev.*

**Dreadful Accident.**—A very interesting son of Capt. John Rea, of Topsfield, aged 10 years, was killed on Saturday last in the following distressing manner. Capt. Rea was returning from Haverhill with a load of rails or poles, in a double horse wagon; on arriving at Carlton's hill, in Bradford, he got off from his load to lead the horses down the hill, leaving the boy to keep the reins. After descending the steepest part, he let go the horses, and stepped before them for the purpose of driving a yoke of oxen which he had purchased, leaving the guidance of the horses to his son, who was not unacquainted with driving. But by some means the horses sheered from the road; one of the wheels striking a stone, threw the boy from the wagon, and both wheels passed directly over a part of his under jaws and neck, killing him instantaneously.— *Salem Reg.*

ZERAH COLBURN, who acquired, some years ago, so much celebrity for his astonishing faculty of mental mathematical calculation, has issued proposals for publishing a memoir of himself—to contain "an account of his birth; the remarkable gift with which he was endowed at six years of age; his travels

in this country and twelve years' residence in Europe; a history of the various plans devised for his patronage; his methods of calculation; occasional remarks upon the places he visited," &c. Mr. Colburn is a native of Cabot (Vermont) and resides at present in Hartford, Windsor county, in that State.

It is said by Judge Cranch, of the District of Columbia, that there are in the U. States three hundred and seventy-five thousand persons who drink daily 3 gills of ardent spirits and as many more who drink six gills of spirits daily. This is one in thirty two of our population.

Near Fincastle, Va., on the 3d inst. a man named Peter Innes, about 34 years of age, a cabinet-maker by trade, was found lying on the public road, dead. About an hour previous he was seen in a tavern, partaking deeply of the intoxicating draught.

**RECEIPTS.**—*Cherise, S. C.*; Rev. Jas. Thomas \$25, for self, Danl. G. Livingston, John R. Campbell, Wm. Strother, Arch'd McNair, Augustus P. Lacost, Chas. Powell, Sanford Liles, Jordan Flake, Chas. West, Henry Hailey, Geo. Northam, Jas. Watkins, Saml. H. White, J. W. Hutchinson, Wm. Thomas, John Brown, John Chapman, Saml. Keeler, Saml. White, Simon Skesueks, Hector M'Niel, L. H. Alsbrook, Edw'd Birch, John F. White. The greater part of the above ought to have been acknowledged in a preceding number.—*Belford*; D. Sills \$2, for Wm. Coppage and Robt. Thomas. *Wilmington*; John Partervent \$1, for self. *Powelson*; \$2, for Pleasant M. Powell and Robt. Powell. *Wadesboro'*; \$1 for James Benton. *Lilesville*; \$2 for John Culpeper and Wm. Brantly. *Hillsboro'*; \$1 for Miss Piety Parish. *Hartford*; John S. Wood \$1 for self. *Sunbury*; \$1 for Thos. Riddick. *Mintons*; by Eld. Mills Piland \$1, for Jethro Riddick, Jas. Brinkly, Nathan Riddick and Henry Spivey. *Society Hill*; Eld. Wm. Dossey \$2, for Miss S. E. Evans and Miss M. E. Hui-ford. *Pactolas*; Benj. Eborn \$1, for self, Howell Whitehead, Lewis Spier, and Mrs. Harriet Little. *Leesville*; \$2, for Caswell Pitman and Fowler Thomson. *Chatham*; \$5, for G. W. Goldston, Peter P. Smith, Henry Webster, Joab Johnston, and Wm. Hackney. *Chapel Hill*; Elder Wm. H. Merrit \$6 for self. Elder Geo. Purify \$10, for self, Wm. B. Dun, Miss E. W. Bobbit, Andrew Headen, Tho. Clark, Henderson, Wm. M. Cranshaw, Wm. P. Bond, Willie Fuller, Balaam Pickett, and Chas. Foskie. *Norfolk*; Dr. Lillibridge \$3, for self, Rev. R. B. C. Howell, and John Tabb. This payment should have been mentioned in the last number. *Bethel*; \$1, for Edwin Moore. *Washington*; \$1, for Miss Mary McCotter.

#### TERMS OF THE BAPTIST INTERPRETER.

☞ A single subscriber, \$1 per annum, in advance.

☞ Seven subscribers together, \$6 per annum, in advance. ☞ When payment is not made in advance, \$1 50 is charged.

☞ Letters to be addressed (POST PAID,) to THOS. MEREDITH, Editor and proprietor.

A LAD of the age of 14 years, of steady and industrious habits, is wanted as an apprentice, at this office, May 1832.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (S. C.) JUNE, 1833.

VOL. I.]

\$1 PER ANNUM—BY T. MEREDITH.

[No. 6.

HISTORY OF THE BURMAN MISSION. (CONTINUED.)

Thus far the interests of this infant establishment had been regularly advanced, and its prospects of future usefulness and importance had been gradually brightening and expanding. Mr. & Mrs. Judson had made considerable progress in the attainment of the language: their exertions had been sustained by the presence and services of Mr. & Mrs. Hough: several religious tracts, and part of the scriptures, had been printed and circulated; and Mr. Judson contemplated an early attempt to preach the gospel, and to conduct the exercises of public worship, in the Burman tongue.—A favorable impression had evidently been made on the people; information had been diffused; serious and hopeful inquirers had been discovered; and the hearts of the Missionaries had been raised, in grateful acknowledgements, to Heaven.

At this stage of the process, Mr. Judson thought it expedient to make a short visit to Chittagong, a small sea port in the province of Arracan, at that time under the jurisdiction of the English East India Company. He had learned that some of the natives had recently become converts to Christianity, and he thought that the aid of one of those brethren, who spoke the Burman language, would be of great service to him in his contemplated attempt at the public preaching of the gospel.—To procure such aid, and to try to invigorate his health, which had again become much impaired, constituted the only objects of his temporary absence from the scene of his labours. He accordingly left Mrs. Judson, together with Mr. & Mrs. Hough, on the Mission premises, and took passage on board of a vessel bound to the place above mentioned, with the expectation of being absent about three months.

But here the interests of the mission were destined to sustain a temporary reverse, and the faithfulness and perseverance of the Missionaries were to undergo a severe trial.—The vessel in which Mr. J. had taken passage, un-

able to make the port to which she was bound, after having been tossed about in the bay of Bengal by adverse winds, for several months, finally landed him three hundred miles from Madras, to which place he was obliged to travel by land, and where he was compelled to wait until the close of the following July, before he could obtain a passage for Rangoon.

In addition to the distressing suspense, created by a failure to receive intelligence from Mr. Judson during an absence of nearly nine months, the Missionaries were much embarrassed by new and alarming indications on the part of the Burman Government. As this was the first instance of the kind which had occurred, and as it is highly illustrative of the precarious situation of the Missionaries subject as they were to the inconveniences and perils of an arbitrary government, we shall detail the circumstances in the words of Mrs. Judson.

"Two or three days after the arrival of the above intelligence, Mr. Hough received an order, couched in the most menacing language, to appear immediately at the court-house, to give an account of himself. This, so unlike any message we had ever before received from government, spread consternation and alarm among our teachers, domestics and adherents; some of whom followed Mr. Hough, at a distance, and heard the appalling words, from some of the petty officers, that a royal order had arrived, for the banishment of all foreign teachers.—As it was late, when Mr. Hough arrived at the court-house, he was merely ordered to give security, for his appearance, at an early hour on the approaching day, when, to use their own unfeeling language, "if he did not tell all the truth relative to his situation in the country, they would write with his heart's blood."

Our embarrassments, at this period, were greatly increased, by the circumstance, that the Viceroy and family, who had always been our steady friends, had been recently recalled to Ava; and the present Viceroy, with whom we had but a slight acquaintance, had left his family at the capital. Mr. Hough was not sufficiently acquainted with the language, to allow his appealing in person to the Viceroy; and, as it is not customary for females to appear at his court, in the absence of the Viceroy, we had nothing before us, but the gloomy prospect of being obliged to submit to all those evils, in the power of petty officers to inflict, when unprotected by higher authority.

The following days, Friday and Saturday, Mr. Hough was detained at the court-house, and under the necessity of answering, through an interpreter

the most trivial grievances, such as, what were the names of his parents, how many sorts of clothes he had, &c. all which were written down in the most formal manner imaginable. The court would not allow his retiring for any refreshment; and this, together with several other petty grievances, convinced us that it was their object to harass and distress us, as much as possible, feeling safe, in the idea, that circumstances were such that we could not appeal to the Viceroy. Sunday morning arrived, another message was received from the court-house, (the Viceroy does not usually attend those courts, as cases of importance are submitted, privately, for his decision) for Mr. Hough's appearance, that the examination might be continued.—The court had now pushed the matter too far, and we resolved to ascertain whether those orders for examination, emanated from the Viceroy, or whether he was entirely ignorant of the whole matter. My teacher, coming in just at that time drew up a respectful petition, stating the grievances to which Mr. Hough had been subjected, and the present order for his appearing, in public, on our sacred day—and requesting that it might be the pleasure of his highness, that those molestations cease. Mr. Hough readily accompanied me to the government house; and, when we had reached the outer court, I caught the eye of the Viceroy, who sat surrounded by the officers of his court, but who recognized me, and, in a very condescending manner, called me "to come in, and make known my request." I presented my petition to one of the secretaries, who was immediately ordered to read it; at the conclusion of which, the Viceroy inquired, in an austere manner, of the very officer who had been most forward in making Mr. Hough's situation unpleasant at the court-house, and who happened now to be seated not far from the "voice which issues life or death," "Why the examination of this foreign teacher had been thus prolonged?" at the same time giving a written order that Mr. Hough should not be called on his "sacred day," and that he should be molested no more. The petty officers of government now saw their plan defeated, which probably was, to make Mr. Hough feel himself in their power, thinking he would then offer them a large reward to be liberated. We, however, ascertained the fact, that a royal order had arrived, for the banishment of all the Portuguese priests in the country, (there were three only). In order to ascertain who they were, the Viceroy had issued an order, that all the foreign priests should be called to the court-house, not intending that any but the Portuguese should undergo an examination, farther than to ascertain that they were not Portuguese.

The above facts, added to reports that a war was about to break out between the British and Burman Governments, and the fears existing relative to the fate of Mr. J. induced Mr. Hough to think it expedient to abandon the mission, and to remove his family and Mrs. J. to Bengal. Provisionally the unwillingness of Mrs. J. to leave the mission, connected with other circumstances, delayed the departure of the missionaries until the return of Mr. Judson which at once averted the disastrous event about to ensue. Mr. Hough and family however sailed for Bengal in a few weeks afterwards, leaving Mr. Judson and his faithful

companion once more to labour and suffer alone.

In a very few weeks after the return of Mr. Judson, the mission was favoured by the arrival of Messrs. Wheelock and Colman, two young brethren, who with their wives had been sent out by the Board from Boston.—Thus the force of the mission was increased from two to six, and the circumstances of the establishment again assumed an aspect of prosperity and encouragement. The dark cloud had passed over, and the sun again shone out with his usual splendour; testifying that although "weeping may endure for a night, joy cometh in the morning."

Mr. Judson now resolved to attempt a more public and effectual mode of imparting religious knowledge. He had been in the country several years; he could speak and write the language with perspicuity; he had communicated considerable information by private conversation and the circulation of tracts; and, although he failed to obtain the desired aid, yet it was thought that the time had fully come for making a more public and vigorous demonstration of the gospel of Christ.—And notwithstanding there were many reasons for apprehending that this measure would awaken persecution, and perhaps excite the displeasure of the government, still it was believed that the path of duty was the way of safety, and that the attempt ought to be made.

Accordingly a place of worship, called a ZAYAT, was erected on the side of a principal road, where all who passed by might have an opportunity to turn in, and learn something concerning him whom to know is life eternal. Here Mr. Judson intended to spend a great part of the day in preaching the gospel, in conversing with inquirers, and in saying to the passing multitudes.—"Ho every one that thirsteth, come ye to the waters."

In April 1819, this zayat was opened, and the gospel of Jesus was, for the first time, publicly announced in this land of darkness, superstition, and death.

As this constituted a new and most important era in the history of this mission, we shall give a description of the zayat and its exercises in the language of Mr. Judson.

To-day the building of the zayat being sufficiently advanced for the purpose, I called together a few people that live around us,



and commenced public worship in the Burman language. I say *commenced*, for though I have frequently read and discoursed to the natives, I have never before conducted a course of exercises which deserved the name of *public* worship, according to the usual acceptance of that phrase among Christians; and though I began to preach the Gospel, as soon as I could speak intelligibly, I have thought it hardly becoming to apply the term preaching, (since it has acquired an appropriate meaning in modern use,) to my imperfect, desultory exhortations and conversations. But I hope, though with fear and trembling, that I have now commenced a course of public worship, and regular preaching.

"The congregation to-day consisted of fifteen persons only, besides children. Much disorder and inattention prevailed, most of them not having been accustomed to attend Burman worship. May the Lord grant his blessing on attempts made in great weakness and under great disadvantages; and all the glory will be his.

"April 25. *Lord's day*. Yesterday we completed the *zayat*, set up the front stairs, and laid open the entrance from the road.—This morning I took my seat on the floor in the open porch, under some solemn impression of the great responsibility attached to my new mode of life.

"In the forenoon the members of the mission family came over to have our usual worship, having concluded to hold it for a few Sundays in the *zayat*, rather than in the house, in order to give the Burmans some idea of the place.

"In the afternoon our people came together, and several came in from the road, so that we had an assembly of between twenty-five and thirty, besides children. At the close of the service, I distributed several tracts to the strangers.

"April 27. One of the most attentive of the hearers last night, came again, with a petty officer from another village. They staid the most of the day, and received a great deal of instruction; and left, with the promise that they would come as often as the distance of their residence would permit. Considerably encouraged to-day, with the hope that God is preparing a people in this benighted land.

"28. Nothing interesting through the day. At night encountered a bitter opposer, he had visited Bengal, and some foe to missions had poisoned his mind; he manifested a most virulent spirit. I felt that he would most gladly be foremost in destroying us.—But through divine grace I was enabled to treat him with meekness and gentleness, and he finally left me politely. He appeared to be rich, and had several followers."

"The *zayat* is situated thirty or forty rods from the mission-house, and in dimensions, is twenty-seven by eighteen feet. It is raised

four feet from the ground, and is divided into three parts. The first division is late entirely open to the road, without doors, with lows, or a partition in the front side, and takes up a third part of the whole building. It is made of bamboo and thatch, and is the place where Mr. Judson sits all the day long, and says to the passers by, "Ho! every one that thirsteth," &c. The next, and middle division, is a large airy room, with four doors and four windows, opening in opposite directions; made entirely of boards, and is whit washed, to distinguish it from the other *zayats* around us.

"In this room we have public worship in Burman on the Sabbath; and in the middle of which I am now situated at my writing table, while six of the male scholars are at one end, each with his torch and black board, over which he is industriously bending, and emitting the curious sounds of the language. The third, and last division, is only an entry way, which opens into the garden, leading to the mission house.

"In this apartment, all the women are seated, with their lights and black boards, much in the same position and employment as the men. The black board, on which all the Burmans learn to read and write, answers the same purpose as our slates. They are about a yard in length made black with charcoal and the juice of a leaf; and letters are clearly imprinted with a species of white stone, a little similar to our slate pencils.—A lesson is written out on this board by an instructor; and when the scholar is perfect master of it, it is erased, and a new one written. The Burmans are truly systematic in their elementary instructions, and a scholar is not considered qualified to read without spelling, until he has a perfect knowledge of all the various combinations of letters."

#### LETTER TO MR. DODS.

The following is a review of a succession of communications which appeared in the *Universalist Trumpet* last year. It was written several months ago and was designed for the columns of that paper alone. As it was not permitted to occupy a place in that journal, although the primary and almost exclusive object with which it had been prepared was thus defeated, we thought that at some period of leisure, we would publish it in pamphlet form, for the gratification of those who might feel some curiosity respecting the issue of the controversy to which it related.—Subsequently, however, a desire has been repeatedly expressed to see this communication in the columns of the *Interpreter*. And altho' we feel much reluctance to occupy space which might evidently be furnished with much more important matter, as well as to intrude upon the attention of many of our readers a concern in which they feel little or no interest; yet we have thought, all things considered, that the measure might not be deemed wholly inexpedient. It will be observed that in writing this letter we had in view three pri-

many objects, namely;—to shew the qualifications of Mr D as a narrator of facts,—to substantiate the accuracy of our "outline" by the testimony of Mr. D. himself,—and to review and conclude the discussion respecting the contested passage in Luke. Consequently, the last part will be found the most interesting; at any rate, it will be found the least unimportant. Our readers will understand, of course, from what has already been stated in the Interpreter, that we consider this gentleman and his controversy wholly unworthy of further attention. Consequently nothing more need be expected from us, in any event, except possibly an occasional editorial remark.

Ma. Dons,

Dear Sir,—There have recently appeared in the Universalist Trumpet two communications from you: one addressed to me, being a professed reply to my Outline,—the other addressed to the Editor, being a professed reply to my communication in the 'Trumpet of the 7th of July.' Had my Outline been published in the Trumpet, at the outset of this controversy, agreeably to my suggestion, as both fairness and convenience demanded, the appearance of my present communication would have been, in a great measure, uncalled for. But as that publication has not yet appeared in the Trumpet, and as there is now no reason to believe that it will appear there, at least in season, I have deemed it proper, in order to prevent misapprehension with those who neither heard the debates nor have read the outline, to give your two last communications a hasty examination. And in doing this, I will endeavour to treat you with justice, and with candour; but, Sir, you must excuse me if I should not show you quite so much affection or courtesy as you have pretended to proffer to me.

Before taking hold of either of your pieces, however, I will take the liberty to ask you a few general questions respecting them.—And in the first place, I should be glad to receive a satisfactory reason for the late appearance of your pretended reply to the Outline. That pamphlet was before the community in less than a week after the debates of which it treated had taken place. Your promised reply to it, notwithstanding the anxious and disappointed expectations of your friends, was not suffered to make its appearance until after the expiration of full four months. Now, Sir, suffer me to inquire, what was the true cause of this obviously undesirable postponement? You tell us indeed that it was because "the Trumpet was not taken in Edenton, and you considered it perfectly useless to introduce the subject in its columns 'till the persons concerned could have access to it, as it was a matter of local interest.'" But, Sir, did you not publish in the Trumpet an account of your exploits in Edenton, in about five weeks after the debates occurred? Why publish this if you considered it perfectly useless to introduce the subject in the columns of the Trumpet until after the lapse of nearly as many months? Again, you say in your second piece, that my pamphlet was distributed all over this section of country. Will you tell me why you were so solicitous about the people of Edenton, who, you seem to think, were so fully convinced of your triumph, when you were to rip up a pamphlet which had been circulated all over this section of country. Further, were there not other persons that circulated in Edenton & thro' the sections of country pointed by the pamphlet, numerous falsehoods, and which of course, were much better suited to your purpose than the Trumpet?

And lastly did not your friends in Edenton, come to defray the expense of a pamphlet if you could furnish the promised reply to my outline?—Did you reconcile these repeated and glaring contradictions and inconsistencies?—And will you satisfy any candid inquirer, that the obvious and the true reason of your long delay, was not to suffer the facts to pass from the recollection of the audience, that you might tell your own story with the less hazard of suffering detection?

In the next place, Sir, I should be glad to be told why, when you professed to make the attempt, you did not take hold of my pamphlet, and give it a fair, a full, and an explicit reply?—Why you did not take it up item by item, and point out the "dark things," and the "suspicious things," and the incorrect things, and the "Te Deums" which you say it contains?—And why, instead of this, you have apparently laid the pamphlet aside, huddled facts, and arguments, and affected notes of triumph together,—and, after all, given us nothing more than a second edition of your first piece, somewhat enlarged and amended?—Was this because you are not acquainted with the proper method of replying to written documents?—or was it because you found the statements of the pamphlet rather too stiff for close contact?

In the course of your letters I repeatedly meet with such expressions and statements as the following:—"You did not attempt to defend the common opinion which lay in ruins before you;"—"Here you appeared greatly embarrassed;"—"In this passage I took from your hands and you never referred to it again;"—"Finding your cause must perish, &c." In view of these and similar declarations, permit me to ask you, Sir,—Do you think that there has been such a man as yourself on the earth since the days of the renowned Don Quixotte! or can you believe that there has been so brilliant a recital of personal exploits, since the times when this redoubtable knight poured forth his rhapsodies into the ears of the astonished Sancho? Verily, Sir, according to your own telling, you are a wonderful man!

Further, in the progress of your details, I often meet with such representations as the following:—"We met, and you did not even attempt a reply to my lecture."—"And do you call this reasoning?"—"You abandoned the wreck and chose a new position."—"I offered to accept your proposal and meet you the next day—you then declined."—"Pray, Sir, do you not feel a little mortified that such a man as yourself should have had two such long debates with such a shabby, shuffling dolt as you have here described? And do you not think that the flimsiness and imbecility of your adversary, are calculated to take away somewhat from the glory of the conquest in which you so much exult? Truly it is a matter of surprise that you should have so much forbearance and condescension as to prefer to such an opponent your affection and your courtesy!

Having stated these preliminary inquiries, I shall now proceed to a more direct and particular examination of the pieces which you have written.—And in the first place, I shall show from your own words, that you have not only contradicted yourself, but that you have uttered deliberate and intentional misrepresentations. I am aware that this is a pretty severe position. But, Sir, as you have certainly merited it, and as you have laid the necessity upon me, it shall be done; and you must get along with the difficulty in the best manner you can.

The first case to which I shall direct your attention, is what you say respecting the time at which you received my "challenge," as you are pleased to call it. In your last piece you tell the public that,—



"Perhaps Mr. M. aware that your engagements called you to leave next morning, waited till you were ready to step into the carriage, and then sent you a challenge to meet him, the acceptance of which he thought improbable, if not impossible." You then add—"at least he did not intend that I should have even a few minutes to prepare myself." Now, Sir, let us hear what you say, at another time, on this point. In your reply to this "challenge," you proceed as follows:—"I have an appointment to preach at Hartford, and am to leave this place at eleven o'clock this morning,"—not this moment, nor in half an hour, nor in an hour; but "at eleven o'clock this morning." You continue—"I would say as a courtesy due you, that I will comply with your wishes and meet you immediately this morning, as I have no doubt that we can settle this matter before the hour for my departure arrives." You add—"You will of course come prepared to prove misery beyond the immortal resurrection of the dead." Here you say you have no doubt that the whole controversy, not only respecting the text in question, but also concerning misery beyond the resurrection, could be settled before the hour of your departure would arrive! Will you now say that that hour had arrived,—that it was eleven o'clock,—and that you were just about to step into the carriage,—when you received my note?

But I have a little more to add on this topic. If it was 11 o'clock when you received my first note, it must have been at least twelve when the debate began, for after this, you wrote two notes, and I wrote one each of which was copied and carried from one extremity of the town to another; after which the bell had to be rung, and the people assembled. But in your first piece you say that this debate lasted about four hours. According to your account of the matter, therefore, this debate must have concluded about four o'clock in the afternoon! Now, Sir, I ask you what must the people of Edenton think of one who knows that the discussion commenced about ten o'clock, and ended before one? What must your friend B. think of you,—who knows that the note was put into his hand immediately after twelve, and who doubtless presented it to you before eight o'clock? What must the public think of you—who must see that what you have positively asserted in one place you have lately contradicted in another? What must you think of yourself,—conscious as you must be, that this misrepresentation was only for the deliberate purpose of attempting to mislead it appear, that I was chargeable with having taken an advantage of you, such as you had attempted to take of me on the preceding evening? If Sir, you are capable of departing so far from the truth in so plain a case as this, where it was impossible there could be any mistake, I ask you what confidence can be placed in those of your statements, where the imagination is a greater range, and where there is less hazard of being detected!

I will next call your attention to what you have been pleased to say respecting the announcement which I made to my congregation. In your first piece you informed the public that I had "announced to my congregation that, on the next sabbath, I would prove the doctrine of endless misery to be the truth of the scriptures;" designedly conveying the idea that all this was to be done on one occasion—and for the delay of which there was no reason, except my desire to avoid your presence. In your second communication, you make the same statement, and so as to convey the same impression. We will now turn to your own service on this matter in your first note to me, published in your last communication. Your words are these:—"I have been informed that you, on last Lord's day,

gave notice that you would attempt to prove the doctrine of endless punishment true, and would commence the work on the ensuing sabbath. Now, Sir, mark the difference in these statements. You first inform me that you had understood that my proposed discussion was to be commenced the ensuing sabbath, leaving the unavoidable inference that you had been correctly informed that this was to be a work of some weeks. You then give the public to understand, for the obvious purpose of adding plausibility to your misrepresentation of me; motives, that the contemplated discussion was to be the work of but one sabbath. Sir, you will probably find before I have done, that this correspondence which you have published with such an air of triumph, (and for which I am certainly much obliged to you) is not quite so favorable to your case, as you seem to have imagined.

In two of your communications you convey to the public the impression that I was very solicitous to have a second meeting, with the hope of retrieving what I had lost the preceding evening. And on this fact you lay great stress. In your first piece you say:—"In the following morning, not satisfied it appears with the manner in which he had acquitted himself in the controversy, he sent me a written challenge to meet him again at some subsequent period." In your second communication you make substantially the same statement, and with the evident design of conveying the same impression. We will now see what I had stated in my notes, on this point, as published in your last communication. In my first note I employed this language:—"If you have a wish to discuss the passage," &c. "You are not to understand, however, that I am at all solicitous for further discussion." In consequence of your having affected to misunderstand this note, I stated in my second, that I was "unwilling to admit that I had any solicitude at all about the matter"—so much so, that "I was unwilling to take upon myself any of the responsibility of making an appointment." In reply to this note you say,—"I will meet you at the court-house immediately." And accordingly you caused the bell to be rung, and the audience to be collected. Thus, Sir, what you clearly affirm in two communications, by the publication of my notes you as clearly contradict in a third. To admit the truth, for once, was it not yourself that was anxious; and that, because you had a hope that you could get along better with the passage in Luke, than you had done the evening before with your unfortunate parable?

You tell the public that you offered to meet me, the next day, on 1 Cor. xv, and that I declined.—Now, Sir, let us examine a little into this statement. You say, in the same connexion, that I had expressed my willingness to meet you, on a future day, on this passage; and that I had done this in the presence of the audience;—this I shall certainly not deny. At the same time you had in your possession, a note of mine in which I had distinctly informed you, that any other passage on the inspired page, (besides that then under consideration) provided you would submit it to the established laws of biblical criticism, and would confine yourself to one principal topic at a time, you were at liberty to announce as the subject of public debate. Now, Sir, if you were so rampant—so keen and ardent for debate on 1 Cor. xv,—as you would have us believe—as I had given you both general and special liberty to announce that chapter as a subject of debate.—I should be glad to know why you did not make an appointment for the next day without further delay?—Why you should offer to do that, when, generally to your own showing, you had already, in two instances, been challenged to do? Sir,

either you made no such offer, or your offer was as absurd as it was superfluous and unnecessary.—But further, you represent me as stating as my reason for declining your proposal to discuss 1 Cor. xv. that I would take up "the subject" in my pulpit. You have elsewhere informed us that my contemplated subject for the pulpit was "the doctrine of endless misery." Did I then promise to take up *two* subjects in the pulpit?—But further still, in your last piece you tell the public that you offered, at the close of the controversy, to return the next day from Hertford and meet me according to my proposal, provided I "would join *general issue*." Now let this be compared with the statement just considered. You first tell the public that you made an unconditional offer to meet on the next day on 1 Cor. xv. You then as positively affirm that you offered to meet me on the condition that I "would join *general issue*." Now, sir, can both these statements be true? Can it be true that this famous offer, of yours was both *conditional* and *unconditional*? Sir, a child may see that you have involved this matter in contradictions and absurdities, which establish your departure from the truth beyond the possibility of a doubt. You know, and so do the audience, that I proposed, in the course of the morning's debate, to discuss, not only the passage in Cor., but several others which you introduced, provided you would take one at a time, and confine yourself to that alone until the discussion respecting it should be finished. And you and the audience well know that when you offered to come back, the following day, it was on the express condition, that I would anticipate my lectures, and debate your favorite subject of endless misery;—a proposition to which you knew I could not consistently accede, and with which you were confident, from what I had repeatedly told you before, I would not comply. That this is the true state of the case, there is conclusive proof in your own statement already quoted, namely, that you offered to meet me "providing I would join *general issue*." Pray, Sir, why did you desire to appear so eager, at the close of this second debate, to have further controversy? Was it because the controversy had closed, as you have said, to your entire satisfaction? Or was it because, feeling that you had been baffled, you wished to conceal your justification under an excessive show of courage?

You assure the public in your last communication, that you wished to know whether I was present on the evening of your lecture, not that you might omit any thing that would have been added in my absence, but that you might be "much more explicit on the common opinion," than you otherwise should be. Now, Sir, the audience know, and you yourself know, that your whole lecture had been carefully written out, and with the exception of the peroration which was repeated from memory, was *closely read* on the occasion. This fact you will not deny in the presence of any who heard your discourse, whatever you may have ventured to write on the subject. I desire, therefore, to have it explained how you could be "much more explicit on the common opinion," on account of my presence, and at the same time, read a piece which had been written out and conned over before hand? It is indeed difficult to determine which most to admire, your daring and reckless disregard of the truth, or the flagrant infatuation with which you contradict, entangle, and confound yourself.

The above, Sir, are examples of the accuracy with which you state facts, even in cases where it is impossible you could make a mistake, and where the evidence of your departure from the truth is clearly before your eyes. And yet you are the

man, who has so much to say about candour, affection, courtesy, and the like.

I will now examine another class of your statements, with a view to do justice to some of your opinions, deductions, &c.

You say in your last letter, that as I have charged you with "intentional misrepresentation of the most material facts of the case," you have thought proper to lay the whole of our correspondence before the public, so that they may be judges whether you are deserving of such charge. Now, Sir, is it your real belief that these notes detail the most *material facts* of these two controversies, so as to enable the public to decide whether you have stated those facts correctly or incorrectly?

A little after this, after enumerating several charges against the pamphlet, you say,—"*But as he calls for evidence, I will thus far present it by producing the correspondence.*" Now, Sir, do you candidly believe that that correspondence can have any direct bearing on the pamphlet, which is an outline of the debate, not as you wished to have it, but as it actually took place at the Court House? Here it is worthy of remark, you first tell us that this correspondence is produced for the purpose of justifying yourself; you afterwards say it is done for the purpose of eliminating my pamphlet. Will you tell us which of these two statements is the true one?

In your first note to me proposing a meeting at the court-house, you distinctly inform me that your object is to learn the truth. In your second piece in the Trumpet, you as distinctly give me to understand that your object was to defend Universalism? Will you inform me which of these declarations I am to believe?

In publishing my reply to your first note, you state the first part thus,—"*In reply to your note [not challenge mark].*" By this I suppose you mean, if you can mean anything, that by using the term "note" I necessarily admitted that this document was no challenge. Now, Sir, do you actually believe that a *note* cannot be a *challenge*, and that a *challenge* cannot be a *note*? If so, speak it out plainly, and let the public know what attainments you have made in Philology.

In your remarks on your first note you say, the whole object of this letter was to call upon me "to produce the evidence of the truth of endless misery." In your remarks on my reply, in which I promise nothing, and even leave my attendance doubtful, you say that from this note you had reason to expect that (should I appear) "the object of your note would be fully and fairly complied with." Now, Sir, did you really think that you were writing to a person, who would allow you to stick a proposition of your own selecting into his mouth, and would then come with the meekness of a sheep, and pursue just that course of argument which you chose to dictate? Or did you suppose that you were proposing a debate with one who would permit you to make your own assertions, and state your own conclusions at pleasure, without bringing you to the point, and putting you to the proof? If you did, I trust you have found out your mistake, and will exercise a little more discretion in future.

In your remarks on my second note, you pretend to have discovered a contradiction in my statements, and say I was of course "willing and unwilling at the same time." Now Sir, is it actually your opinion that a man may not, by circumstances, be rendered willing to do that for which he has no wish, and which is decidedly aversive to his inclinations? If this be your belief, say so plainly, and let us see so nothing of your Metaphysics.

In your remark on your second note, in which you affected to misunderstand mine, you say that

you agreed to meet me on *no other condition* than that I should bring forward my "proof of future misery." From this we are to understand, I suppose, that you were unwilling to trust yourself in debate a second time, even on the topic and the ground which you yourself had selected, unless you could embarrass the subject by a foreign proposition also of your own choosing, and fetter your adversary with a subject which he had repeatedly told you he would not discuss. Truly this fact speaks much for your candour, your magnanimity, and your very solemn and sanctified desire to know the truth.

Such, Sir, are specimens of your views of propriety, your mode of reasoning, &c. &c. What, I ask, must be the condition of a cause which requires such wretched trifling as this?

Having briefly examined a few of your statements, opinions, &c. I shall now proceed to consider a few topics of somewhat more importance.

You say in your last letter, that "it looks dark and suspicious to you, that I should labour to give the impression that I had *not* agreed to prove endless misery, when I had virtually done it," &c. Now, sir, I will prove from your own shewing, that this statement is untrue, and that you knew it to be untrue at the time at which you made it.

What the real object of your first note to me was, I neither know nor care; but I know that I had time, neither to reflect on the course proper to be pursued, nor to take a copy of my reply, before the bell rang summoning me to the court-house.—Fully aware of the advantage which you aimed to take of me, I at once resolved to leave myself at liberty, either to go or stay—to reply or keep silent, or, in case of replying—to take you on any ground which the occasion might render proper. I accordingly wrote you a note in which I promised you nothing; but in which I distinctly gave you to understand, that I should not anticipate my lectures by discussing the subject of endless punishment; stating as a principal reason that they were designed solely for the benefit of my congregation, whom I had no expectation of finding at the court-house on that occasion. So much for my agreement to discuss the subject of "endless misery" in the first debate.—[See my first note published in your last letter.]

In my first note on *Tuesday*, I expressed my readiness to discuss a given text, and of course a given subject, provided such continued to be your wish. Affecting to misunderstand the whole aim and scope of this communication, in your reply, you speak of courtesy, of complying with my wishes, &c. &c. and finally conclude by sticking on another subject of discussion, which you must recollect, was not "endless misery," but "misery beyond the resurrection." Disgusted with this wanton misconstruction of language which I knew could not be misapprehended, I gave you distinctly to understand, that if you were disposed to discuss the passage mentioned, which you had insisted on discussing the night before, I was ready to meet your wishes; and if not, I had nothing further to say on the subject. With this note before you, you caused the audience to be assembled, and proceeded to the court-house. So much for my agreement to prove endless misery in the second debate.—[See both these notes published in your last letter.]

But I have something more to add on this point. You say in your last letter, that "under that impression, namely, that I had agreed to prove *endless* misery, you met me in both controversies." Afterwards, in your remarks on my last note, you expressly affirm that you met me in the second debate "on *no other condition* than that I should bring forward my proof of *future* misery." Now, Sir, can

both these statements be true? If they cannot, one of them must be false. And if so, you have not only convicted yourself of another misrepresentation, but have proved by your own direct, positive testimony, that in the second debate, at least, I had *not* agreed, and was not expected, to sustain the doctrine of endless misery. I can tell you, Sir, it takes a longer head than yours appears to be, to make as many random statements as you have done, and at the same time to keep them clear of contradictions. So much for what you are pleased to call the preliminaries, and my agreement "to prove the doctrine of endless misery."

You say "it looks dark and suspicious to you, that I should represent myself on the negative, and you on the affirmative side of the question." I will now prove, Sir, from your own statements, that *I* was in the negative, and that *you* were in the affirmative, in both debates.

In relation to the debate of Monday evening, you affirm that "I did not even attempt a reply to your lecture"—and that I "did not attempt to defend the common opinion, although it lay in ruins before me." Very well. From these circumstances it follows undeniably, that I advanced no affirmative proposition respecting either the lecture or the parable.

The only instance in which you represent me as assuming affirmative ground, was, as you say, "at the close of the controversy on the parable," when I quoted the passage in Luke, to prove that the word *'aion'* might apply to the future world; a position which you say you had not denied, and about which there was, of course, no debate.

Now, from these statements, one of two things is inevitable:—either I put forth no debatable affirmative proposition, or else you have wholly misrepresented my argument, and given an untrue, and even a contradictory account of the whole discussion. Of these conclusions you are at liberty to take your choice.

Having shewn that I was not in the affirmative, I will now prove, from the same authority, that I was in the negative.

Having forgotten your first assertion, that I "did not even attempt a reply to your lectures," you afterwards contradict it, and represent me as attempting to shew that "your views were just as inconsistent as the common opinion," and of course, as denying your positions respecting the parable. And even in what you have added respecting the remarks which you say passed between us concerning the passage in Luke, which you admit had no connexion with the controversy on the parable, & which you further admit you had wrested from the point to which it was applied, you represent yourself as maintaining and proving,—and me as denying and demanding proof, that the persons referred to were *holy*.

Thus, Sir, have I shown conclusively, from your own words, first, that I was not in the affirmative,—and second, that I was in the negative, and yourself in the affirmative, throughout the whole of the evening's discussion.

I shall now show that the same is true respecting the debate of the next day.—Notwithstanding your effort to torture the order and arrangement of this discussion, you clearly represent me, in the first place, as *denying* that all mankind were included in the passage in hand, namely Luke xx. 35, and yourself as maintaining and laboring to establish this position. And in the second place, (and these you shew were the only positions taken on the occasion,) you represent me as *denying* and yourself as *maintaining*, that the passage alluded to the corporeal resurrection. Here, Sir, your testimony is as

direct as testimony can be. Consequently one of two things is undeniable:—either your own testimony is untrue, or else I had the negative, and yourself the affirmative in both debates. As I said before, you can take the alternative which you like best. [For the evidence adduced above, see your second communication.]

You tell the public that "it looks dark and suspicious to you, that I have endeavoured to impress the public mind, that I did not attempt to sustain the doctrine of endless misery, when at the same time I did bring forward scripture to prove it, made my argument upon it," &c. I will now prove, from your own declarations, that this statement is untrue, and that you knew it to be such when you made it.

In your first note and your remarks on it, you state that your lecture was on the parable of the 'tares and the wheat,' that this furnished me with a good opportunity to defend the doctrine of *endless misery*, and that I "did not venture to meddle with it, tho' called on to sustain it." So far so good. This furnishes strong presumptive proof that it was no part of my intention to discuss the doctrine of endless misery that night.

Again, from my reply to this note, you say you "had reason to expect that, (should I appear) the object of your note would be strictly and fairly complied with, without the least prevarication or quibbling on my part." From this, I suppose, we are to infer, that the object of your note, which you elsewhere inform your readers, was to call upon me to produce the evidence of *endless misery*, was not fairly and strictly complied with:—and consequently, that I did not *fairly and strictly* undertake the proof of 'endless misery.' This is about as conclusive evidence as can reasonably be asked. To say the least it is very strong presumptive proof.

But, further, in the account which you have given of this debate, you have represented me not only as taking no position in favour of *endless misery*, but as advancing not a solitary argument on that subject. You say that I did not attempt a reply to your lecture,—that I did not attempt to defend the common opinion,—and that, at the close of the controversy on the parable, I quoted the passage in Luke, to prove that the word *aion*, was applicable to a future state. But not a syllable is said about my sustaining the doctrine of *endless misery*. Now, Sir, from this statement of yours, one of three things must indubitably follow:—either I attempted to prove the doctrine of *endless misery* without mentioning the subject, or you have grievously misrepresented the debate, or this doctrine claimed no part of my attention on the occasion. You are at liberty to select the conclusion that suits you best.—Thus have I shewn to the understanding of any man, by arguments drawn from your own declarations too, that no attempt was made in support of *endless misery* on Monday night.

I shall now show that I did not attempt this on Tuesday morning.

In your remark on your note of Tuesday, you say that you "agreed to meet me on no other condition, than that I should bring forward my proof of *future misery*!" If then the subject of *endless misery* was discussed on that day, it must have been contrary to your agreement and your express and specific intention! A strong presumptive argument this, in favour of my present position!

You add in your subsequent remarks respecting the debate of Tuesday, that after opening the discussion, I "brought a passage to prove misery beyond the resurrection." Here is another strong presumptive argument in favor of the position, that I was not maintaining the doctrine of *endless misery*.

In the whole account which you have given of this debate, you have represented me neither as stating a position, nor as adducing an argument in favour of *endless misery*. Here again, Sir, one of two things is unquestionable:—either I did not reason in behalf of *eternal misery*, or you have most egregiously misrepresented the whole discussion.

Thus, Sir, have I shown by arguments drawn again from your own statements, that the doctrine of *endless misery* constituted no part of the subject of debate on Tuesday. So much for the correctness of the 'outline.'

[To be concluded in our next.]

## COMMUNICATIONS.

For the Baptist Interpreter.

AN ESSAY ON THE CHRISTIAN RELIGION, NO. 1.

CHRISTIANITY is that sublime system of divine truth introduced and inculcated by Jesus Christ. By him it was founded and consummated. It was begun by him in person, and finished by him in his Apostles. Hence he is called the "Alpha and Omega"—the Author and finisher of the *faith*. The perfection of this heavenly *science*—for so we shall call it—is taught in the New Testament, and in no other publication either before or since. True, it was gradually developing for more than four thousand years.—Some feeble rays of divine light were interspersed amidst the impenetrable gloom that shrouded the world in former ages, and illumined the path of the just to their heavenly home. The holy seers of old, in looking forward through the vista of many ages, were occasionally favored with some faint glimpses of that light whose meridian splendor we enjoy. It was this light, faint as it was, that so enraptured the inspired poets of Israel as to cause them to break forth with joy extatic while chanting the praise of heaven's King. But it was reserved to heavenly songsters to sound the highest note in this sublime anthem. This was sung by an angel to the shepherds in the field on the night of immanuel's birth. "The glory of the Lord shone round about him." Their fears were quelled and their sorrows hushed to silence, while the angel said—"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." At that moment, there was, hovering round, a choir of holy angels, so transported with the news of man's redemption, that they struck upon a strain so sublime as to fill all earth and heaven with their melody. The chorus was, "Glory to God in the highest, on earth peace, and good will towards men."

Christianity is the consummation of all that preceded it—of all that was prefigured by the Jewish types. It is designed to do that for the world, which could not be accomplished without it. It was introduced to meliorate the condition of men. It is not designed to make philosophers, nor statesmen, nor sol-

diers, but christians. To make men wiser, happier, and better. Not wiser and better statesmen and philosophers; but better and happier men—better husbands and wives, parents and children, masters and servants, neighbors and citizens. It is designed to better the condition of the world. No one is without the range of its influence and redeeming qualities, who is not incorrigible, and whose destiny is not irrevocably fixed. It is as much designed to make the poor and ignorant rich and wise, as it is to make the wise and great good and happy. It is suited to the condition of all; it is a sacred catholicism, an antidote to all that sin has brought upon our world. The gospel received, gives strength to the feeble, health to the diseased, sight to the blind, hearing to the deaf, wealth to the poor, liberty to the captive, happiness to the miserable, hope to the desponding, wisdom to the ignorant, life to the dead, "the oil of joy for mourning, the garment of praise for the spirit of heaviness." The founder of this heavenly system "is an hiding place from the wind, a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Where its benign influence is felt, "the desert rejoices and blossoms as the rose; and the parched ground becomes a pool, and the thirsty land springs of water; in the habitation of dragons is grass, with reeds and rushes."

The gospel is an address, not to angels, but to men—not to man in his primitive state, but in his present fallen, depraved, and miserable condition. Nor was it adapted to man in his pristine glory, but in his present state of degradation. It is designed for the benefit of man as he is, a rebel against the government of Heaven, in a state of banishment for his crimes—an insolvent debtor—a helpless sinner, poor and wretched, miserable, blind and naked. It is the King's proclamation to his rebel subjects. It offers liberty to the captive, it opens the prison to them that are bound, it offers pardon to the guilty, and favor to the needy.

The Messiah "did not come into the world to condemn the world, but that the world through him might be saved." He does not spread devastation and death, but joy and gladness. His message is salvation.

Without the revelation God has made to the world, man must have lived without a knowledge of his God, his own origin, and his destiny. Without the information afforded by Christianity, man would be as ignorant as the beast that perishes. Without the prospects it presents, he would be most miserable. By the aid of Revelation, we can live with Adam in the garden of Eden, sail with Noah upon the waters, and leave the ark to explore the new world. We can live in every age and clime; converse with all the patriarchs and prophets, with Christ and his Apostles; can know whence we come,

where we are, and whither we are journeying. With this, we can be happy in life, joyful in death, and blessed in Eternity. It is christianity that sweetens the cup of affliction, calms the boisterous waves of life, smooths our passage to the tomb, stills the tempest of death, and presents to the believing mind a crown of glory, a robe of righteousness, a palm of victory and eternal life, in that Canaan where the tree of life immortal blooms. What a blessed prospect!—What a glorious hope! To him who has such a hope predicated upon the resurrection of Jesus Christ—to him every power is but a name, honor a puff of empty air, and gold is sordid dust. When the last lingering ray of life shall be extinguished, this hope shall buoy up the soul above the towering waves of ghastly death.

"When wrap'd in fire the realms of aether glow,  
And heaven's last thunder shakes the world below,  
Thou undismayed shalt o'er the ruin smile,  
And light thy torch at nature's funeral pile."

#### ADDENDA TO "A WAY TO BE POPULAR."

13. *Preach against Money.*—People like to have the natural passion of covetousness gratified, and when thus pleased you can extort something from them, even if they had determined not to give a cent. Thus tickled, they will surprise all their acquaintances. In this way you can be popular, and secure your object into the bargain. A preacher, some 10 years ago, of this class, knowing the objections entertained against all benevolent objects, took the method above described.—His text almost every day was, "Beware of Dogs."—There was the Missionary Dog, and Education Dog, and Bible & Sabbath School Dog—all barking "Money, Money." "But look at my hands," holding up a pair of sailor's fists,—"I can work for my bread—I don't preach for money." Suffice it to say, he pecked about \$200 in his round of appointments.

14. *Suffer no one to address you Reverend.* I can't be called *Reverend*, for I am a poor sinner,—it will do for those college bred gentry who wear black gloves; but Elder is good enough for me.—So Oliver Cromwell, *King*, was odious to the people; therefore he assumed the title *Protector*, but was a crueler Tyrant than the one he dethroned.

15. *Preach against Learning.*—Tell the people how much injury education has done in the church, and warn them against a learned ministry. Thus you will keep such a ministry away from your people, and they will be satisfied with your harangues.

16. *Throw out imendos against Town Preachers.*—It is known that more people live in the country than in towns, and therefore the majority is on your side. Towns are wicked places, and then quote this text: "Like people, like Priest"—for your people won't know whether you give them Scrip-

ture truths backwards, or "tales."

17. *Dwell on your own Patriotism.*—If you had lived in '76, how you would have gone against the British: for men care more about patriotism than piety. Here too, you secure the majority.

18. *Let your motto be, "every tub on its own bottom."*—If one of your brethren is slandered and put down by calumny, don't interfere or attempt to rescue his character, lest you should be a "busy-body" in other men's matters. For if he is down, of course, you must attract more attention.

19. *If you want money ever so much, don't tell of it.*—It can be managed better by silence and a ragged home-spun coat. If you should preach from "The laborer is worthy of his meat," it will be said you are a hireling, and then you get nothing. If you ask how shall I "declare the whole counsel of God?" if I do not name such texts as relate to salaries, you must satisfy yourself by the unpopularity of the subject and the certainty of money, if you say nothing in favor of it.

20. *Discourage every improvement.*—If young ministers study, they will out-strip you in their knowledge,—therefore if you cannot put down Theological Seminaries by your personal influence openly, secretly insinuate the danger of them. None of your age can cope with you. If Sabbath Schools should be patronized, the children will detect your wrong quotations of Scripture, dates, and the improper application of texts. Now you can assert without fear of contradiction, that "Zion is left as a log in a garden of cucumbers;" Isaiah 1. 8.—and "that John the Baptist was beheaded by the Pope of Rome." Practice on your Catechism and you cannot but be popular.

S. S. Jun.

*For the Interpreter.*

#### JAMES OSBURN'S BOOKS.

##### BROTHER MEREDITH:

Having given publicity to the works of Elder James Osburn of Baltimore, on the covers of a part of the edition of the Baptist Annual Register, and thereby recommended what I cannot approve, I feel constrained by convictions of duty, to lay before the public the following statement of facts. When the publicity alluded to was given, I had no acquaintance with Mr. Osburn's books or their author; but was induced to notice them by the representations of a brother who handed me the advertisement, and in whom I reposed confidence. I have at length been fortunate enough, during a recent tour in North Carolina, to meet with two of Mr. Osburn's publications "THE GOOD NEWS FROM A FAR COUNTRY"—and "TIDINGS OF JOY FROM THE HILL OF ZION"; and from the perusal I have given them, I am fully satisfied of their evil tendency in exciting and fastening prejudice against all

those benevolent plans which are the glory of our land and of the age. In his Tidings of Joy, page 179, Mr. Osburn asserts that "missionary societies usurp the seat of Moses, and send to us teachers of the law, knowing not what they say or whereof they affirm." He shows himself to be decidedly opposed to Bible Societies, Sunday Schools, Tract Societies, and the Baptist General Convention—asserting unequivocally as his belief, that there are pious, Godly persons among horse jockeys, in whose society he had rather mingle than in that of graceless persons of the Baptist Convention. Though he rails bitterly against Tracts, denouncing them as fictitious, and their sentiments as 'hay, wood and stubble,' he is really the greatest tract man in his way I ever knew. He carries with him an ample store of books, pamphlets, and even his own likeness, which are sold at a high price to all who can be persuaded to buy them, especially on the Lord's Day, at the close of religious service. In this manner he is now travelling, as I have been repeatedly informed, making proselytes to Kehukeism, confirming such as believe in that doctrine, and recovering, if possible, such as have begun to escape from that delusion.—Such, Brother Meredith, are the facts in the case, which I wish you to publish for the information of your readers.

Your fellow laborer in the gospel and the servant of all the churches, for Christ's sake.

I. M. ALLEN.

Suffolk, Va. May 22, 1833.

#### SELECTIONS.

##### ORIGIN OF DISCORD.

If we be not much mistaken, the following extract records the origin and early progress of the schism, familiarly known in this section of country by the name of Kehukeism. Most of the sentiments, and many of the expressions with which the district of the Kehukee Association has been inundated for the last 6 or 8 years, both from the pulpit and the press, had evidently been promulgated in Illinois some time before. That this anti-mission system, with its whole costume of cant phrases and stale arguments, has been derived from Illinois, is rendered the more certain by the well known fact, that the publications of this same Daniel Parker have been patronised in this state, for a number of years. These facts furnish a conclusive reply to the charge, so often repeated, that the friends and supporters of missions are innovators and aggressors, and that they are consequently chargeable with all the discord



and ill-will which have been engendered by this unprofitable and unnecessary controversy.

*From the Pioneer and Western Baptist.*

EXTRACT OF AN ADDRESS TO THE BAPTISTS  
OF ILLINOIS.

In 1818, the question of missions first came up in the Illinois United Baptist Association, by the suggestion of one of our number, then a visitor to that body, and it was harmoniously agreed to open a correspondence with the Baptist Board of Foreign Missions. The same year, two Associations in Missouri, (the Bethel and Missouri Associations,) entered into the same correspondence.

Two years previously, the Wabash District Association, (then a large, flourishing and united body, but now by divisions and intestine commotions reduced to a small number,) did the same. This correspondence was also entered into by a large majority of the Baptist Associations in the U. States. This Board of Missions was gotten up, and has been sustained to this hour by a majority of the Baptist body. This correspondence, in its whole extent, embraced nothing more than the following particulars.

The Associations were requested to send copies of their minutes with a statement of their condition and prospects, revivals of religion and other interesting facts to the Board, and in return receive copies of its Annual Reports and circulars, by which means all the churches would have exact knowledge of all its movements. No approbation, or disapprobation of missions was asked;—no money was called for as a consideration of correspondence;—no delegates were appointed. Only a simple interchange, by mail, of letters and minutes on the part of the associations, with Reports and Circulars on the part of the Board.

Such a correspondence might have been carried on safely with any body of people on the earth. How much more, then, with Baptists of the same faith and order, who in every respect then did and now enjoy the high confidence of the great majority of their brethren.

We will now explain how the spirit of disunion and discord, on the subject of missions, crept into the Associations of this state.

In 1818, Daniel Parker moved into the bounds of the Wabash District. Previously, that body had unanimously patronised missions, printed circulars on the subject, recommended the monthly concert of prayer, and advised the churches to contribute money to support missionaries, all in peace and harmony. In the same year that Parker fixed his residence near the Wabash and visited the Little Village church, a query came into the Association from that church in these words:—"Is the principle and practice

of the Baptist Board of Foreign Missions in its present operations justifiable, agreeable to gospel order?" The Association, hitherto in peace, were not prepared to denounce their brethren. The query was postponed. The next year, a majority was obtained, by the untiring labors of Parker, in misrepresenting the whole concern, and the mission was denounced. Since that period the history of the Associations and churches in that quarter, is a history of tumults, divisions and criminations.

"The spirit like a peaceful dove

"Fled from these realms of noise and strife"

Pamphlet after pamphlet has issued from the press, teeming with invectives and abuse against all who favor missions or any benevolent enterprise; and no pains or effort has been spared to produce an impression on the public mind that the friends and supporters of missions are ungodly men, the advocates of an ungodly ministry, who are waiting for the opportunity of consummating some dark and nefarious plan, and who are impelled in all they do by the love of money, or the love of power.

This opposition to, and entire misrepresentation of missions has been followed up with that monstrous abortion in theology, known by the name of the "*Two Seed doctrine*;"—a scheme built upon a few insulated and figurative expressions of scripture, wrested from their meaning and distorted to a most pernicious effect;—a scheme of doctrine alike dishonoring to God's plan of grace, and destructive of man's obligation to repent of sin and believe in the Lord Jesus Christ. This scheme supposes that God never made a creature that will suffer eternal misery—that the elect only were created of God, and created in Union with Jesus Christ,—married to him from eternity;—that they were afterwards captivated by the Devil fell in Adam, and that Christ so loved them that he could not be happy without them, and therefore came into this world, suffered and died, rose again, and is now engaged in delivering them from this captivity. This scheme further supposes that the Devil is self-existent and eternal, the author of all evil, as God is the author of all good,—and that those not elected are his natural children, begotten of the woman, by their father the Devil, through the instrumentality of the man. For them Christ never died;—no means of salvation is provided on their behalf, and who, with their father the Devil, will be finally punished. This monstrous and shocking blasphemy is designed to follow through this state in the wake of opposition to missions;—not by those of you who have opposed through mistaken views and false representation, but by those who have originated and kept up all this opposition and confusion in the churches.

In 1820 and 21, attempts were made from the same quarter to break the peace of the

Illinois and Missouri Associations, by the introduction of the same "*query*" which was sent on by its author.

But the majority in those Associations then believing they had no right to make proscriptive laws, and denounce their brethren in the churches, the means did not succeed. It never was sustained in the Missouri Association, and only succeeded under another form in the Illinois Association in 1824.

In November, 1823, the Sangamon Association was organized, and by a preconcerted and clandestine movement, to which a few individuals only were knowing, the "*tenth article*" as it was called, was carried by a bare majority.

This article read as follows:

"It shall be the duty of the Association to debar from a seat any United Baptist, who is the member of any missionary society."

At that time the prospects of the Baptists, in Greene, Morgan and Sangamon counties, were as favorable for future prosperity as ever opened in a new and rapidly populating country.

The majority of the people were favorably inclined to the principles of our order, and had the preachers in that region then engaged in the conversion of sinners, the encouragement of the saints in their duty, and the promotion of spirituality, brotherly love and prayer, with undivided attention, the Baptists now, instead of being torn into contending factions, would have exhibited a flourishing condition, and exerted an influence that might have been felt to the latest posterity. But as it was said to Israel of old, it may be said to us, "*Thou hast destroyed thyself.*"

The distress and confusion in the churches that followed the introduction of this tenth article, are well known to many of you.—The majority of one vote having previously adopted this article as a "*Rule of decorum*," the same lean majority then placed it among the "*Articles of Faith*," which they had made unalterable without a unanimous vote, and thus attempted to shut out their brethren who were in favor of missions, by a perpetual law.

The consequences were fatal to religious prosperity. Instead of union and mutual co-operation, in promoting a revival of religion and the cause of Christ, the churches were occupied in a conflict with the association.—Some of the preachers were incessantly haranguing the people against their brethren, because they were in favor of missions. Misrepresentations and appeals to unholy passions and popular prejudices, were made to perpetuate the power the few had gained over the many,—the association had gained over the churches. So much dissatisfaction was manifested, and so general and repeated were the remonstrances of the churches, that in 1826 the association was disorganised, a convention of the churches called, and a new constitution formed, from which the of-

fensive article was expunged. The agreement then was made that hereafter the *mission question should be no bar to fellowship*. Unfortunately this compromising principle was not expressed in writing and printed, but for proof we appeal to brethren who were present and agreed to the new compact.

In violation of this agreement, the Sangamon association in 1828, again denounced brethren who were friendly to missions, and in 1831, their circular cautions the churches against the "*Money hunters, title sellers, the supporters of the missionary spirit in any or all their plans, forms and ways,*" and says, "*they should be rejected by you as the enemies of the truth and the church of God.*"

When the Morgan county Association was formed, the brethren agreed to live in fellowship and peace without denouncing each other as friendly or opposed to missions, but at its late session, in obedience to Sangamon which acts in subserviency to the Wabash District, the following vote was passed.

"This association say, by way of answer to the corresponding letter from Sangamon, that she will have nothing to do, directly nor indirectly, with the Foreign Board of modern missionaries, or any of its branches,—such as Bible Society, Sunday School, Auxiliary to the Sunday School Union, Temperance Societies, so called, believing them all to be the inventions of men in their present operations."

It was also declared from the floor in debate, that the church ought to have control over the money of its members,—that we might as well give our money to support the worshippers of Idols as to missions, and that the Devil was at the bottom of it.

In obedience to the mandates of the Wabash District Association, expressed through the Sangamon, a majority of the Spoon River Association refused correspondence with all who directly or indirectly have any thing to do with missions.

The Illinois United Baptist Association took this unscriptural and anti-baptist ground in 1824, and since, has repeatedly denounced Baptists in general Union in no measured terms. Such is the language of its minutes. See the circular letter for 1824. "If we look at the fruits of the pretended reformation under Luther and Calvin, the multiplicity of societies that hath arisen, each striving to be greater, their zeal breaking over all bounds, hath established the missionary plan, and calls this a day of wonders, striving for power and money to send the gospel to the heathen nations. Thus Zion is astonished at their unbounded cravings, wherefore pray daily to be delivered from such imposition."

Here the deliverance of a portion of the world from the evils of popish tyranny, by Luther, Calvin and others, is called a "*pretended*" reformation,—and the "*societies that hath arisen*," meaning missionary and other

benevolent societies, are "fruits" of it,—that each is striving "to be greatest,"—striving for "power," and striving for "money,"—that "Zion is astonished at their unbounded cravings,"—and that all this is "imposition,"—and of course all those who are engaged in missions are impostors, from which Zion is exhorted to pray for deliverance.

Now these charges, all of which we pronounce grievous slanders, are made against nine-tenths of the Baptist denomination in the United States, for not less than that proportion approbate directly or indirectly missionary measures.

#### AMERICAN BAPTIST HOME MISSION SOCIETY,

Held its first annual meeting for business at the Baptist Meeting House in Mulberry street, on Wednesday, at 4 P. M.

We were glad to see on the occasion of this Anniversary, a goodly number of our ministering and lay brethren from abroad. Up to the present time there has been nothing special on the anniversary week to invite Baptists to the city. We hope the Home Mission will be a rallying point once in a year to hundreds of them to come and see, and feel, and be filled with joy.

On this occasion there were about sixty ministering brethren present, including those in the city. The president, hon. Heman Lincoln, being absent, Rev. Dr. Kendrick took the chair. Prayer by Rev. John Peck.

A committee of nomination having been appointed, and having reported, the society proceeded to elect the following list of officers.

**PRESIDENT**—Hon. Heman Lincoln of Massachusetts.

**VICE PRESIDENTS**—Gen. Alfred Richardson of Maine; Dr. B. F. Edwards of Ill; Philip Brown Esq. of N. H.; Rev. Jeremiah Vardeman of Missouri; Hon. George N. Briggs, of Mass; L. D. Ring, Esq. of Tenn; Hon. N. H. Bottom of Vermont; Gen. Edward D. King, of Alabama; Robert Rogers, of R. I.; Dr. M. Cunningham, of A. Ter.; Albert Day, Conn.; Hon. Thos. Stocks, of Geo.; Fricid Humphrey, of New York; Hon. Mr. Griffin, of S. C.; P. P. Runyan, of N. J.; Rev. Wm. Hooper Professor in the University of N. C.; Joseph S. Walter of Penn.; Thomas Baldwin of Del.; Enoch Reynolds, of D. C.; William Craue, of Va.; Hon. Caleb Eldred of Michigan Ter.; Hon. C. Wingate, of Ky.; Wm. Winterton, of New York; Hon. Francis Dunlavy, of Ohio; Rev. James Lemen, of Illinois; Hon. Jesse L. Holman, of Ind.; Cornelius Paulking of Louisiana; J. B. Holstead, of N. Y.; Henry Hoyle, L. C.; W. Wenham U. C.; Jarvis King N. B. Rev. E. Manning Nov. Scot.

**DIRECTORS**—Rev. Jeremiah Chaplin, D. D.

President of Waterville College, Me.; Rev. J. Booth, Michigan Ter.; Rev. I. Person, N. H.; John Stanford, D. D. New York; Daniel Sharp, D. D., Mass.; Archibald Maclay, N. Y.; Hadley Proctor, Vermont; Spencer H. Cone, N. Y.; Francis Wayland, jr. D. D. Pres. of Brown University, R. I.; Charles G. Somers, N. Y.; Elisha Cushman, Conn. Bartholomew T. Welch, N. York; N. Kendrick, D. D., N. Y. Prin. of Lit. & Theo. Inst. at Hamilton; C. C. P. Crosby, N. Y.; Daniel Dodge, N. J.; Duncan Dunbar, N. Y.; W. T. Brantly, D. D., Penn.; Gustavus F. Davis, Conn.; J. P. Peckworth, Del.; Rev'd R. E. Pattison, Rhode Island; Rev'd Daniel Davis, Maryland; Lucius Bolles, D. D. Mass; John Kerr, Virginia; Rev'd Leland Howard, Vermont; S. M. Noel, D. D., Kentucky; Greenleaf S. Webb, New Jersey; George C. Sedgwick, Ohio; John L. Dagg, Pennsylvania; Rice McCoy, Indiana; Rev'd Jos. H. Kennard, Penn; Hubbell Loomis, Illinois; O. C. Comstock, New York; Tho's P. Green, Missouri; Elon Galusha, N. Y.; Garner McConico, of Tennessee; John Peck, N. Y.; Dr. Collins, Mississippi; Obadiah B. Brown, D. C.; Alva Woods, D. D. Pres't University of Alabama; Andrew Broadbudd, Virginia; Jesse Mercer, Georgia; Ira Chase, Mass., Professor in Literary & Theol. Institute at Newton, Mass; Basil Manly, South Carolina; Wm. B. Johnson, do; Thomas Meredith, N. Carolina; Rev'd A. Beach, Mass; Stephen Chapin, D. D. Pres't of Columbian Col. Dis't of Columbia; John M. Peck, of Illinois; Samuel W. Lynd, Ohio; G. W. Eaton, Georgetown College, Kentucky.

**TREASURER**—William Colgate, Esq. of New York.

**AUDITOR**—Garret N. Bleecker, Esq. of New York.

**CORRESPONDING SECRETARY**—Rev'd Jonathan Going, of Massachusetts.

**REC. SECRETARY**—Rev. C. C. P. Crosby, of New York.

The officers and Directors met after the Society adjourned, and elected the following persons as the Executive Committee.

Rev'd Archibald Maclay, Spencer H. Cone, Charles G. Summers, Duncan Dunbar, Rev'd Wm. R. Williams, Eph'm Corning, Nathan Caswell, William Winterton, Timothy R. Green, George W. Houghton; Rev'd Jonathan Going, Corresponding Secretary of the Society; William Colgate, Treasurer; Rev'd C. C. P. Crosby, Recording Secretary.

The next annual meeting is appointed to be held at the same place on the Wednesday preceding the second Thursday in May, 1834.

The society adjourned to half past 7, to hear the report of the Treasurer, and the Annual Report of the Executive Committee, with addresses on the occasion:

In the evening the society met pursuant to adjournment, P. P. Runyan, of New-Jersey, one of the Vice Presidents in the chair.

Prayer by Rev Mr. Simpson recently from England.

William Colgate, Esq. Treasurer of the Society presented his report, showing that more than \$6000 had been contributed to the funds of the Society during the present year: one half of which had been drawn by Missionaries for their salaries and the balance is due to other Missionaries who have not presented their drafts. So that the society has no surplus funds on hand.

The acceptance of this report was moved by Rev. B. F. Farnsworth of N. H. and seconded by Rev'd Duncan Dunbar of this city.

The Annual Report of the Executive committee was read by the Corresponding Sec'y, Rev'd Dr. Going. This was an able and highly interesting document and its acceptance, with an order to print and circulate it, was moved by Rev'd James E. Welch, seconded by Rev'd Joshua Bradley.

Resolution by Rev'd John Peck seconded by Rev'd J. H. Linsley—That the success which has attended the incipient operations of this Society impose an obligation of gratitude to God and in reliance on his future blessing warrants the confident expectation of its future usefulness.

Rev'd Dr. Wayland, of Brown University, offered a resolution seconded by T. R. Green, of this city, respecting the harmony which exists between all the benevolent operations of the day, and the importance of supporting them as a beautiful sisterhood. The influence therefore, which the Home Missionary enterprise exerts on them, renders its success essential to their permanent prosperity, and entitles it to liberal and general patronage.

Rev'd Mr. Kennard, of Philadelphia, moved the following resolution, seconded by Rev'd Mr. Webb, of New Jersey.

Resolved, That in view of the numbers and ability of the American Baptists and their consequent obligations to bear their proportion in the benevolent work of supplying the wide moral destitution existing in the country, they ought liberally and vigorously to promote Home Missions.

Rev. S. H. Cone offered the following resolution but the lateness of the hour, prevented any remarks.

Resolved, That the favorable influence of Home Mission operations on the prosperity of the country, presents a strong claim to our support, as citizens.

By Rev. E. Galusha of Utica; seconded by Rev. P. Church of R. I. Resolved, That the fact that nearly one half of our churches are without Pastors, and destitute of weekly religious instruction, evinces that the successful operation of the society involves the vital interests of the denomination, and should secure its general co-operation,

#### AMERICAN BIBLE SOCIETY,

Held its 17th Anniversary at the Chatham street Chapel, on Thursday at 10 o'clock, in presence of a vast assembly. The President, Hon. John Cotton Smith in the Chair; Rev. Dr. Miller read the scriptures. The report of the Treasurer was read and accepted. The receipts were about \$85,000 and the expenditures about the same. The report of the Managers was read by the Secretary, Rev. Mr. Bingham. The acceptance of the report which was one of great interest, was moved by Hon. Mr. Cooke, of N. Y., and seconded by Rev. Dr. Bradford, of Pa., who related a fact concerning a German convict sentenced to confinement for murder. He resisted conversation, but a Bible was conveyed to his cell and it softened his heart, and made him an humble disciple of Christ.

Garrit Smith, Esq. of N. Y., introduced a resolution, "That no duty which we owe to our fellow men is more plain and important than that of supplying them with the Sacred Scriptures, and that our obligations to perform this duty are proportioned to its plainness and importance."

Mr. Smith said that Bible Societies are incurring a great responsibility, but they were acting on known ground: when they, or when individuals gave away the Bible, they were well acquainted with its contents, and are assured, it is the best gift of heaven. It is adapted to all conditions in life, and no man can say without arrogance to any individual, you cannot understand, and ought not to read the Bible.

Rev. Dr. Wayland, of R. I. introduced the following resolution: "That the Society view with much satisfaction the undertaking recently commenced by the Auxiliaries in Maryland, Ohio, and New York, to re-supply with the Bible the destitute families within their respective limits and that it is highly desirable that this work should be widely extended." Dr. Wayland said the resolution looks forward to the time when every family in the United States shall be supplied with a Bible. To do this work will require effort. Hundreds of families are yet destitute, and in this work this Society have placed themselves in the breach, and by this principle they must rise or fall; go back they cannot with honor. If they leave this work undone, infidels will take it up and furnish their supply. When the last seal was opened to the vision of John, it disclosed a kingdom of unspeakable glory. This is the kingdom which will be built up by the universal distribution of the Bible.

This system to be distributed is the TRUTH, the truth of God, the saving truth of the soul, and has accomplished all the good that society has ever enjoyed. Men of the world for thousands of years have tried the philosophy of earth, and have become weary of its fallacies, and they are ready to adopt any system bearing the impress of truth. And nothing but this power can stop the tide of corruption flowing in upon society; give every man a Bible and he has a directory for life, death, and immortality. I feel as an American citizen—I know that the Bible is the charter of our liberties, and I cannot rest while there is a family in the land unsupplied with the word of life.

The motion was seconded by the Hon. S. Van Rensselaer of N. Y.

Rev. Dr. Codman introduced a resolution purporting an enlargement of the Foreign operations of the Society, especially in the vicinity of the Mediterranean sea.

Dr. C. was happy to notice the appropriation of \$30,000, to print and distribute the Bible in foreign lands. He hoped the figure would be altered and \$50,000 at least sent to distant lands. He alluded to

a very pertinent and honorable manner to the labours of the Burman Missionaries in translating the Bible. Said the British and Foreign Bible Society had done nobly for foreign lands; but they must not do all—we will be co-partners, and shoulder to shoulder, and heart to heart, we will labor with them in the glorious work.

Hon. Mr. Frelinghuysen of N. J. rose and seconded the resolution in a short, but interesting and impressive address. Said Mr. F. if no other result was produced than the reflex action of the efforts of this society upon the holiness and piety of the church, it would be reward enough. He alluded to the efforts at supply. They began first in a county, then a state, then the Union, and now the world is in contemplation. The world has grown tired of its philosophy, and has found it a miserable comforter, and is now open to the efforts of Bible men. How delightful, and exalted the privilege to send the Bible to Judea, to Bethlehem, to Mount Zion. Let this river of Life (the Bible) spread through every valley in the globe and let all the nations come and drink and live forever.

Dr. McAuley presented several resolutions relating to united efforts of all the national Bible Societies in the world, and appointing a committee to visit London and Paris and confer upon the subject. Dr. M. said it was common to find fault with the American Bible Society for not doing more; it would be equally fair to complain of Gen. Washington for not accomplishing our independence before the revolution came on. The society has had its pupilage, but it has now come to maturity and the first thing it undertook on its own account was the general supply. It did this tolerably well. In the course of its growth it has gained friends, funds, and feelings.

He was sure the society would find funds for any thing reasonable they should undertake. Once they thought \$10 000 was the ne plus ultra of donations; but now he counted upon 2 or \$300,000, per an. and though he was glad \$30,000 were granted for foreign distributions he was sorry it was no more; that amount could be obtained in this city for a single church, and could no more be furnished to send the Bible to the whole world?

Dr. Melvaine seconded the resolutions in an address of great eloquence. There was said, he, a meeting like this thousands of years since, when the spies returned from Canaan to Moses and the Israelites. After hearing the report, they did not propose to go back, but they were for waiting—that spirit decided the fate of that generation; thro' unbelief they all fell in the wilderness. A proposal is now before us, who is ready to go forward, to be found faithful?

The purport of his remarks was to prompt to decision now. Doing good can never be over done.

#### EDUCATION—MANUAL LABOR.

Extracts from Theodore D. Weld's Report on Manual Labour, in Literary Institutions.

"Climate, by its influence upon the body, produces endless diversities of mind. Compare the timid, indolent, vivacious, and irritable inhabitant of the line with the phlegmatic and staid Greenlander.—Every man knows how the state of his mind is modified by different periods of the day, changes in the weather, and the seasons. He who attempts mental effort during a fit of indigestion will cease to wonder that Plato located the soul in the sta-

mach. A few drops of water upon the face, or a feather burnt under the nostril of one in a swoon, awaken the mind from its deep sleep of unconsciousness. A slight impression made upon a nerve often breaks the chain of thought, and the mind tosses in tumult.—Let a peculiar vibration quiver upon the nerve of hearing, and a tide of wild emotion rushes over the soul.

"By turns they feel the glowing mind  
Disturbed, delighted, raised, refined."

Strike up the Marseillais in the streets of Paris, and you lash the populace into fury. Sing the Ranz des Vaches to the Swiss soldiery, and they gush into tears. The man who can think with a gnat in his eye, or reason while the nerve of a tooth is twinging, or when his stomach is nauseated, or when his lungs are oppressed and laboring; he who can give wing to his imagination when shivering with cold, or fainting with heat, or worn down with toil, can claim exemption from the common lot of humanity. In different periods of life, the mind waxes and wanes with the body; in youth, cheerful, full of daring, quick to see, and keen to feel; in old age, desponding, timid, perception dim, and emotion languid. When the blood circulates with unusual energy, the coward rises into a hero; when it creeps feebly, the hero sinks into a coward.

"His coward lips did from their color fly."

The effects produced by different states of the mind upon the body are equally sudden and powerful. Plato used to say, that "all the diseases of the body proceed from the soul." The expression of the countenance "is mind visible." Bad news weakens the action of the heart, oppresses the lungs, destroys appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face; fear blanches it; joy illuminates it, and an instant thrill electrifies a million of nerves. Surprise spurs the pulse in a gallop. Delirium infuses giant energy.—Volition commands, and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke. Chilo, Diagoras, and Sophocles, died of joy at the Elean games.—The news of a defeat killed Philip V. One of the popes died of an emotion of the ludicrous, on seeing his pet monkey robed in pontificals and occupying the chair of state. Muley Mouluk was carried upon the field of battle in the last stages of an incurable disease. Upon seeing his army give way, he leaped from the litter, rallied his panic stricken troops, rolled back the tide of battle, shouted victory and died. The door keeper of Congress expired upon hearing of the surrender of Cornwallis. Eminent public speakers have often died, either in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it had suddenly subsided. The late

Mr. Pinckney of Baltimore, Mr. Emmet of New York, and the Hon. Ezekiel Webster of New Hampshire, are recent instances. Lagrave, the young Parisian, died a few months since, when he heard that the musical prize for which he had competed was adjudged to another. The recent case of Hills in New York is fresh in the memory of all. He was apprehended for theft, taken before the police, and though in perfect health mental agony forced the blood from his nostrils. He was carried out, and died.

The experience of every day demonstrates that the body and mind are endowed with such mutual susceptibilities, that each is alive to the slightest influence of the other.—What is the common sense inference from this fact? Manifestly this: that the body and the mind *should be educated together*. The states of the body are infinitely various. All these different states differently affect the mind. They are causes, and their effects have all the variety which mark the causes that produces them. If their different conditions of the body differently affect the mind, some electrifying, and others paralyzing its energies, what duty can be plainer than *preserve the body in that condition which will most favorably affect the mind*.—If the Maker of both was infinitely wise, then the highest *permanent* perfection of the mind can be found only in connection with the most healthful state of the body. Has infinite wisdom established laws by which the best condition of the mind is *permanently* connected with any other than the best condition of the body? When all the bodily functions are perfectly performed, the mind must be in a better state than when these functions are imperfectly performed. And now I ask, is not that system of education fundamentally defective, which makes no provision for putting the body in the best condition, and for keeping it in that condition?—a system which expends its energies upon the mind alone, and surrenders the body either to the irregular promptings of perverted instinct, or to the hap-hazard impulses of chance or necessity?—a system which aims solely at the developement of mind, and yet overlooks those very principles which are indispensable to produce that developement, and transgress those very laws which constitute the only groundwork of rational education.

Such a system sunders what God has joined together, and impeaches the wisdom that pronounced that Union good. It destroys the symmetry of human proportion, and makes man a monster. It reverses the order of the constitution; commits outrage upon its principles; breaks up its reciprocities; makes war alike upon physical health and intellectual energy, dividing man against himself; arming body and mind in mutual hostility, and prolonging the conflicts until

each falls a prey to the other, and both surrender to ruin.

We repeat the assertion: the best condition of the mental powers cannot be found *permanently* connected with any other than the best condition of the bodily powers, and this both as a matter of philosophy and fact. If this be true, the system of education which is generally pursued in the United States is unphilosophical in its elementary principles; ill adapted to the condition of man; practically mocks his necessities, and is intrinsically absurd. The high excellencies of the present system in other respects are fully appreciated. Modern education has indeed achieved wonders. It has instituted things for names, experiment for hypothesis, first principles for arbitrary rules. It has simplified processes; stripped knowledge of its abstraction, and thrown it into visibility; made practical results rather than mystery the standard by which to measure the value of attainment, and facts rather than conjecture, its circulating medium."

#### PRINTING.

Three kinds of printing, conducted upon different principles, are now used in this art of arts. These are type, copperplate, and lithographic printing. In types, the ink is applied to their most extended surfaces, when they are pressed on the paper to leave the ink in the form of letters. In copper plate printing, the most extended surface of the plate is made perfectly clean or free from ink, which is left only in the lines, indentations and cavities formed by the engraver, into which the paper is forced by hard pressure to receive the ink.

The secret of lithographic printing is in the fact, that oil will unite with oil and not with water. The lines, sketchings, or drawings, are first made on the smooth surface of a stone, (in Greek, λίθος) a compact limestone, with ink, or crayon, containing oil. After the drawing is completed, and the stone placed on the press, it is sprinkled with water, which is spread by a sponge, and wets the whole surface of the stone except the drawing; that being made of oil, is not affected by the water.—After sponging follows the ink roll, many times repeated, which ink being of oil, unites with oil in the drawing, but does not touch the surface of the stone covered with water.

After the ink is applied, the impression is not obtained by the mere pressure of the type on the paper, as in type printing, nor by applying a roll to it with great force as in copperplate printing, but by a scrape with a rounded edge, passing over a piece of leather with great force, under which is the paper to be printed.

To preserve the sentiments of beneficence and sensibility, let us avoid the pride which mars them.



---

 EDENTON, N. C. JUNE, 1833.
 

---

## EXPLANATION.

When we issued the last number of the Interpreter we had a hope that the business of our Office would subsequently proceed without further interruption. An extraordinary delay in the attainment of a supply of paper, however, has thrown us back to the extent of at least a month. This fact, we trust, will be regarded as a sufficient apology for the very unseasonable appearance of the present number.—The quality of the paper too, although it cost us just as much as that previously employed, is to us an additional cause of mortification.—Our subscribers will bear in mind, however, that our attempt thus far has been but the making of an experiment in order to test the practicability of our undertaking. Having ascertained, as we think, that the Interpreter will be well sustained, we shall take measures, by the commencement of another year, to place our operations beyond the reach of those casual delays and mortifications, to which we are now necessarily subject.

---

 OURSELVES.

A rumor has been in circulation, we understand, that it was our intention shortly to remove our residence from this State. As we have received repeated inquiries on this subject, and as we think that those who are subscribers to our paper are entitled to information touching a point in which they are manifestly interested, we deem it proper to give them prompt and full satisfaction.

The above rumour originated, we presume, in the fact that we saw proper, some time since, to relinquish our Pastoral connexion with the Church at this place. This we did on account of a conviction on our part, that our services could be more usefully employed among the neighbouring churches—and in attending those meetings of general utility so frequently claiming our attention. It never occurred to us, however, that this circumstance could be supposed to have any influence on our general plans or engagements, or even on the continuance of our residence at Edenton.

With North Carolina are intimately associated many of the pleasantest recollections of our life. Here reside many of our dearest and best friends. For the interest of the Baptist Church in this State, we have toiled for

more than half a score of years. It is not to be expected, therefore, that we shall be very ready to leave the State, or to abandon those enterprizes in which we have been engaged, recently more especially, under circumstances so gratifying in themselves, and so full of future promise and encouragement. At any rate the indications of Providence must be more striking and imperious than they have yet been, before we shall consider ourselves at liberty to abandon the objects and pursuits with which we are at present occupied.

Respecting the Interpreter we wish to speak in terms equally explicit and decided. The fact is, this paper has received a patronage, all things considered, which has exceeded our most sanguine expectations. The Baptists of North Carolina have, in this instance, come forward with a promptness and liberality which, while they demand our acknowledgements, furnish the most auspicious indications of future success. Under such circumstances, we should consider ourselves as untrue to our friends, and regardless of the weightiest obligations, were we to think for a moment of withholding our hand, until this important object shall be placed on a footing which will ensure its continuance and prosperity. And we take occasion to say, further, that if the Baptists of North Carolina will only continue to promote our undertaking with the same liberality and energy which they have thus far evinced, we shall spare neither labour nor expense to do them justice, and to promote the cause in which we are mutually engaged.

---

ANOTHER PAPER.—It is well known that many persons from the beginning have been desirous of seeing a weekly paper published in this State, and have put up with a monthly periodical, only as a matter of necessity, and with a hope that it would speedily lead to the introduction of a Journal better suited to their wishes. Besides this, the experiment has taught us some of the defects of a paper issued but once in a month. Not only does intelligence get stale, but important matter accumulates on hand, which we have no possible means of imparting to our readers. Under these circumstances we have clearly perceived the convenience and importance of a WEEKLY publication, in CONNEXION WITH THE INTERPRETER. And from the spirit which is mani-

fested, we feel confident that such an arrangement will meet general approbation and corresponding support.

We therefore propose to publish about the commencement of the next year, in addition to the *INTERPRETER*, a weekly religious paper to be devoted to the interests of religion in general, and those of the Baptist Denomination in particular. The object of this journal will be the publication of such intelligence, and such articles of matter, original and selected, as cannot be admitted into the pages of the *Interpreter*. The *Interpreter* will continue to preserve the character and objects which it has hitherto sustained. Those who shall prefer the *Interpreter* can still be accommodated. Those who shall desire a paper of more frequent occurrence and more general contents, will of course give preference to the weekly journal. And should any desire both, which to some would probably be a matter of accommodation on account of the peculiar form of the latter, they too can be suited.

The weekly paper will be printed on a good royal sheet, with type similar to that of the *Interpreter*, and will be furnished to subscribers at 2 dollars payable in advance, or 3 dollars if paid at the end of the year. That and the *Interpreter* together can then be obtained for 3 dollars—less than the ordinary price of one of our local political papers.

As it is a matter of some importance to us to know as soon as convenient how the above proposition will be likely to be received, we should be glad if our agents & friends generally would favour us with information on the subject as soon as they conveniently can without incurring expense.

*Mr. Osburn's Books.*—A communication will be found in the present number of the *Interpreter*, touching this subject, by our Bro. I. M. Allen. It had been repeatedly suggested to us, that this was a matter which required our attention, but reluctant to interfere in an unpleasant affair, and fearful of giving imaginary importance to that which was of itself of but small import, we were glad to find a pretext for saying nothing on the subject. But as it has been at length brought directly before our readers, we cannot well avoid making a remark or two respecting it.

Were it not for the repeated and apparent-

ly wanton misrepresentations which those books contain, respecting matters of fact, and the dark and malignant spirit with which they seem to have been written, we should be induced to persuade ourselves, that the author was a well meaning, but a deluded and misguided man. And even as the matter stands, when we consider the effects of long-standing and unrestrained prejudices, perhaps it is not giving too much indulgence to charity, to hope still that the man means well.

The worst thing that we have known of him, touching his moral character, if we except what has been just mentioned, is his practice of vending his books on Lord's day. With regard to this, as a matter of fact, we know there is no mistake. Now this, in our estimation, is neither more nor less than absolute sabbath breaking. And, if properly considered, it must destroy not only the influence of his books, but his entire efficiency as a religious teacher.

As to the matter of selling *his own picture*, we are rather disposed to smile than to censure. We think, however, that if Solomon was alive he would admit that there was at least one "new thing under the sun." At any rate, this is certainly a new thing to us. We have heard much about Yankee ingenuity in the invention of schemes to get money,—but we never knew even a yankee to peddle about the likeness of himself. The fact however, viewed in connexion with other circumstances, forcibly reminds us of the man in the fable, who could blow both hot and cold with the same breath. Mr. O. declaims against benevolent institutions, because they are founded in the love of money, and then turns round and sells his pictures, &c. to fill his own pocket.

There is another thing connected with this matter which has struck us as a little curious. It is this; Why does not Mr. Osburn carry his books, &c. eastward? Why does he not peddle them in Pennsylvania, Maryland and Virginia? Why does he bring them in such quantities to North Carolina? Is it because his *light* is more needed in N. C. than elsewhere? Or is it because he finds better sale for his commodities here? As it is well known that his favorite views prevail in this State, much more than they do in either of the sections of country mentioned, we are inclined to the opinion that his sym-

patries have been drawn out towards N. C. chiefly because he has here found the readiest sale for his merchandize.

We will only add, that should friend Osburn have occasion to pass through Edenton again, and will give us a call, we will treat him with politeness and hospitality. And although we shall not promise either to purchase his wares, or to recommend them to our friends, yet we will agree to accept of one of his pictures, and will engage to give it the most conspicuous place that can be found on the walls of our study.

#### *The Chowan Baptist Association.*

This body held its 27th Annual Session, commencing on Friday 22d ult. at Alosky Meeting House, Hertford County.

On Friday the Introductory Sermon was delivered by Eld. Geo. M. Thompson, after which the letters from the several Churches were read, and one church newly constituted was received into the connexion. The intelligence from several of the churches was unusually encouraging, and the number added during the past year is supposed to have exceeded the increase, for the same space of time, which has been witnessed for several years.

On Saturday various subjects touching the interests and internal operations of the Churches occupied the attention of the association until the hour of adjournment.

On Lord's day the gospel was preached by several brethren to a large and uncommonly attentive congregation.

On Monday, among other measures adopted, it was Resolved that the effort be renewed to raise a fund for the purpose of supplying destitute churches and other destitute places within the bounds of the association, with occasional preaching.—A considerable sum was raised on the ground, and a liberal and zealous spirit was generally manifested on the occasion.

Our bro. I. M. Allen, the Agent of the American Bap. Tract Society was present during the session of the Association, participated in the deliberations of the body, preached on the Lord's day, and on Monday received a collection both in the Association and at the stand, in behalf of the A. B. T. Society.—We are rejoiced to perceive that each succeeding year brings with it new indications of an increasing spirit of liberality, unanimity of sentiment, harmony of feeling, and mutual confidence and good will a-

mong the members of this body. The meeting closed on Monday, as it had continued from its commencement, with much harmony and brotherly love; and if we mistake not, a grateful and profitable savour was left on the minds of all present.

#### *Meeting of the Board.*

The Board of the N. C. B. S. Convention held a semi-annual meeting at Windsor, Bertie County, on Friday and Saturday the 15th and 16th ult.

The Introductory Sermon was preached on Friday morning by Bro. J. Armstrong, but as the afternoon of that day was exceedingly inclement, the Board held no Session.

Saturday, 9 o'clock. The Board met—present—Wm. P. Biddle, Pres.

T. Meredith, 1st Vice Pres.

Jno. Armstrong, Cor. Sec.

A. J. Battle, Rec. Sec.

Turner Carter, { Managers.  
Aaron J. Spivey, }

Visiting brethren invited to participate in the deliberations of the occasion, were Elders I. M. Allen from Phil., B. F. Hall, Jas. Ross, Ja's Delk, Mills Piland, and Brethren Jno. Blount, Chas. W. Skinner, and Jos. B. Outlaw.

The Committee appointed at the last meeting to procure a farmer for the Wake Forest Institute. Reported that although they had corresponded with several persons, they had made a contract with none. They were therefore requested to engage a suitable person, and on the best terms practicable, and cause him to be on the premises as early as the 1st of December next.

The Committee appointed to procure an Instructor for the Institute Reported, that they had engaged the services of Bro. Con'l Wait, our present Agent, who would be in readiness to enter upon his duties at the time proposed for commencing the operations of the School.

Ordered, that the Beneficiaries of the Board, namely, Brown, Connelly, and Jones, be directed to pursue their studies as heretofore, and that \$25 be appropriated to bro. Purify, for the payment of the board of breth. Connelly and Jones, it being understood that bro. Brown required only the payment of his tuition.

It was agreed that the members of the Board should individually exert themselves to raise by subscription or otherwise, by the next annual meeting of the Convention, the

sum of at least \$2000 to meet the necessary expenses of the Institute for the first year.

Brethren Armstrong, Battle and Meredith, were appointed a Committee to procure the services of a general Agent to supply the place of bro. Wait, about to be vacated by his contemplated connexion with the Wake Forest Institute.

The same Committee was authorised to procure the services of a permanent Missionary, to be located agreeably to the will of the Convention at the next annual meeting.

#### *Baptist State Convention of South Carolina.*

This body held its 12th Annual Meeting at Society Hill, Darlington District, May 4th—7th, 1833.—About 15 delegates were present, chiefly from the Charleston, the Edgefield, and the Savannah River Associations, in connexion with a number of visiting brethren.—The following persons were chosen officers for the ensuing year: Wm. B. Johnson, *President*; J. B. Cook, *Vice President*; B. Manly, *Secretary*; and John B. Miller, *Treasurer*. Letters of correspondence from several similar Institutions were received and various measures were adopted touching the operations of the Convention and the interests of the Furman Theological School. A report was made by B. Manly, on the State of the Denomination in South Carolina, and another by the Professors of the Theological School, on the operations and prospects of that Institution.—The amount of contributions was \$794 93:—And the balance remaining in the hands of the Treasurer, after the necessary deductions, was, \$644 53.—The next Annual Meeting is to be held at Newberry C. H. commencing on Saturday before the second Lord's day in December next. The following are extracts from the Minutes:

"Resolved that we open a correspondence with the Baptist Convention of N. Carolina. Brother Hodges was requested to write a letter, and Brethren Brisbane, Thomas, and Manly, were requested to attend as Messengers."

"The subject of a Weekly Periodical for the Baptists, within the State, was introduced to the notice of the Convention, and after a free interchange of views, it was resolved, that it is not expedient for this Convention to undertake a Religious Paper on their own responsibility. Yet feeling as individuals, the very great importance of such a paper, for our State, we will do every thing we

can individually to patronize it."

"It was also further resolved, that Brethren Manly, Dargan, and A. C. Smith, consult together in Charleston, whether an early effort may not be made by some suitable individual to set up a paper."

In the Furman Theological Institution, in which Sam'l Furman and Jesse Hartwell are Professors, there are 18 Students; 4 in the Theological, and 14 in the Preparatory Department.

#### *Minutes of the last Meeting of the Convention.*

We have been repeatedly written to, of late, respecting this matter; many persons in remote parts of the State, desirous of obtaining minutes, have not been supplied, and insinuations have been made, it appears, that the Minutes have not been circulated on account of an unwillingness to let the proceedings of the Convention stand unknown. For the information of our distant friends, we would simply state, that the Minutes have been published since last December, and have been distributed in all places throughout the State, to which we could obtain the means of transmitting them. We have also sent single copies to various persons, both in and out of the State, whose address we could learn, and whom we felt at liberty to encumber with the necessary postage.—We now wish it particularly understood that, should any persons still wish a supply, and will acquaint us of the fact by letter, post paid, we will be pleased to forward them 1, 2, or more copies, according to their order. In giving their address, it is important that they should acquaint us with their Post Office, and the county in which it is located.

#### *"Addenda to a way to be Popular."*

The remarks under this head on a preceding page, appear to have been occasioned by an article published in our third number. They are from the pen of a highly esteemed brother in the State of Georgia. And altho' they contain a little more severity than we could wish, we cannot hesitate to give them a place in our columns. They are designed to ridicule a species of cant, which is as dishonorable to the pulpit as it is to the head and the heart of those who use it. And as they seem to be suited to the latitude of N. Carolina, not much less than to that of Georgia, we hope they may fall into the hands of some, whom they may profit.

#### *To Recent Subscribers.*

Those subscribers whose names have been sent on during the last month or two, we have not been able to furnish with all the back numbers, owing to the circumstance that our supply has fallen short. So soon, however, as we can gain a little leisure, it is

our intention to reprint a quantity of those numbers that shall be found wanting. When this shall be done, those who shall have failed to obtain all their numbers, shall be adequately supplied.

#### TO CORRESPONDENTS.

The request of our highly esteemed brother at Lincoln shall receive early attention.—Indeed it should not have been deferred so long; but his letter happened to be mislaid, and the circumstance escaped our recollection.

We have recently been asked a few questions by a friend in South Carolina, touching a subject of much importance but at the same time of much delicacy and not a little difficulty. We will endeavour to give our thoughts on the subject however, at an early period.

#### *The Missionaries.*

Our readers, we presume, are generally acquainted with the fact, that our bro. Wade, in company with several others, recently arrived at Boston from the Burman Empire.—They have since visited New-York, Philadelphia, and other places, where they have awakened much attention. Their connexion with the Mission in Burmah, their conversation respecting the land of idols and of moral darkness which they have so lately left, and the presence of the native Burman Christians more especially,—all tend to excite an interest of a very peculiar kind. We cannot well say how much we should be pleased, were such a thing practicable, to receive a visit from our Missionary friends, in N. Carolina. Although there are some among us who have not yet perceived the utility of Foreign Missions, yet there is a large proportion of Baptists in this State, who would be highly gratified by such an occurrence.

#### *The Christian Index.*

This valuable paper, it appears, is about to be hereafter published in Georgia, under the Editorial charge of Rev. Jesse Mercer.—Although we must regret the circumstances which have induced our bro. Brantly to relinquish his connexion with this journal, we cannot entertain a doubt that it will be creditably and successfully conducted by our Bro. in Georgia.

*Horrible.*—We learn that a man, who was at the time a member of the Baptist Church, in the interior of this State, some time since, united with a neighbor of his in purchasing and drinking a bottle of Whiskey. After disposing of a second bottle in the same way, the parties quarreled and fought; and in the skirmish the Baptist *gouged out one of the eyes* of his antagonist. The above statement, we presume, may be fully relied upon, as we have it from a correspondent in whom we have entire confidence, and who was

present when the offender was expelled from the church. What an affecting commentary is this, on the practice of those who allow themselves even a moderate indulgence in the use of strong drink! How long will it be before our churches will purge themselves from this degrading and destructive evil!—How long shall we continue to find men among us who will contend for the propriety of a custom, which has already proved to be so fearful a scourge to our generation!

#### LETTER FROM THE AGENT.

MONTGOMERY CO. N. C. July 2, 1833.

Dear Brother:—The reason of my long silence, I give you in the statement that follows:

Early in May I was prostrated with what my physician called a bilious intermittent fever of the inflammatory kind. This was the first attack of fever I had ever had. During the greater part of April I was in the County of Columbus, which lies extremely low. Probably this circumstance, in connexion with a violent cold, was the cause of my sickness.

Before I was taken down, I had just reached the place of my appointment at Friendship, in the County of Moore. And I regard it as a merciful providence, that, at the moment when I became convinced that a suspension of my labours was necessary, and that medical aid must be sought a kind friend invited me to his house which afforded very ample accommodations; and during my sickness, which continued nearly four weeks he and his family did all in their power to make my situation comfortable. It is but just that I should add, that the kindness of this family as well as the services of my physician, who rode many miles to attend me, were rendered entirely without charge.

My recovery has been much retarded by the return of my chills and fever. Three times I have succeeded in breaking them off, and as often they have returned. My strength is now increasing, and if I should not be thrown back by another relapse, I shall, in a few days, be able to resume my labors. In closing I will just add, that so far as I can learn, but one sentiment has been expressed in regard to the Interpreter, and that altogether friendly. Should my health be restored, you shall hear from me at least once a month, till the next meeting of the Convention.

Your Brother,

SAMUEL WAIT.

#### ELDER S. CLACK.

Formerly, editor of the Baptist Recorder, published in Bloomfield, Kentucky, has fallen a victim to the cholera. Elder C. was a pious, active and zealous minister of the gospel. He had recently removed from the State of Ken-

tucky to Missouri, and accepted an appointment as a Missionary, under the patronage of the American Home Mission Society. He had just issued proposals for the publication of a semi-monthly periodical, to be entitled the Baptist Journal. The death of this servant of Jesus in the midst of prospects of usefulness will be severely felt by the Baptist denomination in Missouri.—[Her.

#### ELDER DANIEL MERRILL.

Another eminent minister of the gospel has also ceased from his labours, and entered into that rest which remaineth to the people of God—the Rev. Daniel Merrill of Sedgwick, Maine. Mr. M. was a popular and esteemed minister of the Gospel amongst the Congregationalists, until he saw fit to change his sentiments in respect to Baptism. He was baptized along with 66 members of his church;—the following day 19 more were baptized and others from the same body followed until the number who seceded amounted to 120. These were formed into a church, of which Mr. M. was chosen pastor. Mr. M. published seven sermons in defence of believer's baptism, which have had an extensive circulation.

After Mr. M. joined the Baptists he took an active interest in their prosperity. To his wisdom and counsel the denomination in that state are greatly indebted. He was the chief instrument in the establishment of the flourishing college at Waterville. His hand and his heart were always ready to forward every good word and work. His memory will be long respected and his loss severely felt by the brethren in Maine, as well as by the denomination generally throughout the United States.—[ib.

#### General Association of Baptists in Indiana.

This is the name of a newly organized society in Indiana, analogous in its form and design to a State Convention. Its object is to unite the Baptists of Indiana in some uniform plan for promoting the prosperity of the Redeemer's kingdom within the bounds of the state by a more general spread of the gospel.

Preachers and brethren from 20 churches from different and distant parts of the state met by previous concert and organized the meeting. The constitution and general principles will be given in a future number.—[Pioneer.

#### Kentucky Baptist Convention.

The first annual meeting was held in Lexington commencing on Saturday, May 25th, 1833. The proceedings are given in the Cross, from which we derive the following. The introductory sermon was delivered by Elder George Waller from Acts 2: 47—“And the Lord added to the church daily such as should be saved.” Two ministers

have performed each between five and six months' service for the Convention and many have labored for a shorter period. From the Treasurer's account it appears that about \$100 has been paid out during the year and that about \$600 are on hand for use the ensuing year.

*From the Richmond Religious Herald.*

#### REVIVAL IN CHESTERFIELD.

*Dear Brother Sands,*

It will, I have no doubt, afford you and your readers no small degree of satisfaction to learn that there are mercy drops still falling on some of our churches. I have the pleasure to inform you that there have recently been several hopeful conversions in the congregation at Branch's, in the County of Chesterfield; and that there is still a number enquiring the way to God. The good work commenced about the fourth Lord's day in June. Brother F. Crawford has been preaching in that church ever since he entered the Seminary. With the hope of advancing the cause of Christ, he appointed a Protracted Meeting there, in which he was assisted by brother McAllister and several of the Students at the Seminary. On Saturday (the day on which the meeting commenced,) the church was solemnly exhorted to diligence and fervency of prayer for the blessing of God upon the meeting. On Lord's day the house was filled to overflowing—the Word was preached with power and in demonstration of the Spirit.—It was a time of alarm to the ungodly, and of refreshing to the saints of the Most High. On that day one individual professed to feel his sins forgiven. Monday was a day never to be forgotten:—While sinners were coming forward and soliciting the prayers of the righteous, christians were rejoicing at the prosperity of Zion, and in hope of immortal life. On that day five persons professed hope in the Saviour. During the succeeding week, the work of God continued to progress, and several others declared that they had obtained deliverance through Christ. On last Lord's day, ten joyful converts related their christian experience and were received for baptism. The second Lord's day in this month, has been appointed for the administration of that ordinance. Thus the cause of the divine Redeemer is advancing under the labors of the students, at our infant Seminary. There are also some indications of a Revival in the immediate vicinity of this institution. May the work go on, until our moral desert shall blossom like the rose.

Ever sincerely, &c.

ELI BALL.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

At the anniversary of the British and Foreign Bible Society, Dr. Pinkerton said that he had laboured for the last twenty years in connexion with this Society, and when he



contrasted the state of Europe, both in religious and moral point of view, now, with what it was at the period to which he had reference, he took courage himself and called upon the meeting to rejoice at the change which had taken place. The principles of the Bible were at that time rejected by men who sought to deify their own minds rather than the God who created them; but latterly Bible principles had been rapidly gaining ground. There were in Germany at the present day, individuals of the highest abilities, and of the most profound learning, arrayed in defence of the Bible. The Bible had been introduced into thousands of Schools, from which it was formerly excluded. The Catholic universities of Germany had received copies of the Scriptures, and placed them into the hands of the students. How different was the state of France at the present day compared with the year 1818, when a Bible Society was first introduced.—The government at the former period would only allow the formation of a Bible Society for Protestants, and there was the greatest difficulty in introducing the Scriptures into the schools, upwards of 200 Catholic schools however, had made an application for the Scriptures within the last quarter, and a Christian spirit had increased in different parts of the kingdom.

#### FROM LIBERIA.

We have conversed several hours, at different times with a young gentleman of this city, who some months since passed ten days at Monrovia. The station which he occupied on board one of our national vessels, gave him unusual opportunities of gathering information, and his impartiality—for like multitudes of our intelligent northern citizens, he scarcely knows the name of the Colonization Society—is a sufficient guaranty of the truth of his statements.

Generally he confirms the most favorable accounts of the condition of the Colony, which have reached us, and we need not therefore go into detail. The universal appearance of things was such as to give a strong impression of prosperity in business, united with domestic comfort, social cheerfulness, and a remarkable degree of public good order and peace. He did not see a Liberian intoxicated while he remained there; and whenever any thing of this kind occurred to the ship's crew on shore, the commander was immediately requested by the police of the town to remove the offender as soon as possible. Ardent spirits, so far as he could learn, were to be obtained at only one place in the settlement.

He dined and supped with several of the colonists, and their tables, he observes, would have done no discredit to the most liberal hosts in his own country. Some of their gardens are cultivated in very good style; and of

course with the advantage of such a climate and soil as the Liberian, makes a handsome show of tropical and other fruits. It was during our friend's stay that six of the\* <sup>the</sup> chiefs came in to negotiate a treaty of perpetual friendship and peace with the colony—not long after the well known expedition against King-Kai-Pa. He describes them as the best noble looking fellows he ever saw. Tall, straight, robust, well proportioned, they walked leisurely through the streets of the settlement with the air of men that neither knew master nor feared foe. It seems there is quite a number, our informant thinks from thirty to fifty of the native boys and girls, living permanently in the families at Monrovia at this time, where they have been placed by their parents for the purpose of being 'made Americans.' They are fine, healthy, and docile children, delighted with their opportunities of learning, and already evidently destined it would seem, to become the almoners of the arts all over the beautiful, but benighted land of their fathers.—[Colonizationist.]

**SUBMARINE BOAT.**—In the course of last autumn M. Villerot of Nantes made a successful experiment at sea, off the Island of Noirmontier, with a locomotive submarine boat of an entirely novel construction. It is ten feet six inches in length and three feet seven inches diameter in its greatest width, the machinery by which is impelled is said to be a mechanical application of the forms and means with which nature has endowed fish, and in this instance it is brought into play by the aid of steam. When the flux of the sea had attained its height, the inventor stepped into his boat, navigated for half an hour on the surface of the water, and then disappeared at a spot where the depth was between fifteen and eighteen feet, bringing up with him on his re-appearance a quantity of flints and a few shells. During his submersion, he steered his boat in various directions, in order to deceive those who thought they were following in his track, and rose at some distance from any of them. He then shifted his course repeatedly whilst navigating the surface and at the termination of an hour and a quarter's practice, threw off the cover which had protected and concealed him, and showed himself to the spectators amidst hearty cheers. It is obvious from the success which attended this essay, that with the aid of M. Villerot's ingenious machine, an individual may traverse a considerable distance under water, with the same velocity as a common boat, and after calculating the depth to which he should plunge according to the density of the water, post himself under a ship's side for a hostile or other purpose, cut their cables asunder without being liable to detection, or descend

for the recovery of wrecked stores &c. The inventor was accompanied by two assistants, neither of whom suffered any inconvenience during their hour's submersion. The boat is constructed of iron.

**Present population of the Turkish Empire.**—A letter of a recent date from Smyrna, says:—Every one here is convinced that the whole Levant has ceased, *de facto*, to belong to the Turkish Empire in Europe, and that Smyrna, by its commercial intercourse with the Nile, the Euphrates, and the Tigris, will find it to be to its interest to join the Viceroy, who, in reality, is master of the East, after having subdued, since 1818, nearly all the provinces of Africa and Asia which formerly acknowledged the sovereignty of the Sultan. At this moment he is master of 25,000,000 of inhabitants. The following statement shows what is left to the Grand Scignor. Rumelia has 2,400,000 inhabitants; Bulgaria, 1,850,000; Macedonia, 800,000; Albania, 500,000; Thessaly, 320,000; Servia, 800,000; Bosnia, 810,000; Wallachia, 1,200,000; Moldavia, 810,000; Candia and other Islands, 630,000; part of Turcomania on the Black Sea, 1,200,000; total, 11,040,000 inhabitants. Russia, in 1829, seized the fortresses of the Pachalik of Tschaldair in Asia, and deprived the Turks of the liberty of protecting the Pachaliks on the left bank of the Danube, so that the Porte really possesses only eight or nine millions of inhabitants.

**Hogs.**—The Chinese have a proverb, that "every gentleman in China works for his living except the hog." We make him work in Illinois. When a Chimney is to be built, or a cabin to be daubed, a hole is dug into the earth, of sufficient dimensions, and water poured into it—the hogs are then called, and a few grains of corn thrown into the hole, when the hogs plunge in and soon prepare the lump of clay for the hand of the dauber.—[Western Ploughboy.]

#### BAPTIST GENERAL TRACT SOCIETY.

**A** DEPOSITORY of Baptist Tracts is kept by Dr. C. LILLYBRIDGE, Norfolk, where all the publications of the Society may be obtained on the same terms as at Philadelphia. Six volumes of Tracts bound, are sold at 50 cents each. *Memoirs of Pearce* 12 1-2 cts.—*Wisdom's Voice on Intemperance*, 25 cts.—*Active Christian*, 50 cts.—*A Dialogue on Missions*, \$4 per hundred.

Tracts are published monthly by the Society, in the form of a periodical, at 50 cts. for one volume of 300 pages.

The Baptist Tract Magazine is published monthly at 50 cts. a year in advance.

Ten Dollars constitute a member for life, and \$25 a Director for life, who are entitled

to receive one half of the amount back in publications of the Society.

Communications may be addressed to Dr. C. Lillybridge, of Norfolk, Va. who is authorised to receive subscriptions, donations, and payment for the Society; or they may be addressed to H. M. ALLEN, General Agent of the Baptist Tract Society, Philadelphia.

June, 1833

**RECEIPTS.**—*Steel's Mills*; Joseph Gubb \$1 for self. *Lexington*; \$3 for Rev'd Jos. Wiseman Isaac N. Wiseman, and Peter Owen. *Falls Tar River*; Rev. A. J. Battle paid for Benj. D. Battle, Mrs. Higgs, Miss Martha Powell, John Powell, & Mrs. Martha Brinkley, out of money already acknowledged. *Waterloo*; Tho. Hester \$1 for self. *Jackson Hill*; Elder Eli Carrel \$6 for Maj. Geo. Smith, Jesse Holmes, Caesar Smith, David Huffmand, Arnestad Owens, Abraham Miller, and Capt. Geo. Smith. *Winton*; Richard Cross \$1 for self. *Shiloh*; Luke Lamb \$1 for self. *Wilmington*; Jas. Hodges \$1 for self. *Newbern*; Wm. Hancock \$2 for E. Clark, Zach's Slade, Wm. Bailey, Dexter Gibson, Tho. Rowe, John Brinson, Sam'l. Brinson, Wm. B. Brinson, Wm. B. Perkins, and Mrs. C. Ivy. *Bostick's Mills*; A. N. Nicholson \$5 for Elisha Bostick, Elijah Bostick, Rich'd Sproles, Jno. McKinnon, and B. B. McKenzie. *Atwater's*; Jas. Williamson \$1 for Maj. William Street. *Gravelly Hill*; P. Herrington \$2 for self, 2 copies. *Kendal's Store*; D. Kendal \$1 for Tho. Huckabee. *Dockery's Store*; H. T. Junior \$6 for self, Henry T. Thomas, Jas. M. Thomas, Wm. T. Everett, Mjal Covington, and Leonard Webb. *Smithfield*; D. Thomson \$3 for Ransom Sanders, Tho. Rice, and Matthew Avera. *Role's Store*; Wm. Roles \$5 for David Justice, Burwell P. Jones, John Robinson, Fred B. Crenshaw, and John Purify. *Murfreesboro'*; Elder Jas. Delt \$3 for Dr. J. S. Wheeler, Perry Carter, and Mrs. E. Clemens. *Role's Store*; Elder John Purify \$5 for self and Sion Antly. Wm. Roles \$1 for Drury Jones. *Wilmington* \$1 for Dennis Collins. *Che-rare*; Eld. Jas. Thomas \$5 for Jno. Fornage, Britton Clappell, Tho. Pemberton, David Wright, Jno. C. Baker, and Dr. Thos. T. Baker. *White-ville*; L. R. Simmons \$6 for self, John Ivey, Joshua Singletary, Rev. Denis Linnon, Luke Hugh, Benajah Ellis, and Caleb Stephens. *Savannah*; Thomas Clark \$20 for self 2 copies, R. F. Williams 2 copies, James Stupper, H. H. Furnan, Alex'r. Harman, W. W. Wash, G. W. Davis, Wm. Williams, J. W. George, W. P. Clark, Stephen A. Pealot, Jno. J. Dews, Tho. Dowell, G. W. Ben, O. M. Lillybridge, J. B. Jordan, J. B. Norris, Rev. Wm. Harrison, and William Rahn. *Hunts-ville*; John Dismukes, \$3 for self, Nath. C. Hunt, and Elizabeth Chaffin. *Che-rare*; Elder Jas. Thomas \$5 for Maj. Jas. Pouncey, Nath. B. Thomas, Horrace B. Thomas, Dickinson Moore, and Willis W. Alsobrook. *Colerain*; Solomon White \$1 for self.

#### TERMS OF THE BAPTIST INTERPRETER.

☞ A single subscriber, \$1 per annum, in advance.

☞ Seven subscribers together, \$6 per annum, in advance. ☞ When payment is not made in advance, \$1 50 is charged.

☞ Letters to be addressed (POST PAID,) to THOS. MERRITT, Editor and proprietor.

# NORTH CAROLINA BAPTIST INTERPRETER.

LEXINGTON, (N. C.) JULY, 1833.

[Vol. 1.]

\$1 PER ANNUM—BY T. MERCEDITH.

[No. 7.]

HISTORY OF THE BURMAN MISSION—[CONTINUED.]

The exercises of the zayat, as was to be expected, attracted considerable attention.—Many persons entered and enquired, and having satisfied their curiosity, returned no more. This was not the case, however, with all. On a considerable number the truths of the gospel produced a marked and permanent impression. They would visit the missionaries almost daily, make new inquiries, receive fresh instructions, state their objections, and when these were satisfactorily met by the missionaries, would acknowledge their increasing acquiescence in the doctrines of Christianity.

After this state of things had existed about three months, the hearts of the missionaries were cheered by the following communication from one of their most hopeful Burman inquirers:

"I, Moung Nau, the constant recipient of your excellent favour, approach your feet.—Whereas my Lord's three have come to the country of Burmah, not for the purpose of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I, having heard and understood, am, with a joyful mind, filled with love.

"I believe that the Divine Son, Jesus Christ, suffered death, in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer.—Since it is so, do you, sirs, consider, that I, taking refuge in the merits of the Lord Jesus Christ, and receiving baptism, in order to become his disciple, shall dwell one with yourselves, a band of brothers, in the happiness of heaven, and (therefore) grant me the ordinance of baptism. It is through the grace of Jesus Christ, that you, sirs, have come by ship, from one country and continent to another, and that we have met together. I pray my Lord's three, that a suitable day may be appointed, and that I may receive the ordinance of baptism.

(Moreover,) as it is only since I have met with you, sirs, that I have known about the eternal God, I venture to pray, that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved."

The Missionaries, having been intimately

acquainted with this candidate, and being satisfactorily convinced of his sincerity and fitness for the ordinance, agreed to receive him, after baptism, into the fellowship of their little community. Accordingly, on Lord's day, June 27th, 1819, after the usual services in the zayat, the parties, attended by several strangers, proceeded to a large pond in the neighborhood, on the banks of which stood a large image of Gaudama, where they administered the baptismal rite to the first Burman convert.

About the time at which the occurrence just recorded took place, the Burman Emperor died, and was succeeded by his grandson; who, having two uncles, from whom he apprehended opposition, caused one to be immediately executed, and the other to be cast into prison, where he soon after died. Thus this case of succession was settled in less time, and with less confusion and bloodshed, than is customary in those countries.

Shortly after these occurrences, an event took place of a nature peculiarly melancholy and distressing. Mr. Wheelock, one of the young men recently from the United States, having suffered the loss of his health to such a degree, that almost no hope was entertained of his recovery, with the view of trying the effect of a sea voyage, had sailed for Bengal;—and while on the passage, in a fit of delirium, produced by a violent paroxysm of fever, he sprang from the vessel's deck into the sea, and was drowned; leaving his bereaved companion to struggle with the distressing trials of her situation in the midst of strangers.

Early in the following Nov. two more Burman candidates made application for baptism. Having been known to the Missionaries for a considerable time, and having been carefully examined respecting their views, their religious exercises, &c. they were baptised on Lord's day evening after sun-set, in the same pond in which the ordinance had been administered on the preceding occasion.

The evening of the 10th of Nov. was re-

markable for the *first Burman prayer meeting* that was ever held. Mr. Judson and the three native converts only were present.—Two of the Burmans made an attempt at social prayer; and all agreed to meet for a similar purpose on every Tuesday and Friday evening. As was to be apprehended, the public exercises of the zayat and the baptisms, added to some political changes introduced by the new Sovereign, awakened a degree of opposition which soon presented an insuperable impediment to the success of the mission. The curiosity of some having been satisfied, and the fears of serious inquirers having been excited, the zayat became almost deserted; and Mr. Judson would sometimes sit there whole days together, without a single visitor, although the road was thronged with passengers.

Under these circumstances of the case, it appeared that the Missionaries had no other alternative than to appeal to royal authority; present a petition in person; and, if possible, procure an imperial decree, authorising them to proceed with the business of the mission, and granting toleration and protection to those natives who might be disposed to embrace the Christian religion. Accordingly Messrs. Judson and Cohnan, the only Missionary brethren then in Burmah, procured and fitted up a boat; and after having made a voyage of upwards of 300 miles up the river Irrawaddy, which occupied more than a month, on account of the swiftness of the opposing current, and after having incurred manifold perils from the robbers who infest those waters, arrived at length, on the 26th January, 1820, at New Ava, now called Ahmarapooora, the metropolis of the Burman Empire. There after having obtained introductions to the principal officers of the court, and having secured their interposition by the customary presents, they finally obtained access to the royal presence, and permission to kneel at the "*Golden Feet*." As the circumstances attending this event will, on various accounts, be interesting to the reader, we shall give them as detailed in Mr. Judson's Journal.

"In the evening, Moungh Yo, who lives near our boat, called on us, to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes.—Yet it is consoling to commit this business

into the hands of our heavenly Father,—to feel that the work is His, not ours; that the heart of the monarch, before whom we are to appear, is under the control of Omnipotence; and that the event will be ordered in the manner most conducive to the Divine glory and the greatest good. God may, for the wisest purposes, suffer our hopes to be disappointed; and if so, why should shortsighted, mortal man, repine? Thy will, O God, be ever done; for thy will is inevitably the wisest and the best.

"January 27th.—We left the boat, and put ourselves under the conduct of Moungh Yo.—He carried us first to Mya-day-men, as a matter of form; and there we learned that the emperor had been privately apprized of our arrival, and said, 'Let them be introduced.'—We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter; after which we deposited a present for the private minister of State, Moungh Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him that we were missionaries or 'propagators of religion;' that we wished to appear before the emperor, and present our books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour, when his majesty was coming forth, to witness the display made on the occasion. When the minister was dressed, he just said, 'How can you propagate religion in this empire? But come along.' Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moungh Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end, where

we sat, ~~we~~ <sup>we</sup> entered into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Mounz Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly riveted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—“Who are these?” “The teachers, great king,” I replied. “What, you speak Burman—the priests that I heard of last night?” “When did you arrive?” “Are you teachers of religion?” “Are you like the Portuguese priest?” “Are you married?”—“Why do you dress so?” These, and some other similar questions, we answered: when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Mounz Zah now began to read the petition, and it run thus:

“The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing, that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended, and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven—that royal permission be given, that we taking refuge in the royal power, may preach our religion, in these dominions, and that those who are pleased with our preaching, and wish to listen to, and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea.”

“The emperor heard this petition, and stretched out his hand, Mounz Zah crawled and presented it. His majesty began at the

top, and deliberately read it ~~through~~. In the mean time, I gave Mounz Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. ‘O, have mercy on Burmah! Have mercy on her king!’ But, alas! the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, and that, besides Him, there is no God; and then with an air of indifference, perhaps disdain, he dashed it down to the ground! Mounz Zah stooped forward, picked it up, and handed it to us. Mounz Yo made a slight attempt to save us, by unfolding one of the volumes which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Mounz Zah interpreted his royal master’s will, in the following terms: ‘In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away.’”

---

#### EXAMINATION OF ACTS XIX: 4, 5.

“Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.”

Few passages have been more earnestly contested than this. And it must be admitted that the controversy respecting it is not altogether unimportant; in as much as on it obviously depends the validity of John’s Baptism as a Christian institution. For if the individuals here alluded to, were re-baptized at the time when met by Paul at Ephesus, then the baptism of John was evidently inadequate to all the purposes of Christian Baptism; but if, on the other hand, they were not re-baptized on that occasion, then the baptism of John and that of the Apostles were convertible ceremonies, and, in the full and proper sense of the expression, one and the same institution.

In order to settle the above controversy, the necessary, and indeed the only material question to be asked is this:—Was the Baptism recorded in the 5th verse received by the 12 disciples at Ephesus, or was it received by other persons, and on another occasion? If the former, that is, if the 5th verse records the baptism of the 12, then they were clearly re-bap-

tized; but if the latter, that is, if this verse records the baptism of other persons, then the 12 were as clearly not re-baptized.

In giving an answer to the question in hand, we shall rely solely on the connexion of the passage, and particularly on the relation subsisting between the 4th and 5th verses. We believe that there are some additional facts tending to throw light on the subject, and to confirm our views respecting it, but as they are not deemed important we shall, for the present, give them no attention.

It will certainly not be disputed that the case of baptism in question was occasioned by what is recorded in the preceding verse; because it is said expressly that "when they heard this," that is, when they heard what had been spoken immediately before, they, the party concerned, were baptized in the name of the Lord Jesus. This is so clearly indisputable that so far as we know, it has never been questioned by any one.

From this fact it follows beyond a doubt that the cause must appear in the 4th verse, which required or occasioned the baptism expressed in the 5th. Accordingly if we can find in the said verse any statement containing a sufficient reason why the 12 should be re-baptized it will be fair, considering the structure of the passage, to conclude that the case of baptism in question related to the 12. But if, on the other hand, no such reason can be found, and more especially, if a reason should there appear why these disciples should not be re-baptized, the conclusion will be plain that the transaction related to some other persons.

We inquire then, can any reason be discovered in the words of the Apostle recorded in the 4th verse, shewing why these 12 disciples should be re-baptized, and which can be supposed to have influenced them in submitting to the rite a second time? If so, it is important to know what that reason is. Did the Apostle there say that John's was not a lawful and valid baptism? Did he say it was not a baptism unto repentance? Did he say that it did not require faith in its subjects? Did he say that it did not belong to the Christian dispensation; and that it was not properly a Christian Sacrament? Did he insinuate that the 12 had not been adequately baptized; or

that they ought to be baptized again? In a word, did he utter a single syllable tending either directly or indirectly, to shew the invalidity or insufficiency of the baptism which they had received, or the necessity or propriety of their submitting to another and a more perfect sacrament?

In order to answer these inquiries let the language of the Apostle in the 4th verse, be carefully and minutely examined. It is this: "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus". Here, let it be observed, two facts are stated, and only two; namely,—“John verily baptized with the baptism of repentance”—and, he said “unto the people that they should believe on him which should come after him, that is, on Christ Jesus.” Now can we be told which of these facts could be taken as a reason by the 12 why they should be re-baptized? Was it the former? Then they were re-baptized because the baptism of John demanded precisely what was demanded by that of the Apostles, namely, Repentance. Was it the latter? Then they were re-baptized, as before said, because the baptism of John had required precisely that which was required by the baptism of the Apostles, namely, Faith.

Now if this be a correct view of the subject, and we certainly cannot perceive how it can be questioned, we are left but one alternative: We must either conclude that the 12 were not re-baptized, or we must admit that they together with an inspired Apostle, convicted themselves of the absurdity of engaging in an important transaction without even the shadow of a reason for so doing.

But further, we will now prove that this 4th verse contains a reason showing that the 12 should not be re-baptized; and that the statement was made by the Apostle for the express purpose of showing that the baptism which they had received was valid and all-sufficient. Accordingly he first reminded them that John's was a baptism unto repentance, which was known to be exactly true with regard to the Apostolic baptism. He then assured them that John's baptism required faith in Christ, which was known to be another distinguishing property of the baptism of the Apostles. It is hence undeniable that



the remarks of the Apostle, so far as they went, tended directly to evince the identity of the two baptisms. There is then no way of avoiding the conclusion, either that Paul aimed to show the sufficiency of John's baptism, or that he did that which it was not his intention to do.

It is then clear, beyond a possible question, that we are reduced to the necessity of admitting either that the 12 were not re-baptized, or that this was done not only without a reason, but contrary to the express instructions of the Apostle Paul.

It may possibly be objected here, that the Apostle made a distinction between the baptism of John and that of the Apostles, by admitting that the disciples in the former case had reference to Christ YET TO COME, and that this fact must affect the conclusion just drawn.—That such distinction was made by the Apostle is freely admitted. But the question is,—Why was this distinction made? Beyond a doubt it was made either for the purpose of disparaging the faith required by John or it was not. If it was not, then the objection amounts to nothing, and our argument stands unaffected. But if it was, then we must be told how the circumstance mentioned could effect the character or identity of the faith required? Did not Abraham, and all the patriarchs, and all the worthies prior to this period, believe in a Messiah to come? Will any pretend to say that theirs was not a true and perfect faith? How then can it be imagined that the faith exercised by the disciples of John, which in this respect, exactly resembled theirs, was on that account an imperfect faith? And how can it be supposed that the Apostle mentioned this circumstance with a view of disparaging the baptism of John, without charging him with the absurdity of contradicting the scriptures, and with a species of reasoning becoming the commonest cavalier.

The truth is, there is no way of understanding the object of the Apostle in mentioning this circumstance, but on the ground on which we have explained it, namely: He supposed that these disciples might not fully comprehend its bearing, and to prevent the possibility of mistake on their part, and to convince them that it could in no way affect the validity of the baptism which they had received, he assured them that, notwithstanding this circum-

stance, the disciples of John did believe in Christ and were accordingly baptized in the name of Christ.

It will now probably be asked,—As the 5th verse does not relate to the 12 disciples, to whom does it relate, and whose baptism it describes? This question we have already in a great measure answered. We will now, however, proceed to meet it fairly and fully; and to shew that there is a sense in which it may be received, without the least discrepancy with the connexion in which it stands, and without the least departure from the established rules of criticism.

The Apostle began the conversation by asking the disciples if they had received the Holy Ghost since they had believed. They informed him that they had not so much as heard that there was a Holy Ghost. Considering this a matter of surprise, if they had been baptized by the Apostles, knowing that they administered the ordinance in the name of the Trinity; and that, besides this, they usually conferred the gifts of the Holy Ghost, he inquired what baptism they had received? They replied that they had received John's baptism. He immediately proceeded to shew them, that while this fact accounted for their want of information respecting the Holy Ghost, their baptism was not on that account any the less valid, in as much as the baptism of John required faith and repentance as clearly and as rigidly as did that of the Apostles. And lest they might suppose that there was some material difference on account of the fact that, in the former case the subjects were required to look forward to a Saviour to come, he proceeded to shew them that theirs was a true and genuine faith. And to do this the more clearly, he stated two facts, namely, "John said unto the people, that they should believe on him which should come;—and that they, the people, 'having heard this were baptized'"—and not baptized only, but as proof that theirs was a purely valid and christian sacrament, "they were baptized in the name of the Lord Jesus."

From these considerations it appears obvious to us that the whole misunderstanding about this passage has proceeded from the supposition that the declaration of the Apostle ended with the fourth verse, and that the fifth is the original language of Luke. Only let

it be understood, as we must think we have now conclusively proved, that the Apostle's remarks continued through the 5th verse, for the purpose of giving a complete description of the baptism of John, and all is intelligible and conclusive.

#### LETTER TO MR. DODS—[CONTINUED.]

To prevent all caviling for the future, I will now proceed to prove, also from your own statements, that I at no time undertook an affirmative support of the doctrine of future misery, or misery beyond the resurrection.

You admit that this was not done in connexion with your lecture on the parable;—for you say expressly that to this I “did not attempt a reply,” and that I “did not attempt to defend the common opinion, which lay in ruins before me”. If, therefore, I took any position respecting future misery, in the first debate, it must have been in connexion with the passage in Luke, the application of which you say you then MISUNDERSTOOD. Let us now examine this matter a little. You admit that the whole of the remarks made on this passage on Monday evening, were disconnected with any settled subject of debate and of course altogether out of order. You say that this text was quoted by me to sustain a given position respecting “ALON,” which you also say you did not dispute. You say, further, that you then misunderstood the object of this quotation;—that this misunderstanding of yours led to the interchange of some remarks respecting the holiness of the persons alluded to in the passage;—and that I, perceiving that we were leaving the proper subject of discussion, refused to proceed. But you say not a word about FUTURE MISERY! If, therefore, I undertook the support of that doctrine in the first debate, it is plain that you have given an untrue representation of the whole proceeding; and that too without the influence of any conceivable motive.

Again, in your reply to my note of the next morning, which I have said you affected to misunderstand, you have these words:—“You will of course come prepared to prove misery beyond the immortal resurrection.” Now the question to be asked here is this,—If I had taken a position in connexion with this passage in favour of future misery the evening before, why should you think it necessary to request that I should do this when precisely the same subject was to be debated the next day? Sir, beyond all question either you did not consider me as having assumed a position in support of future misery on the preceding evening or your request was superfluous as it was absurd. So much for the

discussion of Monday night; and now for that of Tuesday morning.

Throughout the whole of the detail which you have given of this second conflict you shew that the question at issue was not about the general subject of future misery but about the import of the passage in Luke. And here, for once, I am glad to find you are correct. If I undertook to prove the existence of future misery then, it must have been only so far as to shew that that doctrine was taught by this passage. Let us now examine you a little on this point. As has been said already, you represent me in the first place, as denying that the passage included all mankind; and then in the second and last place, as denying that the said passage had any allusion to the corporeal resurrection of the dead: but in no instance as affirming, or as attempting to prove, that it taught the existence of future misery. On this point your testimony is as clear as testimony can be. Now, sir, one of two things is undeniable;—either your testimony is false, or I did not maintain that the passage taught the existence of future punishment. You are at liberty to select that horn of the dilemma which you like best. Thus have I proved by your own showing, that the support of the doctrine of future misery was no part of my object, either on Monday night or on Tuesday morning.

You say indeed that I “undertook to prove misery beyond the resurrection from the words—‘there will be a resurrection of the dead both of the just and the unjust.’” But the circumstance that you represent me as introducing this quotation in the midst of a discussion to which it had not the remotest allusion, and also the fact, as a child may see, that it could not sustain the position to which you ascribe it, except by implication,—afford sufficient proof that this is only another of your numerous misrepresentations. The truth is this passage was quoted as a reply to your position—that *all the dead should be raised from the grave holy and happy*; but, perceiving that you had again managed to *misunderstand* my object, and that you were aiming to make this a pretext for leaving the subject—as you had done the night before—and as the passage was of no sort of importance to my position, I deemed it proper to make you no reply. So much for the masterly manner in which you say “you took this passage from my hands.”

Thus, Sir, have I proved exclusively from your own statements, and with a conclusiveness which defies all contradiction, not only that the integrity of my pamphlet is unimpeachable, but that the charges brought against it by yourself are wilful misrepresentations. If you should have any thing to say against my *authority*, I leave you to adjust this matter with yourself at your lecture.

I have never yet stated in any thing that I have written, much as you have had to say about my "Te Deums," that I considered you defeated; except so far as this was to be inferred from a candid statement of facts.—But as you have boasted so much, and with such excessive arrogance, I shall now prove from your own statements, that you *were* defeated, and totally defeated, in both debates.

I shall first give attention to the debate of Monday evening. And here the first question to be asked is,—On what part of the discussion of that occasion do you rest your claims to conquest? This question you have clearly and fully answered. You have said that I did not even attempt a reply to your lecture; that I did not attempt to defend the common opinion; and that in relation to your views, I merely quibbled.—All this, I suppose, we are at liberty to believe; and if so, then it is clear that there could have been no debate about the lecture nor about the parable. But if there was no debate respecting either of these, then there could have been neither conquest nor defeat in connexion with them. We must then look for your victory in some other part of the evening's operations.

The only remaining particular about which you pretend to say there was any debate, was the passage in Luke, already repeatedly alluded to. Consequently, if you obtained a triumph on the occasion, it must have been in connexion with what passed respecting that topic.

Now let us examine you a little respecting this matter.—This passage, you state, was quoted by me, "at the close of the controversy on the parable," to establish a given position which you say you did not deny; and about which there was, of course, no controversy.—You assert that you "*then misunderstood*" my object in making this quotation, and that you applied it to another and a different subject. You also state that, notwithstanding this misapplication of the passage by yourself, you insisted on an immediate and separate discussion of it—and that I refused to proceed with such discussion, because it had no connexion with the existing subject of debate. And on this last fact, namely, my refusal to leave the original and proper subject of debate, and to proceed with the discussion of another distinct topic, which had been introduced solely through a misunderstanding of your own, you rest your entire claim to conquest! [See your second communication.]

Now, Sir, from this fact I draw three inferences which, to me, are unavoidable.—First, had you been getting along well with the original controversy, you would not have been so anxious to leave it, and so ready to misunderstand the object of my quotation, which, a child may see, was altogether voluntary on your part.—Second, had you considered yourself as having any sort of claim

to conquest in connexion with the true and proper subject of debate, you would not have sought to rest your pretensions on a foreign topic, introduced by yourself, *through mistake*, and peremptorily and indignantly discarded by your adversary.—Third, the fact that you failed in your design to embarrass the original question with a new and foreign subject of discussion, proves that even in this, your dernier resort, you were again baffled and defeated. These three facts, taken together, prove beyond all debate, not only that you obtained no conquest, but that on the contrary, you were the subject of mortification and defeat.

But further,—You say that this quotation of mine was made "AT THE CLOSE OF THE CONTROVERSY ON THE PARABLE." This, by the way, was not the fact; for it was made in my first speech in reply to your lecture, and taken up by yourself, when you were pressed near the close of the evening's discussion.—But the question to be asked here is this,—What controversy was this on the parable, of which you here happen to speak? You have given us no information respecting any such controversy. You say that I did not attempt a reply to your lecture—which you elsewhere inform us was on the parable;—that I did not attempt to defend the common opinion, which you say you had completely demolished; and that, in relation to your own views, I "merely quibbled." What then, permit me to ask, constituted the controversy on the parable, which you elsewhere represent as continuing until near eleven o'clock? What were the grounds of that controversy. What the arguments pro and con, and what the manner of its termination—about all of which you have been pleased to preserve such profound silence?—Sir, I will tell you, as I have already told the public:—Near the close of your lecture, you stated substantially that as all the "bad doctrines, bad thoughts, &c. were to be taken from the human heart, mankind would, of course, be delivered from all sin, and consequently from all suffering,"—and hence the parable was made to teach the doctrine of universal salvation? This conclusion, as you very well recollect, I DENIED—and this same conclusion you undertook to defend; and this constituted the subject of discussion, and the only acknowledged ground of controversy, during the evening.—And this, Sir, you will not deny in the presence of any who heard the debate, whatever you may venture to do under other circumstances. Now, Sir, the question to be asked here is this;—Why was the whole matter of this "controversy on the parable" entirely suppressed in both your first pieces, and only obscurely and inadvertently alluded to in your last?—Was it because this controversy "had closed to your entire satisfaction?" or was it on account of

some other reason?—Sir, the fact that you have thus studiously suppressed the account of this controversy, not only furnishes additional evidence of your want of veracity, but affords conclusive proof that you were, and that you knew you were, defeated. Depend upon it, Sir, a man who is not sensible that he is worsted, will never consider it necessary to resort to CONCEALMENT in order to sustain himself.

So much for the first debate, and the boasted satisfaction which was enjoyed by yourself and your friends on that occasion.

And now for the debate of Tuesday morning.—You first represent me as denying that the passage in hand included all mankind; and as urging in favour of this negative position, the fact that a distinction had been made between the WORTHY and the UNWORTHY; a circumstance perfectly inexplicable and absurd, on the supposition that ALL were intended. To this you represent yourself as saying that "it was just as certain that all who were worthy to obtain the resurrection from the dead, were to be holy like the Angels as those who obtained that world";—an argument which was obviously nothing but a mere begging of the question, inasmuch as it necessarily took for granted the very thing to be proved, namely, that the resurrection here spoken of was a resurrection of the body.

In the next place you say that I "denied that the passage in hand had any reference to the resurrection of the body—and also that neither Isaiah xxv. 8, nor 1 Cor. xv. had any thing to do with the discussion. Here you say you were astonished (which by the way I strongly suspect was the fact)—called upon me in your astonishment to prove this, and that, and the other thing, and concluded by a detail of some of the particulars of your own creed:—*but make no mention of a solitary argument to prove that the passage did allude to the corporeal resurrection, or that the chapters mentioned had any sort of bearing on the subject under discussion.* Thus, sir, agreeably to your own account, as every one must see, you retired from the contest without sustaining a single argument,—betraying the confusion and "astonishment" of one who had been unexpectedly assailed at a point which was utterly defenceless.—and leaving your adversary in undisputed and triumphant possession of the whole ground. Sir, if you have not here recorded your own overthrow, I defy you or any other person to employ language that will describe it.—[See 2d Com.]

But, sir, I have another thing to say here, which shows not only that you were defeated, but that you knew this even after you had had time to recover from your astonishment.

In support of my negative position I appealed to the connexion of the passage—introduced the argument of the Saviour in his controversy with the Sadducees, in which he brought forward the patriarchs as examples of the "*anastasis*," or resurrection for which he was contending—urged this as my principal argument—and insisted upon it that you should give it your attention. Now I desire to be told why you entirely suppressed this very material fact in all the accounts which you have given of this debate? That this is not the effect of forgetfulness is

rendered certain by the fact that you obscurely allude to the circumstance in your subsequent remarks, although even then you take the precaution neither to state the argument, nor to quote the passage.—Now, sir, the fact that you have intentionally and uniformly suppressed my most material argument in this debate, proves beyond a possible doubt, that with you, that argument was wholly unanswerable, and that, as far as possible to conceal your defeat, you found it necessary to misrepresent the discussion by withholding one of the most material facts.

Now, sir, I have proved from your own declarations, to say nothing of the suppressions of which you have been convicted, that you were completely overthrown in both debates; and this I have done, not because I regarded the circumstance as a matter of any material consequence to myself; but for the purpose of vindicating the truth, and of putting an end to your vain and empty vapouring.

And now, sir, for the challenge. Thus far, tho' I have written much more than the importance of the matter requires, I have confined myself exclusively to your communications. I shall now take up your two original positions, and dispose of them with as much brevity as possible.

In the progress of my examination, I proved from your own statements that there was "a controversy on the parable," the grounds and particulars of which you have cautiously kept to yourself. In my outline and also in my communication in the *Trumpet*, I told the public what that controversy was.—I stated that you had managed to deduce from the parable the doctrine of Universal Salvation,—that I, availing myself of the liberty belonging to every disputant, chose to deny your conclusion, and put you to your proof,—and that this constituted the ground of "the controversy of Monday evening." This statement, although you have enveloped the subject in as much obscurity as possible, you have not yet ventured to deny:—and this I am confident you never will deny in the presence of any who heard the debate. Out of this controversy grew the challenge concerning the parable, as you find it at the conclusion of my pamphlet\*.

This challenge you decline, by saying with a studied evasion that "*no Universalist applies the parable to all mankind.*" As you have here publicly given up your position, the controversy on the parable is now clearly at an end. I have therefore nothing further to say on the subject except that, had you given this matter up at first, you might have saved us both some time, and yourself the mortification of this more public and humiliating retraction.

The challenge on the other passage you say you accept. You will probably not deny, after this, that you are in the affirmative, and that you stand pledged to shew proof that the passage teaches the doctrine of Universal Salvation.—But when you accepted the challenge, why did you not come on with your evidence? Why write again and again, and yet make no attempt to meet the demands of the challenge. From your unnecessary tameness in relation to this matter, I suppose I may infer that, notwithstanding all your crowing and clapping of wings, you would have been very glad to let this business rest where it is.

As this subject has once been debated between us, and as you have again stated your arguments in writing with some additions and amendments, I suppose that I may consider these about the best

\*The challenge referred to in the pamphlet was the following:—"We fearlessly put it to the world to shew that the doctrine of Universal Salvation is taught either by the parable of the 'tares and the wheat,' or by the passage debated in *Luke*,"

that you have to introduce on the subject. I shall therefore, without further delay, take the liberty to pass them under examination, in the order in which they occurred in the debate.

You first say in proof of your position, that the parties spoken of in the passage,\* "should be like the Angels of God." To this I reply as before, that as the parties in view might resemble Angels in some respects, and yet not in all, it does not therefore necessarily follow that they shall equal Angels in holiness or happiness. By taking this argument as it comes recollect, I do not admit the passage to allude to the corporeal resurrection, nor did I do this in the debate, your assertion to the contrary notwithstanding.

You then add, as an additional argument, "and are the children of God being the children of the resurrection."

This I admit proves what the other did not prove, namely, that the parties alluded to are holy and happy. But having proved even this much, I say nothing is gained; for I now deny that the parties thus holy and happy include *all mankind*.—

To prove this, namely, that the passage includes all mankind—You appeal to 1 Cor. xv. Chap. which you say shews that all mankind will be included in the corporeal, or what you call the immortal resurrection; and therefore, you conclude that all mankind must be included in the *resurrection in question*. In reply to this, I deny that the resurrection in debate is a resurrection of the body; and of course deny that 1 Cor. xv. has any bearing whatever on the subject.

Now, sir, here your argument stopped in the debate, even *by your own shewing*:—And, instead of attempting to sustain your position by evidence, you get wonderfully "astonished"—call upon me to answer various trifling questions, and wind up with a detail of your own views of the condition of the dead.

After getting home, and conning over this subject at your leisure, you have produced two very obscure and questionable quotations from what you call orthodox authorities, which you affect to believe conclusive; although you tell me in one of your notes that you "*disavow all authors except those who were inspired*." As I suppose you will allow me the same privilege which you exercise yourself, I shall take the liberty to throw your orthodox authorities, genuine or not genuine, out of the debate. Pray, sir, were you not sorely pressed when you abandoned your own avowed principles for the sake of this shadow of an argument?

You then find an expression which you say is in the context, but which happens to be in the parallel passage in Mark, where the

Saviour is represented as saying—"In the resurrection therefore *when they shall rise, &c.*" which you pretend to consider unanswerable; for you say—"This certainly settles the question."

To this I reply that Luke, whose language we have been all along considering, and whose phraseology could not have escaped your attention, represents this matter very differently. His language is this:—"Therefore in the resurrection whose wife of them *is she?*" Now, sir, for the present, I will just set Luke's testimony against Mark's; and as the authority of the former is probably as good as that of the latter, you perceive that your very conclusive argument is annihilated at once.

Now, sir, after your four months' examination,—With what arguments have you undertaken to meet the challenge, or to prove that the passage under consideration alludes to the corporeal resurrection? Why, forsooth, Grotius, Beza, Pearce, and Newcome *seem to favour the position*;\* and Mark represents this resurrection as future, while Luke represents it as *present*!!!

Now, suffer me to ask,—Did you really consider these conclusive arguments? or rather, did you consider them any arguments at all? If you did, you have certainly given evidence of very extraordinary powers of mind! If you did not, how can you be vindicated from a deliberate attempt to pervert the scriptures, and to impose on the understandings of your readers? And yet "no man more solemnly desires to know the truth than yourself."!!

Now, having thrown your first argument out of the debate, as entitled to no attention, even upon your own principles;—and having neutralized the second by the opposing testimony of Luke, I leave you where I left you at the conclusion of the debate,—without even the shadow of an argument, or a single inch of ground to stand upon!

Here, sir, I remark, as I remarked at the same stage of the controversy in the Court House, the debate might fairly stop:—no one being required by the rules of debate, to produce evidence in favour of a *negative proposition*. But as the evidence is at hand, I shall take the liberty to prove that the passage under consideration *does not* teach the doctrine of Universal Salvation;—and here I shall go over the same ground, and in nearly the same order as at the Court-house.

I shall first proceed to make a remark or two on the Greek term "*anastasis*," uni-

\*This argument from orthodox authority, we have thought proper to give in full for the benefit, or rather for the curiosity of the reader. It is as follows:—"For all live unto him who regards the future resurrection as if it were present. Who calls those things that be not, as though they were." Rom. iv. 17. See Beza, Grotius, and Bishop Pearce. "*To God signifies in the counsel and purpose of God*,"—Newcome.

\*The passage in debate reads thus:—"But they which shall be accounted worthy to obtain that world, and the resurrection (*anastasis*) from the dead, neither marry, nor are given in marriage."

formly rendered resurrection in the passage before us, and in the parallel places in Matthew and Mark.

This term *anastasis*, is derived from the Greek verb *anistami*, to rise or stand up, and signifies a rising or exaltation of almost any kind. It has been commonly applied by the New Testament writers to the future exaltation of the body from the tomb;—but this application is by no means invariable or necessary. For example, it is found Luke ii. 34. where the expression is, "This child is set for the fall and *rising again* of many in Israel." So also it is employed to denote simply an existence after death in Acts xxiii. 8. and Phil. iii. 11. which see for yourself. From these facts it is evident that the Greek term *anastasis* possesses a much more extensive meaning than the word *resurrection* by which it is rendered into English in the passage before us, and which is now universally applied to the future exaltation of the body from the grave.

Having shewn that there is nothing in the expression of the Saviour, as given by his evangelists, which restricts his meaning to the corporeal resurrection, I shall now proceed to examine the text and its connexion.

To shew that all mankind were *not included*, I appeal to the fact that a distinction is made between the *worthy* and the *unworthy*, which is clearly implied in the words, "But they which shall be accounted worthy to obtain. &c." and which you have not hesitated to admit. You have said indeed that all who were worthy to obtain the *anastasis* or resurrection, were to be holy like the angels: and this I do not deny. But it certainly proves nothing; because it takes for-granted the very thing which it is intended to prove, namely, that the *anastasis* here spoken of, denotes the general or universal resurrection of the dead.

This argument must of itself be conclusive as it has never been met, and accordingly it proves that all mankind cannot be included in the passage; and by doing so, shows that this passage can neither relate to the universal resurrection, nor teach the doctrine of Universal Salvation.

My second and principal argument, which I have said you have never met at all,—to which, in the debate, you did not attempt a reply, and which in all your subsequent communications you have carefully, and perhaps wisely, kept out of sight, is this:—The Saviour after having met the cavil of the Sadducees, proceeds to prove the doctrine of a *future state* which it is known the Sadducees denied. For this purpose he appeals as usual to the Jewish Scriptures. His language is this:—"Now that the dead are *raised*, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living." This argument was deemed so conclusive by those who heard it, that while it drew forth

the applause of the Scribes, it totally confounded the Sadducees.

The question now to be asked,—and to be answered by you, if you choose, is,—How can this argument be applied with any conclusiveness, or indeed any thing short of the most palpable absurdity, to the future corporeal resurrection?

Beyond a possible doubt the point on which it turns is the fact, that the patriarchs were alive, and the subjects of the *anastasis*, at the time when Moses was at the bush; when it is certain that their bodies were in the tomb. Now, sir, apply this argument to the existence of a *future state*, or incorporeal existence immediately after death—and it is conclusive. Apply it to the future resurrection of the body—& it makes nonsense. From these facts one of two things follows inevitably:—either the Saviour, the Scribes, and the Sadducees, knew nothing about argument; or else this passage cannot apply to a corporeal resurrection. Which will you take? But if it do not apply to a corporeal resurrection, then it can do nothing at sustaining the doctrine of Universal Salvation.

This view of the subject is further confirmed by the manner in which the term is previously construed both by Christ and the Sadducees. The latter enquire,—"*In the resurrection, (anastasis,) whose wife of them is she?*" Did they then imagine that in the corporeal resurrection, amid the hurry, and confusion, and consternation of that short but eventful occurrence, (supposing such occurrence to take place,) any difficulty could arise growing out of the relations of husband and wife? What person in his senses would ever have thought of asking such a question? The Saviour replied, according to Matthew,—"*In the resurrection they neither marry nor are given in marriage.*" Did he then mean to announce the fact that in the corporeal resurrection, in the act of rising from the tomb, there was no such thing as marriage? The idea is preposterous. But let this term be understood to mean a *future state*, and all is plain and intelligible.

I will now add what did not occur to me during the debate, as a corroborating circumstance; namely, that the distinguishing sentiment of the Sadducees was not so much that there would be no resurrection of the body, as that there neither was, nor would be, any *future existence* of either body or spirit. This you may find in any authentic history of this sect. You may also find it succinctly stated, Acts xxiii. 8. "For the Sadducees say that there is *no resurrection*, neither *angel nor spirit.*"

I will further add what I had not observed until examining your final argument, namely, that not only in the passage in Luke. but also in the parallel places in Matthew and Mark, the "*anastasis*" is spoken of as of *present* rather than *future* existence. For example,—The first two Evangelists have it—"The Sadducees which say that there is no



resurrection"—and the last—"Who deny that there *is* any resurrection." So also Mark represents the Saviour as saying,—*"And as touching the dead that they rise."* and Luke—"Now that the dead *are* raised." See all the places. I am not disposed to attach much weight to an argument of this sort since it is no unusual thing in Greek, and even in English, to put one tense for another. But if there be any thing in it whatever it is decidedly in favour of my position.

Thus I have not only shown that your arguments if such they may be called, are perfectly nugatory; but I have proved by arguments which I must now consider unanswerable that the passage in question does not properly relate to the corporeal resurrection, and that it can, in no degree, favour the doctrine of Universal Salvation.

Now, sir, I am done. I am aware that I have devoted much more time and attention to the matter than it has merited. But every man dislikes to be misrepresented, even in matters which are of but little importance; and when presented with a favourable opportunity of correcting such misrepresentations, he is very apt to waste more time than the importance of the case will justify. This circumstance added to the amusement which I found in the novel occupation of refuting a man's positions by his own testimony, has betrayed me into a length of communication of which I am somewhat ashamed. The best apology which I can offer for this is the fact, that it is my *LAST*. I have proved FROM YOUR OWN STATEMENTS,—that my pamphlet, in all the disputed particulars, is correct;—that your accusations are uniformly groundless;—that what you have written abounds in contradictions and misrepresentations;—that in both debates you were defeated;—and that as it respects veracity, honour, candour, and courtesy, you have not a greater share of either than you ought to possess. And accordingly I am satisfied that I have bestowed upon you as much attention as you merit, or as you have any right to ask or expect. It is therefore my present determination to say no more to you, by way of debate, on any subject.

I will just add respecting the challenge.—After having waited in vain for several weeks to hear from you again, I have at length carefully reviewed your arguments, so far as they have been made known, in favour of your position—and briefly set forth my own in the negative. I have therefore said all I have got to say on the subject. The discussion is of course open to you. And if, after this, you shall introduce any fresh proof by which to show that Universal Salvation is taught in the text,—the public will no doubt have the discernment and the candour to do you justice. To them the whole case is now fearlessly and confidently submitted. T. MEREDITH.

Such is the communication of unprecedented and intollerable LENGTH, which the voracious editor of the Trumpet, after challenging, and bantering and boasting for several months, found it absolutely "impossible" to squeeze into the columns of a weekly paper. Such too is the letter which this "man of words," while he withheld it from the public, informed his readers did not touch the question at issue; but consisted of a disputation "about such things as these—whether it was 10 o'clock or 11—whether Mr. Dods replied before or after 12—how long the debate lasted, &c. &c." Our readers are left to form their own opinion both of the communication, and of the INTELLIGENCE and VERACITY of the Boston editor; who, we understand, sets himself up for a minister of the gospel!! We would observe here that, in relation to the quotations from Mr. D's letters, we have sometimes taken the liberty, for the sake of avoiding circumlocutions; to change the pronouns, and perhaps some other similar words;—in all other respects we believe we have given them verbatim. The sense, we are confident, we have never failed to preserve. We add—the letter which we publish was taken from the original uncorrected manuscript; and may therefore differ, as it respects some words and even sentences, from that sent on to the Trumpet. With exceptions of this kind, it is in all respects a true copy.

#### COMMUNICATIONS.

FOR THE INTERPRETER.

*"And such were some of you"*—1 Cor. vi. 11.

Ancient Corinth was one of the most celebrated cities of Greece. It was the capital of the Peloponnesus. Its geographical position made it one of the most opulent cities of the world. The port of Licheum opened on the west, and commanded the commerce of the Adriatic and sustained communication with the western world. The port of Cenchrea opened on the east, and received the wealth of the Black Sea, and the luxury of Asia.

Corinth was a city of temples, of palaces, of theatres, of statues. In the splendor of its edifices it stood pre-eminent and alone. In Corinth the Iseian games were celebrated.—Here the world assembled once in five years. Here the princes of the earth contended, in Iseian conflict for the garland crown. Body contended against body, and intellect vied with intellect. There Gaul sent her hero, Italy her poet, Attica her philosopher, and Cal-

ria her historian. In the promiscuous crowd mingled the man of many virtues and the man of many vices. Here folly sat in wisdom's chair, attended by pleasure's thoughtless resistless throng; and around the group, in gay delirium, "smiled and sighed the hours away." Bacchus rejoiced in jollity, and Venus in voluptuousness. The more degenerate were sunk deep in the vices of the age, and in the impurities of the city. In drunken idiocy they reeled around the throne of Bacchus, and in passionate phrenzy they bowed before the sceptre of Venus. Even those, whose pursuit was the knowledge of things, if by superiority of intellect, they were elevated above the superstitious revelry of idolatry, were absolutely destitute of every rational idea of the Deity. There wisdom was foolishness.

In this city of vice and levity, of gravity and philosophy—to this heterogeneous mass of human materials, the Apostle of the Gentiles preached the cross of Christ. The degraded, from the depths of iniquity, listened and believed—their views were elevated, their passions sobered, their understandings chastened. The devotees of vice, temptation's fettered slaves, paused in their career of fancied bliss, listened and believed—emancipated from the slavery of sin and ennobled by truth, they declared themselves the advocates of righteousness. The wise who appropriated to themselves the honors of intellectual achievement, descended from wisdom's chair—became fools, listened and believed. With delight they perceived the moral beauty, and with joy they submitted to the spiritual jurisdiction of God's law. To these the gospel imparted correct views of themselves and properly graduated their estimate of the wealth, the pleasure, and the honor of the world. It furnished them with appropriate conceptions of the Deity, and the infinite value of their own souls. It gave them just and worthy ideas of the system of salvation and moulded their views of future existence in accordance with its own declarations. They embraced the doctrines of the cross, and in the bosom of the waters of Lepante and Egina they professed the name of Jesus Christ, and declared their submission to the precepts of the gospel. In the language of the Apostle, "they were washed in the name of the Lord Jesus, and sanctified and justified by the Spirit of our God."

E. S.

#### FOR THE INTERPRETER. THE MORAL LAW.

Law is a rule of action. All things above us and around us are subjected to a law which God in his wisdom has enacted for the government of these beings. Planets, which compose our system and other systems, revolve in

their orbits with peculiar reference to specific law. The vegetable and animal kingdoms, through their whole instinctive process recognize peculiar law. But the law which governs man, is not the impulse of inanimate existence, nor the instinct of irresponsible creation. The law, under the government of which man is placed, may be defined, the rule prescribed for the regulation of the empire of mind. This rule, by which God exercises his government over all rational existence, is generally denominated the "Moral Law."

The moral law is not the mere dictation of the sovereign will of God, but it is the result of the real nature of things, of moral uprightness, of eternal justice. No law, whatever may be its origin, can change the nature of existence, or give it conformity to the moral constitution of things. There is a fitness in holiness and an unfitness in unholiness, to moral propriety, the distinctive natures of which, no law can destroy. There is a real difference between virtue and vice; the one possesses an intrinsic loveliness, and the other an intrinsic unloveliness; the one must always be in conformity to, and the other must always be in discordance with moral excellence. There is an immeasurable difference between the disposition and actions of Angels, and the disposition and actions of Devils; and this difference is not in consequence of the mere annunciation of a law, but in the fact, that there is an intrinsic loveliness in the former, and an intrinsic unloveliness in the latter. No possible effort in heaven, on earth, or in hell, no combination of circumstances can destroy the distinction between moral good and moral evil. The one must forever meet with the approbation of the Deity, because it is in accordance with the fitness of moral things, and with his own nature; the other must forever meet with his disapprobation, because it is in discordance with the fitness of moral things and with his own nature. The moral law then has its origin in the fitness of moral relations, and depends upon no possible circumstances for its existence. We must therefore admit the moral law to be ETERNAL and UNALTERABLE, and the OBLIGATION of the law to be forever the same.

The very nature of the moral law, then, teaches us the falsity of the miserable Arminian notion, that Divine grace has lowered the law in its demands, and given it a better adaptation to human weakness. It also teaches us the falsity of the wretched Antinomian doctrine, that the obligation of the moral law is extinguished in all those who believe the gospel. Its demands on him that serves God and on him that serves him not, are the same. But while the carnal mind is at enmity against God: Rom. viii. 7, the renewed mind delights in the law of God; Rom. vii. 22.

The essence of the law is love. The Son of

God has given us a summary of the Decalogue and love to God and love to man constitute it. An Apostle reduces all the precepts of the law to the principle, LOVE. The possession of this principle constitutes the happiness of heaven; the want of it, the misery of earth; and the absolute destitution of it, the wailing of hell.

The law extends its jurisdiction through the whole moral dominion of the Deity—to Angels in Heaven, to men on earth, to devils in hell.—It extends to all the extremes of society, from abject privation, to boundless luxury; from the beggar in his rags, to the monarch in his purple. It extends through all the regions of thought, from the loftiest eminence to which imagination can soar, down to the dirty level of a base desire.

The attributes of the law are holiness, justice, goodness. These are the excellencies ascribed to it by Inspiration. It is holy because of its moral beauty, purity, and perfection. It is just, because its demands are always measured by the powers possessed—it requires the whole heart. Matt. xxii 37.—that which a man hath, and not that which he hath not. It is good, because it tends to universal happiness. It requires love universal love.—Without universal love, universal happiness can have no existence. Matt. xxii 39.

N 2

### TEMPERANCE.

The following article is an extract from the circular Address of the State Temperance Society of N. York. It furnishes an appalling picture of the amount and consequences of intemperance in that State. But what is true in this respect with regard to N. York, is no doubt true in a greater or less degree, of every State in the Union. We therefore consider the subject well entitled to the attention of our readers in North Carolina.

#### FELLOW CITIZENS,

We want your aid in a great work. Not your money, nor your time, nor the sacrifice of any real interest. We want your names with the pledge and the influence which is attached to them. We are earnest in our application; You will therefore ask us three questions

What is the enterprise?

What is to be gained by its successful accomplishment?

What service can our names render?

We respectfully ask your attention, while we attempt to answer these inquiries.

What is the enterprise? It is one of pure benevolence and patriotism, in which we have no separate interest. We have been driven to it by facts which concern you. Our state is now harboring a fatal enemy, a cherishing a plague of dreadful malignity; submitting to a tax which brings no increase to our treasury, while it perpetuates poverty, misery, and crime.—To prove this let us state a few facts which may be relied on. *What can my be said of the temperate use of ardent spirits? (If that indefinite line could ever be drawn,) facts will show incon-*

testibly, that the excessive use of them is the severest scourge with which our nation and our state are visited; and you know that all drunkenness commences in the moderate use of them. Ardent spirit destroys health; ardent spirit creates idleness; ardent spirit ruins character; ardent spirit makes paupers; ardent spirit makes criminals; ardent spirit brutalizes men; ardent spirit destroys domestic happiness; ardent spirit ensures premature death; ardent spirit makes three fourths of the business and expense of our criminal courts, jails, and almshouses; ardent spirit throws an immense tax on a christian community to support vice; ardent spirit refits thousands and tens of thousands for the duties of this life, and exposes them to the awful retribution of the next. All these charges, and more can be substantiated. The testimony of the most eminent medical men in New England, New-York, Pennsylvania and Europe has been obtained on the first point. Some of them say that three quarters, some that one half their practice would cease at once, if ardent spirit were no longer drank as a beverage. That ardent spirit makes three fourths of our criminals, is the united testimony of judges and lawyers in this country and in England. The most shocking cases of murder have occurred under the influence of alcohol. Almost all the cases of assault and battery likewise. Those guilty of burglary, larceny, counterfeiting, riots, &c. are almost uniformly ascertained to have destroyed their moral sensibilities, and emboldened themselves for the violation of their country's laws, by the intoxicating cup. That every man loses his character when he drinks to excess is obvious. That it brutalizes the man, the husband, the father, the mother; that it induces poverty, disease, and a premature death; that it unfits for social and refined enjoyments; for duty to man and our maker in this life; for the pure and elevated joys of Heaven, none can question who have ever seen its operations in an individual case. But to what extent it is inflicting all these evils upon our fellow citizens is now the point which we wish more immediately to contemplate.

In the early part of the present year a careful investigation was made by a committee consisting of gentlemen chosen from the most respected citizens in one of the wards of the city of Albany relative to the intemperance of that section. The result was most alarming. It was ascertained that there were in the ward 112 places where ardent spirits were retailed; and that the quantity thus sold amounted to 45,500 gallons, and cost the consumers 56,875 dollars. In this ward there was found one place for retailing liquor for every 45 inhabitants, or about one to every nine families. The enormous profits were also adverted to; being about 290 per cent. on foreign, and 600 on domestic spirits when sold by the single glass. The ward alluded to contains a population of 5000; and should the four remaining wards consume in the same proportion, then the consumption for the whole city would amount to the enormous sum of 284,355 dollars. In candour it may be admitted, that the ward mentioned consumes more than the average of the city; but when it is calculated that there are in the city 415 licenses granted to taverns and groceries, and that should each one sell only \$2 per day, then the whole amount would be 302,350 for the whole city; when therefore, we take into consideration the

Time spent in drinking, recovery from drunkenness, and the strength diminished by it;

Paupers made by intemperance, thrown on the poor house or relieved by private charity;

Expenses of criminal prosecutions, and imprisonments occasioned by intemperance;

Loss to the public by carelessness, mismanagement, &c. of the intemperate ;

There cannot be a doubt that the city suffers a dead yearly loss of three hundred thousand dollars ; a tax which is annually paid by the temperate and intemperate of Albany, to support a most detestable monster. Now suppose the city should entirely abandon the use of ardent spirit, and raise this sum by a direct tax on the very individuals who now pay it. Merely to give up the use of the article would enable the former consumers to meet the tax, and would at once secure more physical strength, more industry, more economy, and more happiness among the labouring classes, who now suffer the principal part of the evils of intemperance, than can be estimated. Such is the cost and such the quantity of distilled spirit drank in the city of Albany in one year. How many families are beggared by it our almshouse records can tell. How great a nuisance it is, our public officers can testify. How much of the sinew and strength and intellect of the city it destroys ; how many sighs and tears of wives, worse than widows ; how much beggary and wickedness of children, who have exchanged their fathers for brutes ; how many broken hearted parents ; how much blasphemy, and poverty, and crime, and death, no one can tell. But we can make one or two other calculations which will bring the subject before us in another light. We have clearly shown the tax the city of Albany now pays for the use of ardent spirit. Let us see to what beneficial purposes it could be applied ;—while the very abstinence secures the improvement of health, competence, morals, and happiness among us. Each individual can indeed exercise his own invention in devising methods for such an expenditure of the sum as would improve the intellectual, social, physical and moral condition of all classes, and particularly of those who suffer most severely by intemperance. How many schools could be erected, for carrying the education of the poorest to an extent not yet attained in any country. How many hospitals, and houses of humanity for the unfortunate, the sick, the friendless, would it not build. Then, again, at the present value of money, the tax the city of Albany pays to alcohol, would pay the interest on six millions of dollars yearly ; would build 200 houses each year costing 1500 dollars each ; and rent 2,000 tenements at 150 dollars per an. Should the whole nation be taxed in the same proportion, say 300,000 dollars for every 25,000 inhabitants, it would amount to the enormous sum of one hundred and forty-four millions of dollars yearly. These facts will apply with greater or less force to every city, town, and village in the state.

#### MISCELLANEOUS.

##### THE VICTIM.

And where is he?—not by her side,  
Whose every want he loved to tend—  
Nor o'er those vallies wandering wide,  
Where sweetly lost he oft would wend!  
That form he loved, he marks no more,  
Those scenes admired, no more she'll see,  
Those scenes are lovely as before,  
And she is fair—but where is he?      *Necle.*

At the close of a tranquil day in the autumn of 18, I ascended the gentle eminence which overlooks the pleasant village of W—, situated in one of the most delightful regions of Pennsylvania. I had accepted an invitation from my companion, a travelling artist,

to accompany him on a pleasant tour in search of health, which a residence in the city during the summer months had a little impaired. My friend gazed with all the admiration of a painter upon the prospect which lay spread before us. The mountains which environed the little town, rose distinct in the distance ; and a delicate blue haze, like the faintest tints of a finished picture, had gathered over their irregular undulations as they lay reposing in the mellow light which attends the gorgeous setting of an autumn sun.

The little village beneath our feet was surpassingly neat and beautiful. Petty white dwellings, with pleasant enclosures, were scattered along the broad street, and here and there arose a mansion, indicating by its outward resemblance of village splendor, the superior conditions of its occupants. We alighted at the village inn, and on the following morning my friend exhibited specimens of his art to the citizens who chanced to drop in, and to whom our host had imparted the information that an artist had arrived. Before noon the intelligence was generally diffused, and many a village beauty gazed upon the painter's efforts, with beaming eyes, and a heart that beat joyfully in the anticipation of seeing familiar faces transferred to the canvas. Before we retired to rest at night, we had arranged our plan for a stay of two months, in the delightful borough of W—. Our books were taken from our trunks, and our drawing, hunting and fishing materials placed in order for future service.

I was a privileged visitor to my friend's apartment, while he was engaged in his avocations. I had some conversational powers, and was considered not inadequate to the task of engaging the attention and keeping alive the spirits of his subjects. This employment became at last to be peculiarly delightful. I look back now with memory elated and mellowed by the lapse of time, upon the sweet and ingenuous faces—the fair forms and bright eyes—which beguiled away the happiest hours of a not uneventful life.

One afternoon I had been busying myself with a new and interesting work, and had half neglected, until quite a late hour, my usual visit to the artist's room. When I entered, a very lively little girl ran towards me, and taking hold of my hand, looked up innocently into my face, exclaiming with childish eagerness,—“ Pa's going to buy a new picture, and I am going to have one, and so is my little brother.” I led the happy child towards the window where my friend was engaged at his art. A young gentleman was sitting by the window, a bold light falling upon his countenance, and the gentle autumn wind was dallying with his dark hair. A fair form leaned over his chair, and a small white hand was adjusting his truant curls.—The form of that lady was surpassingly

beautiful. I soon became acquainted, and during my stay, the mansion of the Greys was my principal resort, and marking the true enjoyment of that happy family, constituted the purest source of my enjoyment.

Two short years after leaving W. during which time the pleasing remembrance of its residents had often come across my memory, it fell to my lot again, to take it into my route to the valley of the Wyoming. My first inquiry at the Inn was for the Grey family,—the happy circle where I had passed so many pleasant moments. It was answered with a sigh and a shrug, by the village landlord.—“Alas!” said the publican, “I am afraid you will find them but a remnant of their former happiness.” I was informed that the Greys had removed, and now occupied a low roofed cottage, directly over the way. I lost no time in crossing over to the dwelling. As my hand rested on the little gate, I heard a contention within. There were the voice of insolent command, and subdued tone of earnest entreaty. I entered the apartment, and was confronted by a countenance red and bloated, and grossly disfigured, apparently by the exertion of recent violent passion.

“What do you want?” said the man, and walking towards me, he gazed at my features with the lacklustre of a maniac. “What do you want in my house?”

“You do not remember me,” said I, as his lineaments flashed upon me. “You have forgotten the travelling artist and his companion.”

Grey reeled to a chair—“Ay—yes—had our pictures taken, and my wife and children; oh yes—Is it you? I will call them. He arose to leave the room, but leaned in indecision upon an old chest of drawers. He called to the family to come in, as they had friends there.

While he was drawing out these almost unintelligible commands, a door opened from an adjoining apartment, and his wife entered. Her little girl followed with eyes red with weeping. She shrunk from her degraded mother, alas! I hardly recognized her. “Dry sorrow had drank her blood,”—an unnatural paleness lingered on her wasted features, and an unearthly glare beamed in her yet undimmed eye. She looked the very picture of hopeless despair.

Grey begged to be excused, as he passed with tottering steps from the room. I referred to former times—their change of residence, &c. The poor abused wife, told me in a few words, with what an awful calamity that devoted family had been visited. Intemperance had been there. The husband, the father, in two short years had become a confirmed drunkard. Affliction had gathered upon a happy circle, and unmixed sorrow had been poured upon the innocent. I could hear no more. The contrast between our first and second meeting, kept crowding up-

on my memory; I felt that in continuing the conversation, I must be imparting and receiving pain. I kissed the little girl, and as I opened the door to retire, the light fell upon the family group, through the green gauze with which it was enveloped. There were the same curls which had been bodied forth by the artist, the same speaking eye, which after inebriety had rendered dim and expressionless. There, too, were the beautiful mother and child. And as I looked upon the pictured group, and then upon the attenuate being before me, whose hand clasped with all a mother's fondness the opening bud in her arms, whom poverty and sorrow awaited, my heart melted—and woman as I was,—the tear rose unbidden to my cheek, and I passed the threshold with an aching heart.

This is no fancy sketch. It is, alas! too true, as one, at least, will testify, if ever this hasty tale should meet his eye. It may be, that in his wanderings, the friend of my youth may see this record of early scenes, and recognise it as readily as he would a portrait from his own features.

#### INTERESTING CONVERSION.

“Two Mongol-Tartar chiefs, from the borders of China, some years ago came to St. Petersburg, to acquaint themselves with the learning and arts of Europeans, bringing this recommendation, that they were the best and most sensible men belonging to their tribe. Among other occupations they were engaged to assist a German clergyman, resident in that city, in a translation of St. Matthew's Gospel into their native tongue. This work was carried on for several months; and day by day they were accustomed to collate, with the minister, such portions of the common task as one, the other, or all three had completed; in the course of which they would often ask questions respecting circumstances and allusions, as well as doctrines and sentiments contained in the book, which, to be faithful interpreters, they deemed right to understand well for themselves beyond the literal text. On the last day, when the version was presumed to be as perfect as the parties could render it, the two sainsangs (or chiefs) sat silent but thoughtful, when the manuscript lay closed upon the table. Observing something unusual in their manner, their friend inquired whether they had any questions to ask. They answered, ‘None,’ and then, to the delight and amazement of the good man, who had carefully avoided, during their past intercourse, any semblance of wishing to proselyte them, they both declared themselves converts to the religion of that book. So they proved to the sequel; but with that part of the history, though exceedingly interesting, we have not to do at present. One remark which the elder made, and the younger confirmed, has caused this reference to them. He said, ‘We



have lived in ignorance, and been led by blind guides, without finding rest. We have been zealous followers of the doctrines of Shuckshamani, (the Fo of the Chinese) and have studied the books containing them attentively; but the more we studied the more obscure they appeared to us, and our hearts remained empty. But in perusing the doctrines of Jesus Christ, it is just the contrary: the more we meditate upon his words, the more intelligible they become: and at length it seems as if Jesus were talking with us."

#### EXTRACT.

"Life is full of mysteries." If we were wandering through the purlieus of a vast palace, and found here and there a closed door, or an inaccessible entrance, over which the word "MYSTERY" was written, how would our curiosity be awakened by the inscription!—Life is such a wandering; the world is such a structure; and over many a door forbidding all entrance, and over many a mazy labyrinth, is written the startling inscription that tells us of our ignorance, and announces to us unseen and unimaginable wonders. The ground we tread upon is not dull cold soil, not the mere paved way, on which the footsteps of the weary and busy are hasting, not the mere arena on which the war of mercantile competition was waged; but "we tread on enchanted ground." The means of communication with this outward scene, are all mysteries. Anatomists may explain the structure of the eye and ear, but they leave inexplicable things behind; seeing and hearing are still mysteries. The organ that collects within it the agitated waves of the air, the chambers of sound that lie beyond it, after all dissection and analysis, are still labyrinths and regions of mystery.—And that little orb, the eye, which gathers in the boundless landscape at a glance, which in an instant measures the near and the distant, the vast and the minute, which brings knowledge from ten thousand objects in one commanding act of vision—what a mystery is that!

And then, if the soul communicates with the outward world, through mysterious processes, what power has that world—its objects, its events, its changes, its varying hues, its many toned voices, what mysterious power have they, to strike the secret spring of the soul within, and awake admiration and reverence, towards that Power, who spreadeth out the heavens like a curtain; who layeth the beams of his chambers in the great and wide sea, and in whose Almighty hand, is "the round world, and all they that dwell therein!"

ing deafness; but those who do so are not aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body. The gradual loss of hearing is effected for the best of purposes; it being to give ease and quietude to the decline of life when any noises or sounds from without would but discompose the enfeebled mind, and prevent peaceful meditation. Indeed, the gradual withdrawal of all the senses, and the perceptible decay of the frame, in old age, have been wisely ordained in order to wean the human mind from the concerns and pleasures of the world and to induce a longing for a more perfect state of existence.

#### SURGICAL OPERATION.

One of the greatest operations, perhaps ever attempted upon a living human being was performed a few days since by Professor Gibson of the University of Pennsylvania, on a boy, named G. Washington Reynolds, 16 years of age, from the state of Delaware. A tumour of solid consistence, and as large as a child's head, occupied the right side of the neck, and had been growing for several years. The great arteries the veins and nerves of the neck, were spread over the surface of the tumour in every direction. The carotid artery and internal jugular vein, were first tied by the operator; the nerves turned aside, and the enlarged mass dissected out, so as to expose the pharynx, gullet, windpipe, and great sympathetic nerve, without the loss of more than three ounces of blood. Upwards of three hundred students and physicians witnessed the operation; and seemed at a loss which to admire most, the intrepidity, and at the same time gentleness of the surgeon, or the heroism of the boy, who lay perfectly still, and never uttered an exclamation from the beginning to the end of the operation, which lasted 38 minutes. The same operator has since removed, in the presence of his class, from the bladder of a man, an uncommonly large stone, the whole surface of which is covered with projecting points, so as to cause it to resemble the burr of the Jamestown weed. Both parties are in a fair way of recovery.

A MEDICAL STUDENT.  
[U. S. Gazette.

JOHN RANDOLPH'S MOTHER.—The late John Randolph, some years since, addressed himself to an intimate friend in terms something like the following:—"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers and cause me on my knees to say, "Our Father which art in Heaven."

DEAFNESS OF THE AGED.—Nothing is more common than to hear old people utter querulous complaints with regard to their increas-



EDENTON, N. C. JULY, 1833.

**CORRECTION.**—For *anastami*, on page 154, read *anastemi*.

**NOTICE.**—As we expect to be absent during the issuing of the next number, should any errors occur in the work, or should there be some delay in giving attention to communications coming to hand in the mean time, we trust it will be attributed to that circumstance.

**PREFACE.**—We have received many and repeated complaints from Subscribers, that they cannot obtain their papers from their respective Post Offices. Some have informed us that, after having inquired in vain for several months, and after having succeeded at length in causing search to be made,—all their numbers have been found scattered about in different parts of the office. Others have told us that when they get their papers they bear evident marks of having been lent out and read. And others assure us that several of their numbers have been totally lost; so that they have never been able to obtain them by *any means*, or in *any condition*.

Now we happen to have the means of knowing that, in every instance in which complaint has been made, with one or two exceptions, the failure is to be ascribed to the negligence or injustice of the Post Master.—There is scarcely any Office to which we send any, to which we do not send more than one paper. All the papers intended for any given office, each bearing the name of a subscriber merely, are put into the same *general envelope*. Now if any one of the papers in this package should be found to have arrived at its place of destination, this fact must afford conclusive proof that *all* the numbers of the same package must have come to hand. And as we have ascertained that in all the cases in which complaint has been made, some individuals have received their paper in season, there is no room for a doubt that the whole package has been received, and that those which are lacking have been either lost or detained by the Post Master.

As this is an evil of a very serious nature, and as we know precisely the Offices where it is practised, we feel by no means disposed to submit to it. For the present we shall let the matter rest, hoping that what has been said may be found sufficient to secure a more faithful discharge of duty in future. But if the fault is continued, the delinquents may

rest assured, that if there are means in our power by which we can enforce our rights and those of our subscribers, they shall be employed without respect to persons.

Should any of our subscribers fail to get their paper in season hereafter,—they are requested to ascertain whether any other person, receiving the same paper from the same office, has obtained his copy of the number which, in their case, is lacking. If by this means they ascertain that the package has actually come to hand, they will do us a favour by informing us of the fact, and forwarding the name of the Post Master and the place of his office.

It is proper to add, as further evidence of the justness of our conclusions, and with a view of tendering our acknowledgments to those to whom acknowledgments are due, that a number of Post Masters have had the goodness to interest themselves in the circulation of our paper. At the offices of such we have never yet heard of a solitary failure. There, so far as we have been able to learn, the Interpreter is always found in *good condition*, and in *proper season*, after having been mailed.

**SOMETHING NEW.**—A Baptist Church with which we have some considerable acquaintance, or rather a majority of that Church, has recently made many important discoveries in Theology. They have found out, for example, that our fathers, in many important particulars, have been entirely mistaken;—that our ministers, in several respects, are “darkening counsel by words without knowledge;”—that some of the distinctive principles of the Baptist Church are entirely unauthorized by the scriptures;—that all Articles of Faith, Church Covenants, Church Constitutions, Rules of Decorum, Systems of Discipline, &c. are unnecessary, unscriptural, and hurtful;—that a few officious individuals may violate the standing and fundamental regulations of a Church, without asking questions, and without incurring censure;—that the practice of receiving members into the church on the ground of a *religious experience* is unauthorized, and ought to be abolished;—that, in order to the admission of members, no act of the church is necessary or proper;—and that any person is properly qualified for baptism who will say that he *believes in Christ, loves God, and is desirous for the ordinance*. And as by a spe-

cial act of the church they have given their sanction to preaching in which we understand the doctrine of election, regeneration by the Holy Ghost, and justification by faith, were discarded—we must suppose their advances in the field of discovery have become very considerable.

And judging from the progress already made, we must conclude that this work of discovery and reform will still continue to proceed. We must suppose, of course that the time cannot be distant when these brethren will sell their possessions, part them to all as every man has need, and have all things common;—and having “received the gift of the Holy Ghost”—that some will begin “to prophesy,” others—“to speak with tongues,” and others—to “work miracles;”—And, having discovered that there is no scriptural authority for *meeting houses*, that they will lock up their place of worship, and, going daily “from house to house”—“eat their meat with gladness and singleness of heart.” Truly we shall then have at least one genuine Apostolical Church!!

The Bible is certainly a consistent book:—and when judiciously and correctly interpreted it always leads to consistent and rational conclusions;—but when *boys* and *women*, and *ignorant men* who understand not even the structure of their native tongue, who are incapable of comprehending more than a few insulated verses at a time, and who have no sort of conception of interpreting the Divine Oracles as *a whole*,—become all at once wiser than their teachers, and set themselves up as expounders of the scriptures and reformers of the Church,—nothing can be expected less than error, absurdity, and fanaticism. And when persons of this description get hold of some notion which to them is new,—however indolent and torpid they may previously have been, they are very apt to discover a zeal in the propagation of their new conceits, proportional to the extent of their folly, and the depth of their delusions. Hence it is that we so often meet with persons, mostly from the commonest walks of life, and possessing the slenderest literary advantages, who, having gotten a few favourite texts and a few cant phrases on their tongue’s end, are ever ready for debate, and loud in their demands for reform; but who in reality need nothing so much as a dose of salts, a blister plaister, and a shaved head.

Our remarks are not to be confined however to the ignorant. It is a humiliating truth, that there have ever been men, of respectable pretensions, and not unfrequently claiming to be ministers of the gospel, whose chief business seemed to be to go from place to place, and “from house to house,” disturbing the minds of the wavering,—“leading captive silly women,”—inflating the ignorant and self-conceited,—planting the seeds of division among brethren,—destroying the peace and harmony of Churches, and reproaching all who did not embrace their errors and concur in supporting their measures, as cold and callous formalists and heartless opposers of the truth. Such teachers were predicted by Christ; they existed in the days of the Apostles; and they have probably been found in every age since. The Churches are directed to “try their spirits,”—to “know them by their fruits,”—and to beware of their seductions. From all such disturbers of the peace of Jerusalem—“Good Lord deliver us.”

WELSH NECK ASSOCIATION.—We have been favored with a neat little manual entitled,—“Constitution and abstract of principles of the Welsh Neck Baptist Association.” Besides the proceedings of the Convention that organized the Association, and the Minutes of the first regular session of that body, it contains an outline of the principles on which that institution was formed, a code of bye-laws for the government of its sessions, and a number of articles setting forth the views of the brethren touching the Faith and Practice required by the gospel. We have looked these documents carefully over, and find them to accord with the prevailing sentiments of the Baptist Denomination. They have been drawn up with considerable care and perspicuity, and will no doubt prove a source of much convenience and utility to the brethren for whose use they have been prepared.

It is with regret we sometimes meet with brethren who deny the utility and expediency of *Articles of Faith*.—If these were designed to bind the consciences of men, or in any sense or degree, to take precedence of the sacred scriptures, we should certainly be among the first to discard them. But as they are only regarded as an abridged exhibition of the views of those by whom they are adopted, agreeably to their understanding of the scriptures, without presuming to

enforce authority of any kind, to say the least, they must be admitted to be altogether harmless.

The charge so often brought against them, that they tend to multiply divisions and engender strife, is altogether unsupported by proof, and absolutely contradicted by facts. If they exert any influence in relation to these points, it is clearly of an opposite bearing.

The stale, but plausible assertion, that the "New Testament is the best confession of faith," involves as perfect a piece of sophistry as ever was put forth. That the New Testament forms the best, and indeed the only rule of faith and practice, no man in his senses who is not an infidel, will deny for a moment. But what is a Confession of Faith? It is not a *Rule* of faith, nor any thing of the kind. It is only the *representation* of that rule, as it is apprehended by a given body of Christians. To call the New Testament a *Confession of Faith* therefore, constitutes just the same absurdity, as to call a law and its interpretation, or an original and its image, one and the same thing. If we desire the rule itself and nothing more, we must of course take the scriptures. But if we want a *Confession of Faith*, that is, if we want an exhibition of our own understanding of that rule in contradistinction from the understanding of other denominations respecting the same things, then we must have something else.

That a Confession of Faith, such as has been described, is useful and even necessary at the present day, in our view of the subject, admits not of a question. That it is important that we should be able to know the views of those with whom we associate in ecclesiastical relations, will be denied, it is presumed, by none. But how is this knowledge to be obtained? If a person tell us that the New Testament is his rule of faith, he gives us no part of the information which we want. For whether he be a Socinian, a Universalist, a Swedenborgian, or a Roman Catholic,—whether he be a Calvinist, an Arminian, a Lutheran, or an Antinomian,—his reply will be the same:—the New Testament is his Rule. To enter upon a detailed examination every time such information is needed would obviously be as impracticable, as it would be offensive and ridiculous. But when a man informs us that his views coincide with those expressed in a given Confession of Faith, we

obtain, clearly and at once, all the information we require.

But by whom are Confessions of Faith, Rules of Decorum, &c. generally opposed? By the friends of good order—those who are ready to avow their sentiments in full, and those who aim to promote unanimity of sentiment and a mutual & permanent understanding among brethren?—What have such to dread from land-marks in Theology or from established regulations in ecclesiastical policy? We should think—nothing at all. On the contrary, does not this opposition commonly proceed from reformers, innovators, and disorganizers?—those who are ever unsettled themselves, and whose chief aim is to unsettle and mislead others? To such, we can readily perceive Articles of Faith, and regulations of every description will be objectionable. They are aware that so long as men have some known and established principles, to which they can adhere, and by which they can mutually understand each other, there is always more or less difficulty in perplexing and misguiding them. Here the innovator exclaims,—Away with your Church Covenants, Rules of Decorum, &c. Away with the creeds and opinions of men;—and having once destroyed the confidence of the multitude in all human authorities except *himself*, the way is open for the admission of every delusion and corruption which his own wayward fancy may suggest, or which his own interest may dictate.

---

*Good times at Ahsoky.*—It will be recollected that at this place the Chowan Association was held in May last. It is known to those who attended that meeting, that bro. Williams, the worthy pastor of the Ahsoky Church, who previously to that occasion had been in doubt in regard to the liberal policy of the present age at that period, announced his hearty concurrence in the benevolent plans in operation for the diffusion of gospel truth. Within a few days we have received a letter from a brother residing in the neighborhood, stating that they have had uncommonly interesting seasons during the summer. Congregations are large and very sensitive—many are enquiring—and a number have been baptized. How much evidence do we possess that the Lord will bestow his blessing where the appointed means are properly used!

*Favorable prospects in Tyrrel and Washington Counties.*

Dear Bro.—I commenced my tour of preaching in Tyrrel County on Saturday, the 19th ult. at a place called *Sound Side*. In this County and in Washington, I continued until the 6th inst; where I preached about 18 times, and administered the ordinance of baptism to three candidates. The congregations were generally good and very attentive, and the people universally kind and pressing in their solicitations for my return. Even the Kehukee brethren, not only attended meeting generally, but were friendly and conciliating in their deportment, and leave room for the hope that the unfortunate dissensions which have heretofore existed, will ere long be brought to an end. As evidence of the good and generous feeling manifested by the brethren and friends in this quarter, I have been assured that if I would return again all the expenses thereby incurred, would be adequately and freely met. I would add—that at a place called *White Chapel* in Washington County, there are about a dozen brethren who are anxious to be constituted a church; and who will be organized, Providence permitting, when I return. The adjoining neighborhood is well settled, and very friendly to the cause; so that, with a divine blessing, the circumstances of this infant establishment must be very encouraging.

I cannot consistently with what I consider my duty, close this communication without adverting to a circumstance which gave me much pain, and I fear had an unhappy effect on the minds of many persons. While engaged as stated above, I was unhappily associated with a person who, I understand is a minister of a Regular Baptist Church, and connected with the Neuse Association; but who not only admitted that he was a Campbellite, and free-will Baptist, but was warm for controversy, dwelt much on his peculiar sentiments, and laboured hard to make proselytes to his views. The most disagreeable circumstance, and that which chiefly induces me to mention this person at all, was his attempt to excite the prejudices of the people against the Chowan Association, and of course against its ministers, by misrepresenting their sentiments. I have reason to hope, however, that his influence will not be extensively felt, and that no serious or permanent evil will grow out of the affair.

G. M. THOMPSON.

July 8th, 1833.

*Remarks.*—We advert to the preceding part of the above communication with much pleasure. It is always gratifying to see attempts at doing good, on a scale however small, approved and blessed by the Head of the Church. Altho' our bro. has had to encounter some unpleasant things, we trust that he will not be discouraged. And we hope our brethren will consider this an aus-

picious commencement of our itinerant system, and feel induced to redouble their exertions. It is impossible to tell how many golden opportunities have been lost, and how many disadvantages have been suffered, by our former neglect. We trust however, that in future, our destitute brethren will have less cause to complain of our indolence and disregard to their claims.

In relation to the latter part of the above letter we would say,—When will discord and contention cease among our Churches? How long must the people within the bounds of the Kehukee Association be harassed by bitter dissensions, and contending factions? How long shall men, calling themselves ministers of the gospel, continue to go through the country sowing the seeds of discord, marring the peace of brethren, fanning the flames of controversy, and to all appearance, endeavoring to distract, exhaust, and ruin the Church of Christ?—What have we done to merit so weighty a chastisement? Surely we have reason to examine our hearts, to consider our ways, and to cry mightily unto God for his merciful interposition.

But the person alluded to above, we are told, has been misrepresenting the views of the Chowan Association? We should be glad to learn what he knows about the Chowan Association? We doubt, very much, if he has ever been within its bounds, or if he has any personal acquaintance with either its ministers or its people. At any rate he is a stranger to us. We have, often observed that when controversialists of a certain class find themselves incapable of gaining their end by truth and argument, they do not scruple to have recourse to means not quite so honorable. Such seems to have been the policy of the gentleman polemical in the present case. We are glad to know, however, that many of the people comprehended his management, and shewed their disapprobation by suddenly leaving the house.

REVIVAL IN MONTGOMERY.

We learn from our brother JAS. THOMAS, residing in S. Carolina, that a Camp Meeting of unusual interest was held not long since in Montgomery County, in this State. Eight or ten ministering brethren were present, who seemed to have come to the people in the fullness of the blessing of the Gospel of Christ.—Although the weather was inclement, yet the congregation was large, solemn, and deeply concerned, from the commencement to the close. Hundreds were found crying for mercy, of whom many professed conversion and several were baptized. We trust our brethren will feel encouraged to persevere until the good work shall have extended throughout the State.

GOOD NEWS FROM ANSON.

A letter from Anson County of a later date

says — "I rejoice to say that the Lord is reviving his work in these parts. The Temperance cause is prospering; Sabbath Schools are increasing; congregations are very large and attentive; while all the Christians are rejoicing at the prosperity of Zion. May the Lord enable us all to be faithful in his cause while we are here below, and direct us by his spirit, that his cause may flourish through our instrumentality."

The same communication contains the following:—"I feel happy to say that I was well pleased with the copies of the Interpreter which I received. It is true I think there has been too great a cry for money in the Mission business. They say to us if we only knew what they themselves know, we would sell all that we have and send them the money. We cannot think so. We have many places in these States that are destitute of the gospel. Not more than five hundred miles from where we live, there are places where a Baptist has never preached. We cannot think that it is reasonable or right to send all we have to the heathen, while the laborers are but few in our own regions, and the fields are so white to the harvest. We awfully fear that money is the mark, although it may be a good cause, and we believe was at the first."

We have had our memory on the rack, in order to find out what this good brother could have found in the Interpreter, which could give occasion for his remarks. We are very certain that the sentiments which he opposes are not our sentiments; and we are equally certain that nothing of the kind has gone from the press under the sanction of our approbation. It is possible however that a sentiment of this sort may be found in some of the reports or addresses on Missionary subjects, which have found their way into the pages of the Interpreter. Our brethren must recollect however, that for these we do not hold ourselves responsible. We conceive it to be the duty of an editor to select such articles as shall be deemed acceptable and useful to his readers; but we certainly do not consider him accountable for every faulty expression, and every exceptionable sentiment, which may thus chance to be admitted. We hold ourselves responsible in this sense for all that proceeds from our own pen and no more.

We think it very probable, however, that the complaints of our brother, taken in a general way, are not wholly without cause. We have frequently observed in the language of those who make speeches, an exaggeration and extravagance of expression, which seem to be intended for effect, rather than for an accurate and precise development of truth. And although by most people, for such expressions a due allowance is made; yet the thing is evidently wrong in itself, and on ma-

ny minds it is calculated to produce an erroneous and injurious impression.

For ourselves we have no idea that it is the duty of Christians, as a general rule, to give all they possess, or even all they can spare, for the support of FOREIGN MISSIONS. This is certainly an important branch of Christian benevolence, which has just claims upon every Christian's munificence; and which, if better understood, would be more generally approved and patronised; but there are other objects which have claims fully as numerous and fully as imperious. The cause of religion is languishing among ourselves;—we need more ministers, more preaching, and more effort in our own country, and in our own State. It was this view of the subject which led to the formation of our State Convention, and which a year ago, gave existence to the Baptist Home Missionary Society. And this is the principle, we believe, upon which our brethren in this state are now generally proceeding. They are endeavouring to combine their resources to bring about a more auspicious state of things in N. Carolina; but at the same time they feel an impulse to lend a helping hand to others, and especially to our brethren engaged in the Burman Mission. And this, we believe, is right. The one they should do, the other they should not leave undone.

We are aware, however, that some persons oppose the FOREIGN mission, on account as they say, of the superior claims of our HOME concern, and yet do nothing for either. We have no idea that this is the case with our bro. in Anson, because he is evidently in favour of both. It is only the extravagance of the thing to which he objects. While therefore, we do him the justice to approve his motives, and even his views in good part, we would caution him and all our brethren against the evil of permitting the indiscretion of others to prejudice their minds against a good cause; or some trifling objections to prevent a faithful discharge of all their obligations.

THE GOOD CAUSE GAINING GROUND IN SOUTH CAROLINA.—We take the following extract from the letter of a bro. at Bennettsville, S. C.

"I have been for some months past engaged in Missionary labour; and there is a part of the field of my labour in the edge of the North State. I think the benefits arising to the readers of your periodical are quite visible. The brethren seem to exercise more interest in the cause of Education and Missions, and to feel that there is something to be done in evangelizing the world. I am happy to inform you that where the Missionary cause has been once discountenanced, and in some degree opposed, I find the churches all anxiety for Missionary preaching, and there is a willingness to support the Education and Mis-

sionary Institutions. Such a paper as the Interpreter has been much needed."

**BAPTISTS IN GEORGIA.**—The Baptist Convention of Georgia held their 12th Annual Meeting at McDonough, on the 10th—13th May last. There were present about 25 delegates, besides other brethren who were invited to participate in the deliberations of the occasion. The officers elected were—Jesse Meigs, Moderator; Adiel Sherwood, Clerk; and Jonathan Davis, Assistant Clerk. The Meigs Institute, a Manual Labour School, belonging to the Convention, is in successful operation; having 39 students, with a prospect of more than can be accommodated. There are seven or eight beneficiaries under the patronage of the Convention, who are engaged in a course of study preparatory to the ministry. During the past year three missionaries have been engaged, who have performed about 20 months' service. The amount of funds received since April 1832 is \$2,028 28,—and the balance remaining on hand \$3,020 70. The next annual meeting is to be held at Indian Creek, Morgan County, on Friday before the 2d Lord's day in May, 1834.

**BAPTISTS IN KENTUCKY.**—We have been favoured with a copy of the Kentucky Baptist Convention, from which we learn that this body held its first annual meeting in the city of Lexington, on the 25—27 days of May, 1833. Delegates from 14 Religious bodies were present, to the number of about 30.—The officers of the last year were re-elected, namely;—Silas M. Noel, Moderator; Henry Wingate, Clk; Jas. Shannon, Treasurer; and Geo. W. Eaton, Sam'l Carpenter, and Herbert C. Thomson, Corresponding Secretaries. The Executive Committee reported that—since the last Annual Meeting there have been between 10 and 15 Missionaries in the field,—who together, have rendered between 2 and 3 years' service,—and have been instrumental in the conversion of at least four or five hundred souls." The amount of contributions for the past year has been \$595 52; the amount of expenditures 94 87 1-2—leaving a balance on hand of about \$500.

**Baptists in Mississippi.**—The Annual Meeting of the *Mississippi Baptist Evangelizing Society* was held at Society Hill Church, on the 12th—14th of May last. The officers chosen were Davis Collins, President; James Powell and John P. Martin, Vice Presidents; James Thomas, Treasurer, Norvell Robertson, Jun. Secretary; Wm. Fortenberry, Jun. Pittman, Isaac Brakefield, James Murray, Geo. Burkit, and Isaac Polk, Managers. Since the last meeting one person has been employed to operate as a domestic missionary

in that part of Louisiana, that lies east of the Mississippi River. This is a new institution, has encouraging prospects, and promises much usefulness. The brethren in this quarter have before them an extensive and desolate region. And we heartily wish them success in their important and onerous undertaking.

**SERMONS ON BAPTISM.**—We have been favoured with a neatly executed pamphlet, of nearly 100 pages, containing "Three Sermons on Baptism," by the Rev. R. B. C. Howell of Norfolk. We have read this publication with much satisfaction. The author has taken up the two main points of the controversy, namely, the subjects and the act of Christian Baptism, and has discussed them with a fairness, a perspicuity, and a conclusiveness, as creditable to himself as to the cause which he advocates. These discourses were delivered in the first instance from the pulpit; and were afterwards requested for publication. As they furnish a brief, but complete exhibition of the whole controversy with all the principle arguments both for and against, and in a style well adapted to the plainest understanding, we feel confident that they cannot fail to subserve the cause of truth. We should be glad to go more into detail and to furnish our readers with a few extracts, but our limits at present forbid. We shall however, take an early opportunity to perform a service, which will be pleasing to ourselves, and, we doubt not acceptable and profitable to our readers. In the mean time we would give to the above discourses our cordial recommendation.

#### LETTERS TO THE EDITOR.

The following letter from Mississippi will be read with pleasure, especially by the former friends and acquaintances of the writer.

CLINTON, (Mississippi,) July 6th, 1833.

My Dear Brother Meredith;

I have the pleasure to inform you that I have this day received two Nos. of the Interpreter. It affords me peculiar pleasure to know you think of me, and know where I am. It is pleasing to me to learn you are engaged in so good a cause. North Carolina is the land that gave me birth. There rest the bones of my ancestors, who, in their day, were in the front ranks in the cause of benevolence. There I found the pearl of great price. There in 1811, I was buried with Christ by Baptism. There I began as an ambassador of Christ to persuade sinners to be reconciled to God, and Christians to abound in good works. There I was called to ordination by the Church at the Falls of Tar River, and the hands of the Presbytery laid upon me, Jan. 29th, 1815. I vowed allegiance to the King of Heaven, and in much weakness have stood to the present day, and have not wickedly (as have too many others) departed from my God. There I have enjoyed much of the comforts of that religion I recommended to others. There with great delight have I sat under the sound of the Gospel, while the streams of salvé



tion has comforted my soul, and it was good to be there. I am pleased to find the Lord does not leave the cause of benevolence to die without advocates.—I am pleased to hear of the efforts of the consistent part of Baptists in the land of my nativity, though a thousand miles separate us, my heart is with you, and my prayers often arise to a rich throne of grace, that the good Lord may sustain the bleeding cause of Baptists there, and I do hope and pray consistency may yet prevail. If I may venture to give you advice, my brother, it will be—Be moderate, overcome evil with good, lie low at the feet of Christ, let the world know God is love; his saints are ruled by love exhibit much of that meek and quiet spirit which in the sight of God is of great price; your cause is of God. It must, it will prevail. Your opponents have taken a popular stand. They hang to the bottle—will “take a drink of grog when they please,” though from Genesis to Revelations we hear no such language from a preacher. They tell the people to support no benevolent cause, and of course till grace changes the covetous dispositions of men, they must be popular. But the Father has promised great things to his Son, and when religion gets the ascendancy, your cause must rise. That religion that comes from God, breathes good will to men. It is universal benevolence. There is no boundary line to the desires of a real Christian, short of the whole human family. Now is the Lord's time to favour Zion, and in different lands we hear the Macedonian cry, “Come over and help us,”—help by your prayers—help by your Interpreter—people are yet in ignorance. May your paper shed light—help by your united efforts in Benevolent Institutions—tracts have opened the eyes of many—they are little heavenly messengers that find their way in the dark places of the earth, and God is with them. Temperance Societies have had a happy influence over the vices of the day, and caused many thoughtless tipplers to pause and consider, and turn from the error of his ways. The Mission cause has explored the world that lieth in wickedness, and caused the true light to shine, and led many poor deluded idolaters to the Cross of Christ. The Bible Society has sent it in many destitute families, and led them to heaven. Sunday Schools have taken many thoughtless youth from profaning the Lord's day—turned many from his dissipated course, and the instructions given has led his mind to the friend of sinners.

From the acquaintance I have with your zeal, with your manner of conducting the cause of truth, I have a strong hope your paper will be productive of great good. If you think this Epistle is worthy of a place in your pages, you are at liberty to insert it. May the Lord abundantly prosper you in every good work. E. BATTLE.

**MOVEMENT IN CHATHAM.**—The following letter from our bro. Richardson will be read with interest, especially by the friends of the Convention. *Reeve's Chapel*, otherwise called *Tick Creek*, is the place where the Convention was held about one year ago. Much of the good work mentioned by our brother, is undoubtedly to be traced to impressions made at that meeting. Surely this body has reason to praise God for so many expressions of his approbation.—We trust there are similar favours in store for our brethren at *Carthage Creek*. At any rate let us pray that it may be so.

#### FOR THE INTERPRETER.

*Brother*.—It may be a pleasure for some of your readers to hear of the blessed revival that is now in progress in some Churches in this section.

Reeve's Chapel has had a very gracious outpouring of the spirit since the Convention at that place.

I have baptized thirty-nine for that Church, some of whom were as wealthy and as respectable as any in that neighborhood; several of them obtained a hope at the Convention.

Friendship Church has a glorious ingathering of souls. For some time prior to February last, that Church had had a cold and wintery season, and the neighbors had sunk into a state of degradation and guilt; but bless God, the scene has changed, and it may emphatically be said, that where sin had long abounded, grace and good works doth much more abound. Since February I have baptized thirty-one for that Church, and Brother Phillips four; making in all forty-five, and the excitement is still going on amongst the people.—Help us, my brother—Praise the Lord for his goodness to the children of men, for to him the praise is due.

Yours Respectfully,

July 31

NOAH RICHARDSON.

**APPOINTMENTS.**—We have been requested to publish the following appointments for Elder G. M. Thompson: August 19th, in the evening, at Hertford, 20th at Bethel, 21st at Yeopim, 22d at Edenton, 23d Ballard's Bridge, 24th Sandy Cross, 25th Middle Swamp, 26th Great Fork, 27th Piney Grove, 28th Cool Spring—and in the evening of the same day at Winton.

#### SECULAR.

#### EXECUTION OF CLOUGH.

Yesterday, the unhappy career of Joel Clough was terminated upon the scaffold; and he has suffered the last agonies from which escape had been forbidden. The solemn spectacle was witnessed by an immense assemblage of persons, variously estimated from twelve to thirteen thousand.

On the evening previous to his execution, Clough was attended by the Rev. Mr. Wilmer and one or two other gentlemen, who were engaged with him, in discoursing on his approaching dissolution, and endeavouring to prepare his mind for the awful change which awaited him. They left him about midnight; and when they were gone, he addressed himself to his pallet, and slept soundly for upwards of three hours.

Between 12 and 1 o'clock yesterday, Clough left the jail, in company with the Sheriff, Bishop Doane, the Rev. Mr. Wilmer, and other clerical gentlemen. They proceeded in a dearborn to the gallows, around which a battalion of infantry, numbering about five hundred men, had formed a hollow square. The gallows was erected by the road side, about two miles this side of Mount Holly. Around the place, in every direction, were the assembled multitudes—some in tents and by wagons engaged in gambling and other vices of the sort in open day, unawed by the dreadful sight that was soon to be presented.

When the party in the dearborn arrived at the gallows, Clough stepped without help from the vehicle, and after bidding adieu to several acquaintances, whom he met on alighting, he ascended the platform and seated him-

self on a chair. Several Clergymen, Bishop Doane and Mr. Wilmer, of the Episcopal Church. Mr. Ashton of Philadelphia, a Methodist Minister of Pemberton, and Mr. Shepherd of Mount Holly ascended the platform with the prisoner. After the usual service for such occasions had been read by Bishop Doane, a prayer was offered up by Mr. Wilmer. During the prayer, Clough seemed to labor with the most intense mental agony.—He wrung his hands, and pressed the chair which he held with convulsive energy; and his wan and sunken countenance, betrayed the wrestling anguish of his soul. After the prayer, was sung the hymn:

"When, I can read my title clear,  
To mansions in the skies,  
I'll bid farewell to every fear  
And wipe my weeping eyes ;"

During the singing of which, the unhappy criminal leaned on the shoulder of Bishop Doane in a state of utter exhaustion.

When the hymn was finished, he again took his seat, and at his request, his confession,—a long but interesting recital,—was read by the Bishop to the assembled thousands.

After the confession was ended, a letter from the prisoner to his disconsolate and venerable mother, was produced and read by Bishop Doane in a solemn but audible voice, to the assembled congregation. A mournful sensation pervaded the listening assembly during the utterance of the heart-stirring epistle. Many a manly bosom swelled with irrepressible emotion, and many an eye was filled with the tears of sympathy. The countenance of the prisoner at that time betokened a state of mental suffering stretched to the verge of human endurance.

Only a few minutes now remained for the miserable criminal. He employed them in taking a thoughtful leave of the clergy who had attended him to the borders of the eternal world. This parting scene was long and painful. Finally the clergy descended from the platform, and Clough was left upon it alone with the sheriff. Here he collected all his energies for the last struggle; he measured the rope, (which had been coiled round his neck at the prison) with his arm; specified to the officer the length which he desired to fall; had his arms tied at the wrist; and after taking a last and eager look at the bright sky, the earth, and the objects around, the fatal cap was drawn over his forehead and eyes, and he was launched into eternity.

The drop was slipped so suddenly by the Sheriff, and the fall of the wretched man was so instantaneous and heavy, that a speedy end was put to his sufferings. A convulsive shiver of the body, and a slight movement of the limbs, marked the final moments of his

dissolution, and then all was over.

The body was cut down and placed in a coffin after it had been suspended about thirty minutes. The large concourse separated without any accident; and before sunset, the place was comparatively still and deserted.

Thus has terminated a trial which has awakened an almost unparalleled excitement; and which can scarcely pass without leaving an impressive warning against those unrestrained and unruly passions which war against the soul, and poison the fountain of better sympathies, with which, through self abandonment and dissipation, they are permitted to mingle.—[Phil. Gazette.

RECEIPTS.—*Louisburgh*: Joseph Finch, \$6 for Simon Williams, Col. G. Ross, John A. Cogger, John A. Evans, Fred. Leonard and Mary G. Young. *Carthage*: \$2 for Eld. Noah Richardson, and Wm. McIntosh. *Poplar Branch*: \$1 for Grizell McDonald. *Windsor*: Turner Carter \$2 for Emily Campbell and Henry Garritt. *Butler's Store*: \$1 for Robt. Stacy. *Charlotte*: \$1 for Joseph Prichard. *Mount Elon*: \$1 for Nath. Hanks. *Winnabore*: \$1 for Osmond Woodward. *Shiloh*: \$2 for Mary Perkins and Edward Sanders. Aaron J. Spivey \$30 for Jas. Cherry, Aaron Cherry, Edw'd Watson, Elizabeth Gillam, Henry Castello, Thomas Gilliam, A. J. Spivey, Turner Carter, Jon. S. Taylor, James Rayner, John Hoggard, Noah King, Wm. Etheredge, Isaac P. Freeman, Solomon White, Lewis Thompson, Eld. James Ross, Kenneth Bently, Sarah Falk, Lewis Bond, Elijah Rayner, John Mazell, Math. Morris, Anna Garrett, Margaret Divan, Elizabeth Ryan, Wiley Askew, Dr. Jos. B. Outlaw, Mary Averet, Eld. Reuben Lawrence.

#### BAPTIST GENERAL TRACT SOCIETY

**A** DEPOSITORY of Baptist Tracts is kept by Dr. C. LILLYBRIDGE, Norfolk, where all the publications of the Society may be obtained on the same terms as at Philadelphia. Six volumes of Tracts bound, are sold at 50 cents each. *Memoirs of Pearce* 12 1-2 cts.—*Wisdom's Voice on Intemperance*, 25 cts.—*Active Christian*, 50 cts.—*A Dialogue on Missions*, \$4 per hundred.

Tracts are published monthly by the Society, in the form of a periodical, at 50 cts. for one volume of 300 pages.

The Baptist Tract Magazine is published monthly at 50 cts. a year in advance.

Ten Dollars constitute a member for life, and \$25 a Director for life, who are entitled to receive one half of the amount back in publications of the Society.

Communications may be addressed to Dr. C. Lillybridge, of Norfolk, Va. who is authorised to receive subscriptions, donations, and payment for the Society; or they may be addressed to IRA M. ALLEN, General Agent of the Baptist Tract Society, Philadelphia.

The postage on each number of this paper is—under 100 miles 24 cents—over 100 miles 32

# NORTH CAROLINA BAPTIST INTERPRETER.

DENTON, (N. C.) AUGUST, 1833.

SEMI ANNUM—BY T. MEREDITH.

[No. 8.]

## EDUCIAL.

HISTORY OF THE BURMAN MISSION—[continued].  
*Return of the Missionaries to Rangoon, &c.*

After having fully convinced themselves that the object of their pursuit, namely, royal toleration, was clearly out of the question, the Missionaries set out, with heavy and desponding hearts, on their return to Rangoon. As they had now the current in their favor, their passage down the river was comparatively short. They accordingly arrived at Rangoon on the 18th February, 1820, after an absence of about two months.

On their arrival at Rangoon, they found the state of things less disastrous than they had anticipated. Notwithstanding their utter failure to obtain royal protection, and the consequent apprehensions which were felt that a season of trial and persecution awaited them, not only were the three disciples firm in their adherence to the faith, but several new inquirers had ventured to come forward. Still, however, the Missionaries deemed it a waste of time to remain longer at Rangoon. Having to contend with the combined opposition of priests and people, prince and subjects, they concluded that inquirers would be intimidated, and of course, that the progress of the mission must necessarily cease. Under these circumstances, they had resolved to remove to Chittagon, the chief town of a region of country lying between Bengal and Arracan, which was subject to the Bengal Government, but which was, nevertheless, a component part of the Burman Empire, and inhabited by people speaking the Burman language. Here they thought that, under British protection, they could carry on the principle business of the Mission; and be ready, whenever Providence should favor, to return either to Rangoon or to some other more central position in the Burman territories. But when this project was made known to the disciples and inquirers, they remonstrated against the measure with so much argument and feeling, and with so many tears and entreaties, that

the Missionaries were induced to change their purpose. It was then agreed that Mr. and Mrs. Judson should remain at Rangoon; and, under every difficulty, and at every hazard, endeavor to urge on the interests of the Mission; and that Mr. and Mrs. Coleman should proceed to Chittagon, and commence a new establishment there; which, while it opened another and a more effectual door for Missionary operation, might afford a place of safety for Mr. Judson and the disciples, in case they should be compelled to flee from Rangoon.

In conformity to this arrangement, Mr. and Mrs. Coleman left Rangoon near the end of March, and proceeded immediately to their newly selected station. Instead, however, of fixing their residence in the town of Chittagon, where they might have enjoyed the advantages and comforts of civilized and christian society,—under the impression that they could be more useful elsewhere, they established themselves in a native village in the neighborhood, called *Cox's Bazar*. Here Mr. Coleman had made the most encouraging progress in the attainment of the language, in the public exhibition of the gospel, and in procuring the favorable attention of the natives, when he was suddenly assailed by a violent disease which terminated his earthly career in a few days.—He expired on the 4th of July, 1820—with a triumphant hope of a joyful immortality.

Mrs. Coleman, after the death of her husband, proceeded to Bengal, where she engaged in the instruction of female children. She was afterwards married to the Rev. Mr. Sutton, an English Baptist Missionary, with whom she has recently returned to this country, in company with Mr. Wade and others.

In the mean time Mr. and Mrs. Judson, reduced to their former loneliness, continued to persevere in their engagements at Rangoon. They were greatly encouraged, however, notwithstanding the unpropitious circumstances in which they were situated, by the faithfulness of their disciples, and the

increasing numbers and solicitude of the inquirers. On the 2d of April, another native convert was baptized—On the 4th of June two others—and on the 16th July two more. On the 18th of the same month, Moung Shaw-nong, a man of talent, of learning, and of elevated rank in society, was added to the little church. And on the evening of the same day, Mah Men-la, a female of considerable distinction and influence in society, making the tenth Burman disciple, was buried with Christ by baptism.

At this period, Mrs. Judson, being afflicted with a chronic disease of the liver, and having despaired of recovering at Rangoon, was advised to proceed to Bengal for medical aid. As she was too much reduced to undertake the voyage without an attendant, Mr. Judson found it necessary to accompany her. This event, of course, caused a temporary suspension of the progress of the Mission. They returned, however, after an absence of about six months; and were happy to find the circumstances of the Mission, the disciples, the inquirers, &c. not less favorable than when they departed.

On the 4th of March another disciple, Moung Ing, was admitted by baptism a member of the church.

In a few months it became evident that the disease of Mrs. Judson, which had been only temporarily relieved by her visit to Bengal, would soon bring her to the grave, unless some more efficient remedy could be provided. It was therefore at length concluded that, agreeably to the advice of physicians in Bengal, she should return for a season to the United States; with the hope that a passage across the ocean, and the cool climate of New England, might re-establish her languishing constitution. Accordingly, she took leave of her husband and the mission, and embarked without a companion, for Bengal, on the 21st of August, 1821.—At Bengal, finding it inconvenient to procure a passage directly for the United States, she sailed for England, hoping that a voyage to Europe would probably answer as well as one to America. Having remained several months in England, without obtaining the radical relief desired, she set out for the United States, where she arrived on the 25th of September, 1822.

#### OBSERVATIONS ON ACTS, viii. 37.

*"Believe that Jesus Christ is the son of God."*

Whether the profession of faith expressed

in these words, and the subsequent proceeding of Philip, constitute a precedent, or rule of action, adapted to the present state of things,—is a question in which some of our readers may probably feel an interest, and which, owing to recent occurrences, we deem it proper to make the subject of some attention. It is perfectly obvious that this question must be answered either in the affirmative or in the negative, that is, that the passage in hand must be received as a precedent, or it must not. If it *must not*, it is absurd to quote it as authority for a similar mode of proceeding at this day; and those who do this, not only pervert the gospel of Christ, but either deceive themselves or willfully mislead others. But if, on the other hand, the above passage *must* be received as a precedent for present practice, then the following inferences are inevitable:—

1. An administrator of baptism is not only authorized, but required, to baptise any person with whom he may happen to meet, who shall profess to believe that Jesus Christ is the son of God, and who shall request baptism at his hand.

2. Every person who believes, or who professes to believe, that Jesus Christ is the son of God, is a proper subject for baptism.

3. The practice of those who require the details of a religious experience previously to baptism, is unauthorized and useless.

4. The precaution of those who demand fruit meet for repentance, and who desire to see some outward evidence of an internal change, is unlawful and improper.

5. The prevailing opinion that regeneration by the Holy Ghost is a necessary prerequisite for baptism, is unfounded and erroneous;—for multitudes believe in the sonship of Jesus Christ, who make not the least pretension to having been renewed by the Holy Spirit.

6. Nine tenths of the community in which we live are qualified for baptism; for they profess to believe, and no doubt do believe, that Jesus Christ is the son of God.

7. Devils, so far as moral qualifications are concerned, are proper subjects for baptism; for it is expressly said that they "know that Jesus is Christ the son of God."—[See Luke, iv. 41.]

8. All those passages of Scripture which represent the faith of the gospel as a holy principle, as the effect of special divine influence, as necessarily connected with good

works, &c. &c. are to be set aside as of no account—for if a mere assent to the proposition that Jesus Christ is the son of God, is the proper gospel faith, thousands possess it who never made the slightest pretension to divine influence, a holy principle, or good works.

9. All who believe that Jesus Christ is the son of God, would they only consent to be baptised, would not only be proper subjects for church membership, but would constitute the true children of God, and would be legitimate heirs of eternal salvation.

Such are some of the absurdities which must be admitted by those who plead the case under consideration as an authorised precedent for present imitation. It is useless for such to say that they contend for a principle of obedience, because this only makes the matter worse by adding absurdity to absurdity. The case is plainly this:—The Ethiopian professed a belief in the proposition that Jesus Christ was the son of God, and nothing more. But if a mere belief in this proposition, as is necessarily maintained by those who contend for this precedent, constitute the genuine gospel faith, then all who possess it are, in the proper sense of the phrase, true believers; and if they are true believers and are baptised, they are accepted in Christ,—they are justified,—they are the children of God—and have the promise of eternal salvation. To assert here that a principle of obedience is necessary to secure divine acceptance, the remission of sins, &c.—is to overthrow the whole theory;—for if a principle of obedience is a necessary constituent of gospel faith, then, as all the world may see, gospel faith must be something more than a bare belief in the proposition that Christ is the Messiah.

Are we asked,—how we dispose of the case before us?—We reply,—We dispose of it just as we dispose of various other cases of the sort. The Apostles were inspired, spoke with tongues, wrought miracles, and imparted the Holy Ghost;—primitive Christians were endowed with miraculous gifts, prophesied, saw visions, sold their possessions, had all things common, &c. &c. Who ever thought of receiving all these facts as authoritative precedents for the present day? But if the latter can be set aside as unsuited to the existing circumstances of the Christian Church, we should be glad to be inform-

ed why the case in question may not be set aside with them and for the same reason? As the present article is already sufficiently long, we shall consider this topic more at large in a future number.

#### QUERIES ANSWERED.

We have been requested by a correspondent to give our views on the following inquiries:—1. If a slave having more than one wife still living, profess conversion to the faith of the gospel, is he a proper subject for church membership?—2. Is it lawful, agreeably to the precepts of the gospel, to separate slaves who sustain to each other, the relation of husband and wife?—3. What course should be pursued by a christian master whose slave is a member of the church, and who at the same time is disobedient and disorderly in his behaviour?—We are well aware that these, as well as all other questions touching the same general subject, involve some delicacy; but as they also involve matter of much importance to the church, and as they have thus been brought before us without any agency on our part, we are unable to perceive how we can refuse to give them that attention to which they are so clearly entitled. We shall accordingly present our views on each with that freedom which becomes the occasion, and with as much brevity as the case will admit.

The above questions, as well as others of the same nature, may be very much simplified, if not divested of all difficulty, by merely bearing in mind the fact, that the gospel contains but one code of moral precepts; and that this is equally binding on all its subjects, whatever the relations which they may sustain to each other in society. Parents and children, masters and servants, private citizens and civil magistrates, may all be members of the same church and on account of the peculiar relations existing among them, may owe to each other peculiar duties; but the relations which they sustain to each other as moral and religious beings are the same; and those which they sustain to the church and to the head of the church are the same. Consequently the obligations growing out of these relations, and the laws by which these obligations are recognized and enforced, are invariably the same. In this point of view, the gospel knows neither age, sex, nor condi-

tion. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

With this fact in view we should say, touching the first question, that a slave should be subjected to precisely the same treatment that should be applied to a free man under the same circumstances. Suppose, for the sake of illustration, that a Burman, a Mahometan, or even one of our own citizens, who had more than one wife living, should profess conversion to the Christian faith, and request admission into the church,—What should be done with him? We reply,—Precisely the same thing that should be done with any other applicant who gives evidence of a similar degree of sincerity:—he should be required to forsake all his unlawful practices, and submit himself unreservedly to the requisitions of the gospel. He should accordingly be required to put away all his wives but one, and to make all the reparation in his power to those whom he had injured. And on his compliance with this condition, provided all other things were unobjectionable, he should be received into the church.

The case, as it regards slaves, is, in principle, precisely the same. By the laws of the country they are permitted to have more wives than one, or which is the same thing, they are permitted to repudiate or exchange these at pleasure. By the laws of the gospel they are allowed no such liberty. The slave, just as much as the free man, is permitted to have but one wife, and having once received a woman as such, he is not at liberty to put her away, except for the same cause which is allowed in the case of free men.

The case then appears to us to be perfectly plain. If a slave having more than one wife come before the church as a candidate, in addition to other fruits of repentance he should be required to abstain from matrimonial intercourse with all but one, and pledge himself to be the faithful and exclusive husband of but one wife. And on his compliance with this requisition, provided there be no other cause of objection, he should be admitted.

Should any question arise respecting the one out of two or more, to whom he should adhere—We should think that this, like the preceding question might be answered by attending to the laws which govern marriage

among the free. If an unmarried man take a woman into matrimonial union, unless there be some legal obstruction, she is of course his lawful wife. But if this man receive another woman as his wife, while the former still lives, it is plain that, according to the gospel, the latter connexion is illegal;—the union is invalid;—and the whole transaction is adulterous. Consequently, if a reform is to be effected, the party must necessarily give preference to the former companion, as she is his only true and lawful wife. Let the same rule be applied to slaves and the difficulty ceases at once.

But it is asked further,—Suppose one of the parties of a matrimonial compact should be transferred, contrary to the inclination of both, to a distant section of country; so that, in the nature of the case, there can be no possibility that they shall ever again meet—Are these parties, thus separated, at liberty to take other companions?—and having done so, should this fact offer any impediment to church fellowship? Altho' the gospel is silent on this point, we think the question may be answered without difficulty. Marriage is a voluntary compact formed between parties who are supposed to be capable of complying with its stipulations. But should one or both of the parties become so incapacitated by circumstances, as to render such compliance for the future clearly impracticable, the compact is of course dissolved. For example, if one of the parties die, the other is left at liberty. If one of the parties pollute the marriage bed, the other party, by the gospel, is released, the marriage compact is null, and the offender may justly be discarded.

Now, in the case which has been supposed, a husband and wife are separated without their own consent, by a power over which they have no control, and placed at such a distance from each other, and under such circumstances, that there cannot remain a hope that they shall ever see each other again in life. Then they are to all intents and purposes, so far as the matrimonial compact is concerned, dead to each other. In the eye of the moral code the compact is abolished, its obligations are destroyed, and the parties are at liberty to marry again. Consequently such marriage, we should think, ought not to be a hindrance to church fellowship:



2. Is it lawful in a gospel point of view, to separate slaves who sustain to each other the relation of husband and wife?—That such separation is frequently effected, and that it is justified by the laws of the country, admits not of a doubt;—but if it derive any sanction from the gospel of Christ, we have yet to learn what that sanction is.

The slave is clearly the property of his master; but this fact it is to be recollected, does not destroy the relations which subsist between the parties as fellow creatures and fellow subjects of God's moral government. Out of these relations there arise moral duties and obligations precisely the same as those which subsist among free men. For example, if a master kill his servant, he is guilty of murder;—if he pollute his servant woman, he is guilty of adultery;—if he maltreat his slave, he is guilty of cruelty and injustice. And if the parties be members of the church, still the same obligations growing out of their civil relation to each other, the conduct of the master towards the slave is regulated by precisely the same laws, both moral and ecclesiastical which are made for the government of other brethren. Consequently in the view of the gospel the master has no more right to interfere with the matrimonial obligations of his slave than he has to interfere with those of any other man.

But it is useless to reason on a subject in relation to which the authority of the scriptures is so plain and so absolute. Respecting the relation between husband and wife, Christ employed this unlimited, unqualified declaration—"Wherefore, they are no more twain but one flesh. What therefore God hath joined together let no man put asunder." The only question to be asked here is this.—Is the matrimonial connexion subsisting between slaves in the sight of God, a real marriage? We reply,—if it is not, then beyond a doubt, all our slaves in the church as well as out of it, who live in habits of sexual intercourse are living in adultery. But if this connexion is a real marriage, then, upon the testimony of Jesus Christ, man is not authorized to dissolve it, nor to separate the parties whom it unites.

But says one—Suppose I should wish to emigrate to a distant quarter of country;—I have a valuable servant man who has a wife who belongs to another person;—the owner of my slave's wife refuses to sell her;—I am unable to sell my servant without a pecuniary sacrifice;—what, in that case am I to do?

For the sake of convenience this question might perhaps be stated thus—Jesus Christ has said respecting man and wife—"What God hath joined together let not man put asunder."—but my pecuniary interest very strongly urges me to separate my slave from his

wife;—what shall I do? Shall I obey the prohibition of Christ, or the impulse of my own selfishness?—Should any one deem an answer to this question necessary, we would say,—If a person is at liberty to violate one moral precept because his interest is supposed to require it, it is difficult to conceive of a crime which may not be justified on the same ground. Besides this, the gospel teaches that when private interest happens to conflict with moral duty, the former must be sacrificed to the latter, even to the cutting off of a right hand or the plucking off of a right eye.

But says another,—Suppose I happen to have a servant who is notoriously bad;—who has shown his contempt for his marriage obligations by attempting to run away, or by discarding his wife, or by cohabiting with a woman who is not properly his wife;—am I at liberty in this case to cause him to be sent away? The answer to this question must depend very much on the actual circumstances of the case. If the slave, by forsaking his wife, or by conduct which has made void the marriage compact, has virtually separated himself from his wife, then, were he sent away by his master, the latter could not be fairly chargeable with interfering with his matrimonial relation. At any rate, the case would be very different from that previously supposed. Without pretending to dictate where perplexities of this kind occur, we would recommend to our brethren as a general rule, the exercise of forbearance, lenity, and benevolence; re-collecting that it is always better to suffer, than to inflict an injury.

3. But it is asked—What course should be pursued by a Christian professor whose slave is a member of the Church, but who at the same time is disorderly and disobedient in his behaviour to his master? We would say—Let the master in the first place resort to those means which every humane and consistent master would naturally use, whether the parties were in the church or out of it;—let him remonstrate against his conduct;—and let him plainly and faithfully apprise him of the consequences unless he reform and give satisfaction;—and by so doing he will exactly comply with the injunction of Christ, on record in the 18th chapter of Matthew. If this process fail,—let the case of the offender be brought before the church, and let him be dealt with just as any other offender;—and if this fail to bring him to his duty,—let him be expelled. Then the master will be at liberty to treat him just as he may be at liberty to treat any of his other slaves; because the relation between them as Christian brethren shall have been dissolved, and the obligations thence arising will no longer exist. But the idea of using violence towards a slave who is recognized by his master as a christian brother, is, in our estimation, as revolting to correct

feeling, as it is subversive of the order of the church and the morality of the gospel. We are well aware that a christian master will sometimes find it necessary to chastise his servants. But this may be received as a position about which there can be no dispute.— If the conduct of a servant be such as to demand violence at the hand of his master, he is not fit to be a member of the Church of Christ. We are therefore confident in the belief that no person should ever convict himself of the absurdity of applying corporal punishment to an individual who, by the rules of his profession, he must regard as a member of Christ. And we are equally confident that no church should tolerate such disorder and inconsistency in any of her members.

We have now answered the queries proposed with as much brevity and perspicuity as the nature of the case would admit. To hope that our views will meet the concurrence of all would probably be more than circumstances could warrant. We are persuaded, however, that we have reason and the Scriptures in our favour; and that those who may differ from us will be found in those extremes of which our own views form the middle ground.

#### MISCELLANEOUS.

##### SUPERSTITIONS OF THE AFRICAN NEGROES.

An Englishman cannot understand a tropical sun: the dog days of our temperate isle would be refreshing moments to the toasting, stewing, enervating hours of an African purgatory; frequently no breath of air sweeps over the waters to cool your parched skin, or else it comes like 'blasts from hell,' and you inhale air that almost burns the lungs, so hot and arid is it. With night come the tempting but too fatal dews, and a refreshing breeze:

"The morrow comes when they are not for thee."

The Bonny river abounds with ground sharks of a prodigious size, and from the respect which is paid to them by the natives, they are quite domesticated. This, however much it may be admired in some animals, is not at all a pleasing trait in the character of a shark; and the domestic monster of this species is quite as disagreeable in his mode of mastication as his less polished brother of the deep; but probably I shall be better understood by saying, that from having proper respect and attention paid to them, they are quite fearless, and seem to eat you under the impression that men were made for sharks. The inhabitants of Bonny worship this very sagacious and agreeable monster, whom they call their jewiew and seem to consider that the nearest way to heaven is through the digestive organs of a ground shark. In consequence of this devotion paid to the shark, it is considered a

great crime to kill them; for they say, "Who kill jewiew, him go dam; but who jewiew eat, him go com'artable;" an odd idea of comfort, but chacun a son gout as our polite neighbors say. These animals appear so well aware of their prerogative of protection, that they commit the most daring acts, and have been known to leap some feet out of water to get hold of men whilst working in the head of the vessel thinking no doubt, that they were fit subjects to be 'made comfortable,' as they had just undergone the process of ablution. Failing overboard is certain destruction, as they keep a constant watch upon all vessels lying in the harbor. The inhabitants hold a kind of festival three or four times a year, which they call the javjav. It is conducted by taking all their canoes into the middle of the river, when, after numerous ceremonies and absurdities to invoke the patronage and protection of their attentive listeners, they commence throwing them quantities of goats, fowls, goms, &c. until every monster that happens to be in the neighborhood appears satisfied; on which they return to the shore with loud rejoicings. In return for this kindness, the jewiew gives a protection purely Irish, for the first native any one can get hold of, he prevents any other from attacking, by eating him himself. Would that this were the only rite they pay to these voracious monsters! Humanity is not so much shocked by the almost self-sacrifice of ignorance to superstition; but when innocence becomes a victim, compassion shudders at what she cannot prevent.

Every year a guiltless child is doomed to expiate with its life the follies and crimes of its destroyers. The poor babe is named for this bloody rite at its birth, from which time it is called their Jewiew, and allowed every indulgence that its fancy can wish for, until it arrives at about nine or ten years of age, when its sanguinary doom must be fulfilled. The tears and lamentations of the child avail not; its parents have placed their feelings of nature on the altar of mistaken devotion; it is therefore left alone to plead with those who hope to benefit by its destruction. The sharks collect as if in expectation of the dainty meal being prepared for them. The spot chosen is a spit of sand, into which a stake is driven at low water mark. The mother sees her innocent offspring bound to this, and as the tide advances, left alone. Various noises are made to drown the cries of the terrified child. Its little hands are seen imploring and its lips calling for her aid; the water soon reaches the stake, and the greedy monsters are seen by the tender victim quickly approaching with the deepening tide. Have we fellow creatures like these? Is there a mother that can stand and see this unconcerned? Can her

heart be formed like ours? Has not the withering bolt of heaven seared up their feelings, and left them a debased and hardened imitation of humanity? I need but briefly finish the horrid picture. The shouting mob stand watching the stake until the advancing tide has emboldened the sharks to approach their prey. Then their dreadful revelry begins; no tear is shed for the poor sufferer, but the day is concluded with rejoicing and festivities. It will be seen from this, and the following fact that these animals, which in general are looked upon with feelings of terror and disgust are here held in much estimation and importance. In their punishments they even make them their judge (more properly their executioners) in case of any atrocity being committed.

The person upon whom suspicion falls, is ordered by the king to swim across the river, when, if innocent, he is to arrive safe upon the other side; but, if otherwise, these just judges are to have him for breakfast. The trial takes place before his majesty, and an immense concourse of spectators, and the suspected person is brought forth and forced into the river, when the poor devil makes every exertion to reach the destined goal, but strange to say the king has never yet left the beach without being fully convinced of the truth of his suspicions, as no instance is on record of the sharks ever allowing him to be in the wrong. This is very like hanging first and trying afterwards. These people have a great deal of trade and constant intercourse with Europeans, yet we found them in many things as debased as any savages upon the coast, and these bloody ceremonies which they perform to the present day, corroborate this statement.

Another object of their devotion is the guana, a species of lizard, which is one of the most privileged members of society, and allowed to do whatever it pleases with impunity. It is a most filthy and disgusting reptile, which in this unaccountable country, may be a reason for the attention which is paid it. The length to which this is carried is beyond conception; and I have on several occasions seen it enter a house and deliberately carry off fowls and ducks which were intended for immediate consumption, and this without being molested in any way by the proprietor, who on the contrary, seemed to consider himself honored by the preference which this object of his devotion had given him."

[*Journal of an officer on the Gold Coast.*]

#### BURYING ALIVE.

The late Captain Ebenezer Chapman Kemp, who, in 1816 commanded the *Moira*, in which I sailed to India, related to me a painful instance of self immolation which occurred in

his own family. A young woman in his service lost her husband, and resolved, without hesitation, to bury herself alive with the body. Both Captain and Mrs. K. were shocked to hear of her determination and represented to her both the dreadful character of the crime she was about to commit, and the utter inutilty of the sacrifice to the departed spirit of her husband. But all the arguments and entreaties which christian principles and feelings of humanity could suggest were urged in vain. She had been taught to believe that voluntarily dying with her husband, would expedite his transit to some unknown region of bliss; and herself bear him company. Every attempt to persuade the infatuated creature to live, whether for the sake of her family, or her own soul, appeared only to make her the more exult in her resolution to die. Captain K. continued his humane exertions to the last, even while the awful ceremony was proceeding, but without the least symptom of a favorable impression being produced on her mind.—When the pit was dug and the dead body lowered into it, she walked round several times repeating the formularies which the priest dictated to her, and scattering about as she went along, sweetmeats, parched rice, flowers and other trifles, for which the spectators scrambled. When these preliminary rites were finished, she descended into the grave, amid the din of barbarous music and deafening shouts of applause. Having taken her seat, and placed the head of the corpse in her lap, she gave the signal to throw in the earth.

I forget whether she had a son old enough to take a part in the horrid scene, in which ease he would be the principal actor; but otherwise, her nearest relatives, as chief mourners, would take the lead, and throw in the first baskets of earth. For some time the grave filled slowly, as the deed of death was perpetrated with appalling deliberation, and the relations continued to throw in garlands, sandal-wood, and other trifles, with the mould that was gradually covering the bodies.—When it rose to her breast, the woman raised her left arm, and was seen to turn her fore finger as long as it was visible, even after her head was covered. That, however was a very short time, as the earth was thrown in hastily as soon as the head disappeared, and her relations jumped in to tread it down and smothered their wretched victim.

#### THE BED OF DEATH.

What is there in all the empires of this world like the *bed of death*? What is there, around which there cluster so many deep-toned, unutterable feelings—that so breaks up the fountain of the great deep of man's heart—that like this will make him speak out the secrets, the deepest secrets of his soul;

and become, if never so before, an honest man? What, like the bed of death, can make the poor by-stander tremble and turn pale, as he looks upon a dying friend, and hears the agonising mind, and catches the eye as it rolls wildly and for the last time upon the now disconsolate family and the pageantry of life! It is here that we are to learn human nature; and here the history of life's bitterest cup of sorrow!

Look upon that family where friendship has dwelt in all the strength of the social relations, and where every prospect in life promised much; look upon them as the last cloudless sun sets, unsuspecting as they are that death, before another evening's twilight, is to break upon the most lovely of a large group, and who have, till now, never really felt its power. Look upon the still more heart-stirring, heart-rending scene, of a head of a family, the mother,—when unequivocal indications are given that she must *die*—and that the tenderest ties must now be severed; when children must become motherless, and the husband left to “watch as the sparrow alone,” uncheered by the smiles that were once to him his highest earthly bliss. Look at these things, and we shall say the bed of death is indeed the “king of terrors.”

We have just looked upon such a scene.—About eight years had numbered their cycles since the vow was plighted each to the other, that they would live together after God's ordinance, till that tie was broken by death. The tide of earthly prosperity had brought to their door every luxury of life, so that it might well be said in this respect, they were above want. A large circle of friends had been drawn around the family, with ties that could not be broken without blighting with the stroke almost every earthly prospect. Their union was blest with two children, in one of which there is evidently a premature development of mind, and which, perhaps, indicates an early decay. And the whole circle had been blessed with the solicitude and indefatigable efforts to promote the happiness of all, of the widowed mother of the deceased. But the moment had come when the circle must be broken—when Marian must die! Dark indeed, to that family was the hour; when it was proved in reality that Marian lay upon the bed of death. And here is all we can say—*she died*.

It is a scene that we cannot approach.—There is a secret in the casket of the sick chamber, which we cannot tell. We may look upon the dying eye, and see the cold damps of death as they settle upon the palid brow; we may look at the tear as it drops from maternal tenderness,—from the deepest connubial love; we may hear the deep, unutterable groan of grief, and the last soft whispering prayer of the dying mother as she commends her babes to the God that gave them being—but of the bed of death, the heart can only tell, and tell to itself; a

stranger intermeddleth not with its grief.

But is there no bright side to a picture that has shades so deep? No balm to heal the wounded spirit? There is. And it comes not in faint and distant gleams of light; but it is poured upon us as the splendor of the noon-tide sun. The hopes of heaven at such an hour, break in upon the darkness of the grave, and shed a light upon its cold vault, that when we can look upon it for a moment, enables us to say,—“O death where is thy sting! O grave where is thy victory!” and thank God, who has given us the victory through our Lord Jesus Christ.—[*Maine Wesleyan Journal*.]

#### DR. PORTER ON SLAVERY.

The Rev. Dr. Porter, President of the Theological Seminary at Andover, Mass. has on account of health, spent several of the last winters in the Southern States. Having just returned from his last winter visit, a committee of the Students have sent him a note asking the result of his observations, on several topics connected with slavery, and the present features of the slavery discussions. The following extract from Dr. Porter's reply, is published in the Boston Recorder.

“You inquire, ‘What would be the probable effect of the immediate emancipation of the slaves at the South?’

“As I understand the phrase ‘*immediate emancipation*,’ the thing is not inexpedient merely, but impossible. This any man must know, who has been personally conversant with the subject.

“Will it be said that Congress, by a sweeping enactment, might abolish slavery in one month through the United States? Congress will not do this. They have distinctly and often disclaimed their right to do it.

“Will it be said that the slave holding States, must each for itself, forthwith abolish by law its own system of slavery? Who will execute this law, or who will make it while the great majority of its citizens are opposed to the measure? Will it be said the public sentiment of its citizens ought to be corrected? But while it remains as it is how is immediate abolition of slavery to be effected?

“Still some may inquire, Suppose the thing to be actually done, either with or without the consent of the masters, so that in one month all the slaves in the country should be free, what would be the consequence. To predict this with certainty, is beyond the province of human foresight.—No event analogous to this has occurred since the world began; and therefore no page of its history sheds on the subject the light of experience. The most sober and industrious part of these manumitted slaves, doubtless might be employed as the laboring peasantry of the country. Others, through indolence and intemperance, would die and putrify like the frogs of Egypt. Others would betake themselves to forests and fast-

nesses and live by plunder. These would be hunted, and manacled and shot, by white men in self defence, till the bolder spirits among them, ripe for treason and violence, would organize an army of outlaws daring enough to execute purposes of desperate villainy, at the thought of which the heart shudders.

"A general emancipation of Slaves therefore to be consistent with such a regard to their good, and the public good, as humanity and religion demand, must plainly be a work of time. It must be accomplished by a wise system of moral influence and of prospective legislation, and must allow opportunity for a preparatory change in the habits of a whole community.

"Your next inquiry respects 'The influence on the South, of efforts in this quarter, by means of anti-slavery societies, publications, &c. to promote the abolition of slavery—particularly the effect of these efforts on the slave population.'

"Intelligent men in the South, do not deny to the people of non slave-holding States, the right to think for themselves on this subject. But they say we did not create slavery. It came to us as a colonial inheritance from the mother country, and the cupidity of slave dealers in the North, contributed to fasten it upon us. Here it is, an incubus as you think, and as many of us think, on the energies and enterprise of our people; but the system is so interwoven with all our habits, that immediate coalition would tear up the foundation of society. We cannot therefore think it consistent with those obligations of kindness and generosity and good neighborhood, which citizens of the same country owe to each other, for men who are ignorant of the intrinsic delicacies of this subject, as they are remote from participation in its dangers and difficulties, to seize every opportunity of casting fire brands into the midst of our people.

"If men in Pennsylvania or Vermont choose to form an anti-slavery society, let them proceed according to elevated Christian principles. All rash denunciations, all acrimonious epithets, all disposition to distort single acts of cruelty into a general imputation on holders of slaves, are unwise and unjust. Like the caricatures of English travellers in this country, they provoke resentment without doing any imaginable good.—If such societies choose to advocate their own principles through the press, let them keep strictly within the limits of truth and sober argument, and send their publications, not to servants, but in the most honorable and open manner to their masters. All inflammatory statements, addressed to the former, or tending to excite them to rapine and bloodshed, if they do not subject their authors to indictment at common law for misdemeanor, certainly deserve the reprobation of an enlightened community. Deeply

as I deplore the existence of slavery in my native country, I cannot hope to see its extinction, till the measures requisite for such a result shall be taken by the masters themselves, and I am certain that this result must be indefinitely retarded, by all rash and violent interference from other quarters. Insubordination in slaves, and of course increased rigor from their masters, will be the natural consequences of such interference.

"As to your third inquiry, respecting the *influence of the American Colonization Society*,—I must remark but briefly. In 1815; if I mistake not, the Rev. Samuel J. Mills returned from New Orleans through the Southern Atlantic States, with his far reaching eye of benevolence fixed on this subject. After consultation with a few friends, and much prayer to God, his mind became settled; and as I have always understood, by the joint labors of himself, and Rev. Dr. Finley, as primary instruments, the Colonization Society was established. It is needless and unseasonable here to discuss the principles or the history of that Society. To say that it cannot prove an adequate and immediate remedy for slavery, is in my opinion only to say there is no such remedy. It has set in motion a train of causes that have already produced, and that promise by the blessing of God, still more extensively to produce important results in behalf of the African race."

### EARTHQUAKES.

It is a generally received opinion that the Gulf of Cariaco owed its existence to a rent of the continent, the remembrance of which was fresh in the minds of the natives at the time of Columbus' third voyage. In 1530 the coasts of Paria and Guayana were agitated by shocks and towards the end of the sixteenth century, earthquakes and inundations very often occurred. On the 21st of October, 1766, the city of Guayana was entirely destroyed in the space of a few minutes. The earth opened in several parts of the province, and emitted sulphurous waters. During the years 1766 and '67, the inhabitants encamped in the streets, and they did not begin to rebuild their houses until the earthquakes only took place once in four weeks. These commotions had been preceded by a drought of 15 months, and were accompanied and followed by torrents of rain which swelled the rivers. On the 14th Dec. 1797, more than four fifths of the city were again entirely destroyed. Previous to this the shocks had been horizontal oscillations; but the shaking now felt was that of an elevation of the ground, and was attended with a subterraneous noise like the explosion of a mine of great depth.

The most violent concussion, however, was preceded by a slight undulating motion, so that the inhabitants had time to escape into the streets; and only a few perished

who had betaken themselves for safety to the churches. Half an hour before the catastrophe, a strong smell of sulphur was experienced near the hill of the Convent of St. Francis; and on the same spot an internal noise, which seemed to pass from S. E. to N. W. was heard loudest. Flames appeared on the Mazanares, and in the Gulph of Cariaco. In describing this frightful convulsion of nature Humboldt enters upon general views respecting earthquakes of which a very brief account may be here given. The great earthquakes which interrupt the long series of small shocks do not appear to have any stated time at Cumana, as they have occurred at intervals of eighty, of a hundred, and sometimes even of less than 30 years; whereas, on the coast of Peru—at Lima, for example—there is without doubt, a certain degree of regularity in the periodical devastations thereby occasioned. It has long been believed at Cumana, Acapulco, and Lima, that there exists a perceptible relation between earthquakes and the state of the atmosphere which precedes these phenomena. On the coast of New Andalusia the people become uneasy when in excessively hot weather, and after a long drought, the breeze suddenly ceases, and the sky clear at the zenith, presents the appearance of a reddish vapour near the horizon. But these prognostics are very uncertain, and the dreaded evil has arrived in all kinds of weather.

Under the tropics the regularity of the hoary variations of the barometer is not disturbed on the days when violent shocks occur. In like manner in the temperate zone the aurora borealis does not always modify the variations of the needle or the intensity of the magnetic forces. When the earth is opened and agitated, gaseous emanations occasionally escape in places considerably remote from unextinguished volcanoes. At Cumana, flames and sulphurous vapours spring from the arid soil, while in other parts of the province it throws out water and petroleum. At Riobamba, a muddy inflammable mass, called *moya*, issues from crevices which close again, and forms elevated heaps. Flames and smoke were also seen to proceed from the rocks of Alvidras near Lisbon, during the earthquake of 1755, by which that city was ravaged. But in the greater number of earthquakes it is probable that no elastic fluids escape from the ground, and when gases are evolved, they more frequently accompany or follow than precede the shocks. The subterranean noise which so frequently attends earthquakes, is generally not proportionate to the strength of the shocks.

At Cumana it always precedes them; while at Quito, and for some time past at Caracas and in the West India Islands, a noise like the discharge of a battery, was heard long after the agitation had ceased. The rolling of thunder in the bowels of the earth which continues for months without being accompanied by the least shaking, is

a very remarkable phenomena. In all countries subject to earthquakes, the point at which the effects are greatest is considered as the source or focus of the shock. We forget that the rapidity with which the undulations are propagated to great distances, even across the basin of the ocean, proves the centre of action to be very remote from the earth's surface. Hence it is clear that earthquakes are not restricted to certain species of rocks as some naturalists assert, but pervade all; although sometimes, in the same rock, the upper strata seem to form an insuperable obstacle to the propagation of the motion. It is curious also, that in a district of small extent, certain formations interrupt the shocks. Thus, at Cumana, before the catastrophe of 1797, the earthquakes were felt only along the southern or calcareous coast of the Gulf of Cariaco, as far as the town of that name, while in the peninsula of Araya, and the village of Maniquarez, the town was not agitated. At present, however, the peninsula is as liable to earthquakes, as the districts around Cumana.—The earthquakes of Cumana are connected with those of the West Indies, and are even suspected to have some relation to the volcanic phenomena of the Andes.

On the 4th of November, 1797, the province of Quito underwent so violent a commotion that 40,000 persons were destroyed; and at the same period, shocks were experienced in the Eastern Antilles, followed by an eruption of the volcano of Guadaloupe, in the end of September 1796. On the 14th of December, the great concussion took place at Cumana. It has long been remarked that earthquakes extend their effects to much greater distances than volcanoes, and it is probable, as has just been mentioned, that the causes which produce the former have an intimate connexion with the latter. When seated within the verge of a burning crater, one feels the motion of the ground several seconds before each partial eruption. The phenomena of earthquakes seem strongly to indicate the action of the elastic fluids, endeavouring to force their way into the atmosphere. On the shores of the South Sea the concussion is almost instantaneously communicated from Chili to the Gulf of Guayaquil, over the space of 2000 miles. The shocks also appear to be so much the stronger, the more distant the country is from active volcanoes; and a province is more agitated, the smaller the number of funnels by which the subterranean cavities communicate with the open air.

"Let not sleep," says Pythagoras, "fall upon thy eyes till thou hast thrice reviewed thy transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone, which I ought to have done?—Begin this from the first act, and proceed, and in conclusion, at the ill which thou hast done be troubled, and rejoice for the good."



## EDITORIAL.

## OBSERVATIONS ON HEBREWS X. 26—27.

[By Request.]

The least attention to the scope of this passage will be sufficient to make it manifest, that the Apostle was treating of apostacy from the Christian religion, and aiming to set forth the fearful consequences of this peculiarly aggravated sin. His meaning was clearly this,—That they who voluntarily abandon the profession of the gospel, after having acquired a full and competent understanding of the merits and the claims of that system, necessarily place themselves beyond the reach of salvation; in as much as they thereby not only convict themselves of a crime of peculiar heinousness, but by the same act renounce the only practicable means of obtaining remission. And in order the more fully to evince the guilt and consequent punishment of such dereliction of the gospel, the Apostle adverts to the inflexibility of the law of Moses, and the fearfulness of the penalty connected with a wilful violation of that institution; and then, reasoning by analogy, concludes that a renunciation of the gospel must be connected with a punishment exceeding the former in severity, in the same ratio as that in which the aggravation of the one offence exceeds that of the other. That this is a correct view of the sense and argument of the passage, will be doubted, it is believed, by no one who is disposed to give the scriptures a free and unembarrassed construction, and who is more concerned to learn what God has taught, than to defend his own pre-conceived systems and opinions.

There can be no sort of propriety or utility, it seems to us, in agitating the question whether the apostates alluded to could ever have been Christians. Two things touching this point are taught in the scriptures with equal clearness, and consequently may be relied upon with equal certainty and confidence. The one is,—That all God's elect children will continue faithful unto the end, and ultimately receive a crown of life;—the other is,—That persons of rare religious attainments and qualifications, possessing great opportunities and being to all appearances real Christians may and sometimes will, apostatize from their profession and be finally and irre-

trievably lost. The former is a necessary deduction from the perfections of the Divine nature, and the well established doctrine of election; as well as from numerous passages found on the pages of the New Testament.—The latter is taught in several places in both the Old and the New Testament; but especially in the text and the parallel passage Hebrews vi.—4—6. In this last passage the language is very strong and fearful. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

We cannot help thinking that many good meaning persons in their zeal for a favourite doctrine by qualifying expressions where no qualification was made or intended, have in a great measure defeated the object of the Apostle in both these passages. To say that he alluded only to carnal professors and hypocritical pretenders, or to insinuate that he thus stated a case which he knew to be impracticable, is taking a liberty with the inspired writings which, it appears to us, is as unwarrantable as it is presumptuous and dangerous. To say the least, such interpretation even if it be correct, is altogether uncalled for, and, by having the appearance of being overstrained, is calculated to injure the cause which it is intended to promote.

The truth is, the language of the Apostle was addressed to the Hebrews as a body of professing Christians;—it was applied to them without qualification or limitation—it describes religious privileges and attainments equal to those perhaps of the best of them; and was evidently designed as a serious caution to the whole fraternity without exception or distinction. It ought therefore, in our opinion, to be taken as it stands:—and should be regarded as an impressive warning, applicable to all Christians in all ages and in all conditions. Who knows himself to be one of God's elect?—Who knows himself to have made higher attainments than those enumerated by the Apostle?—Who knows that he is beyond the possibility of apostacy?—Who knows that he shall ever attain to the inheritance of the people of God?—None:—none can know

these things with absolute certainty, until they are developed by the revelations of the last great day. We would then say that every professor of Christ should not only give all diligence to make his own calling and election sure and watch and pray lest he enter into temptation, but should feel that there is a possibility that even he, notwithstanding all his attainments, may some day deny the faith, and subject himself to all the consequences of a hardened and irreclaimable apostasy. "If any man thinketh he standeth let him take heed lest he fall."

We cannot forbear adding that whenever the doctrine of Final Perseverance tends to produce presumption, self-confidence, or peace of mind disconnected with a pure conscience and a holy life.—or whenever it leads to neglect of duty, disregard of privilege, or inattention to all the means and precautions generally recommended by the gospel, it may be taken for granted that the doctrine itself is misunderstood, and that its object is egregiously perverted and abused. No one ever was a stronger advocate for this and its kindred doctrines than the Apostle Paul; and yet no one ever recommended more strongly the duties of watchfulness self-examination, and a vigorous perseverance in the way of holiness and virtue.

2. We are taught not only that professors of a high order may apostatise, but also that such apostasy is connected with inevitable ruin. The Apostle ascribes this in the text to two causes the peculiar aggravation of the offence, and the fact that the offence involves the rejection of the only possible means of salvation. The latter cause so long as it exists is, of itself, clearly and fully competent to produce the whole effect;—for surely no one can be saved so long as he rejects the Saviour. But it can act no longer than it exists; so that if a given apostate, (supposing the thing practicable,) should re-embrace his discarded system, he must of course be furnished with the means and blessings of salvation. The whole difficulty then seems to exist in the fact that, on account of the peculiar nature of the offence, the apostate can never be restored to the repentance of the gospel;—his sin can never be forgiven;—and consequently he must be doomed to live and to die a hardened and irreclaimable transgressor.

That the scriptures treat of a sin *which*, on account of its peculiar character, is beyond the reach of divine clemency, is doubted by few who make any just pretensions to orthodoxy. According to the testimony of three of the Evangelists, Christ assured the Pharisees that blasphemy against the Holy Ghost never would be forgiven: and this sin seems to have derived its peculiar enormity from the fact, that it involved a more wanton and malignant outrage upon the convictions of the understanding, the remonstrances of conscience, and the demonstration of the Holy Ghost, than is or can be perpetrated under other circumstances.

If this be correct, it will be easy to perceive a remarkable coincidence between the unpardonable sin spoken of by the Evangelists, and the irreclaimable and deadly defection mentioned by the Apostle in the cases in hand. In the text the case supposed is one in which the offender sins "wilfully,—after having received the knowledge of the truth,—and even does "despite unto the spirit of grace"—plainly shewing that the deadly nature of the offence is to be ascribed altogether to the circumstance that it is committed against the clear and deliberate convictions of the understanding. In the other passage the case, if possible, is still stronger. It is one in which the delinquent is supposed not only to have been enlightened, and to have received or tasted the good word of God; but also to have tasted of the heavenly gift, and to have been made a partaker of the Holy Ghost; evincing as before, that the aggravation of the offence is clearly owing to the violence offered to the understanding, and the contempt put upon the Holy Ghost.

The proper conclusion would therefore seem to be that the sin of the text is clearly identified with the unpardonable sin mentioned by the Evangelists, and also by Peter and by John. This being so, there can be no longer a doubt that the language of the Apostle is to be taken in its most literal and obvious sense, and must be understood to teach that they who thus offend are necessarily placed beyond the reach of mercy and of hope;—that they can never be renewed to repentance;—that their sin can never be forgiven—and that there will remain for them only a certain fearful looking for of judgment, and fiery

indignation which shall devour the adversaries.

We can see no reason however why this circumstance should afford uneasiness to persons who may be distressed with the fear that they are guilty of this offence. The fact that they are sincerely distressed furnishes sufficient evidence that they are not implicated. The persons who thus offend, in all probability will feel no more solicitude until awaked by the trumpet that shall summon the world to judgment.

Those should be afraid, however, who have no reason to apprehend that they have committed the sin in question. They should be afraid not lest they HAVE OFFENDED, of course, but lest they SHALL OFFEND. And they should take all possible precautions, lest in an evil hour, they should incur a doom, at the very thought of which the heart sickens, and the soul shudders. Surely if there be any one evil more heart-rending than all others, it is the commission of that sin, whatever it may be, which is stamped with the seal of eternal reprobation,—for which there is no pardon,—to which the blood of Christ is never applied,—for which the saints are forbid to pray,—over which the tear of penitence never flows; but which, like the withering curse put upon Cain, renders the perpetrator a subject of hardened and reckless impiety while he lives, and at last sinks him, without a hope and without a struggle, into the depths of unending perdition.

3. This passage furnishes conclusive, and in our view, unanswerable evidence in favour of the existence of punishment beyond the grave. If it be true, as we think has been shown, that the wilful apostate places himself beyond the reach of mercy, the question respecting the existence of future retribution is settled. But the argument of the Apostle in the 28th and 29th verses, taken by itself, contains evidence on this point which, so far as we know, has never been met, and which we believe never will be met.

The culprit who presumptuously violated the law of Moses died without mercy under, or upon the testimony of two or three witnesses. The penalty thus suffered was commonly inflicted by pelting the individual with stones until he died. The punishment in this case was therefore not only a violent death, but it was also a lingering and painful one, and was

aggravated by all the circumstances which usually aggravate the execution of a public malefactor. It was consequently not only the weightiest punishment that was known among the Hebrews, but it was substantially the weightiest that could be inflicted or suffered in this world.

But the Apostle says,—“Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God.” &c.—clearly meaning, not only that the offence of the Christian apostate is worthy of a sorer punishment than that of the Mosiac transgressor, but more especially that the punishment of the former should exceed that of the latter in the same proportion as the grace and dignity of the gospel exceed those of the law of Moses. But as every one knows that this same Apostle elsewhere represented the claims of the gospel as inexpressibly superior to those of the Mosiac law, the conclusion is inevitable that the punishment of an offender against the former, should exceed in aggravation that of an offender against the latter, in the same vast and inexpressible ratio. If this be not the true import of the Apostle’s argument, we confess that we are wholly at a loss to imagine what that import can be.

But if the Apostate from the gospel merit a punishment inexpressibly more severe than that of the despiser of Moses’ law, as the punishment of the latter was substantially the severest that could be inflicted or suffered in this life, it follows incontestibly, either that the apostate cannot be adequately punished at all, or that he must be punished in a future state. We leave the Universalist to choose the alternative which he likes best.

#### A LETTER TO THE EDITOR.

*Mr. Interpreter:*—You have assumed a responsible name—have given us explanations of certain texts. Whether you have hit the sense, is for others to judge. I think proper to present the interpretation of a few in the old way, and though they may not suit your college notions, you will find them sound to the core—furnishing the real meaning of the sacred writers, i. e. according to the opinions of old men, who are better qualified to judge than some upstarts, who have a great deal of assumacy.

1. Five loaves and two fishes—Matt. xiv. 17.—Here we have the five senses of man

and the two Testaments, old and new. With these senses you cannot eat or read the Testaments, and yet you cannot consume them—enough for others will always be left,—baskets of fragments may be gathered.

2. Vine and Branches—John xv. 5.—*Vine* is fruitful in pleasant liquor to cheer the heart of man. *Branches* of pure water to mix with this juice. Here is condemned all Temperance Societies. The Saviour would not compare himself to a vine producing liquor, if it were wrong to drink it, as our wise temperate folks say. Mingled with the water of the branches, it will injure no one. I can't drink your reverent brandy, but mixed it is good for health.

3. Borne of Four—Mark, ii. 3.—Here we have a true description of regeneration.—What are the four spiritual means or mothers of which a soul is born? Preaching—repentance—faith—and prayer. In this way sinners are born again.

4. Two Staves, Beauty and Bands—Zechariah, xl. 7.—A new cask just from the hands of the cooper is a beautiful object: one of these staves forms the cask, Beauty. The other makes hoops or bands for it. The uses of the cask are various. It will hold liquor enough to feed the flock, i. e. in moderation. The several staves in the cask is a good picture of a church bound together by bands.

5. Mark the perfect man, &c.—Psalm xxxvii. 37.—This must relate to the Lord, the man Christ Jesus—the son of man, for no other can be perfect: We are all poor sinners.

Yours, &c. &c.

P. L.

#### REMARKS.

1. "Five loaves and two fishes."—Agreeably to the interpretation of these terms, the multitude was fed on the five animal senses and the two testaments.—These people were no doubt, very much refreshed by their repast. It was a great mercy, however, that they did not consume the whole, otherwise the world must have been in a sad condition.

2. "Vine and branches."—That a stream of water can abide in a vine and bear fruit, is a rather puzzling proposition to plain common sense people. But that such a stream should be gathered, cast into the fire, and burned up, is absolutely marvelous! Surely a stream of water in the Saviour's day must have been a very different thing from those that pass for such among us.

3. "Borne of four."—The idea of an offspring having four mothers is, to us, about as novel as that of burning up a stream of water. If our venerable brother will wipe the dust off his spectacles and look again, he will probably perceive that the evangelist,

instead of treating of the birth of a soul, was merely saying that a certain sick man was borne or carried by four persons!

4. "Two Staves, Beauty and Bands."—We have often heard of a shepherd using a staff; but we never knew before that a feeder of sheep had any use for the materials employed by a cooper. If our aged expositor will again clean up his glasses, and read on to the 10th and 14th verses, he will find that Beauty was a staff, and that Bands was another staff;—and that the term *Staves* denotes instruments used in walking, as well as articles employed in making a vessel of wood.

5. "Mark the perfect man, &c."—If David alluded here to our Saviour, he clearly proved himself to be no prophet, for the Saviour's death probably exceeded that of all others in anguish and distress. If brother L. will read his bible over again a time or two, he will learn that Noah was a perfect man, that Job was a perfect man, that the righteous are frequently called perfect, and that Christians are commanded to be perfect. See Job, viii. 20, and Math. v. 48.

Our brother has been misled in his remarks on the *loaves and fishes*, and perhaps in some measure, in all the rest, by his love for spiritualizing. The practice of fixing a mystical or imaginary meaning on the plainest statements of the scriptures, is not only unauthorised and erroneous, but it is always hurtful, and not unfrequently ridiculous.—It not only draws the attention of people away from the obvious and true import of the inspired writings, and thus perverts and destroys the instructions of the Holy Ghost; but it makes the word of God contain as many errors, inconsistencies, contradictions, and absurdities, as the most frivolous imaginations of men can invent. We recollect having once heard a good old brother occupy two or more hours in shewing that Ahasuerus, the Persian Emperor, meant Jehovah, —that Esther meant the Christian church, —that Vashti, the former Queen, meant the Jewish Church, —that Mordecai meant Christ, and that Haman meant the Devil!!—If our brethren would occupy their pulpit hours in giving their audiences the plain meaning of the scriptures, and impressing them with its importance and its force, rather than in gratifying the curiosity and exciting the admiration of the thoughtless multitude by de tailing the inventions of their own wild and fanciful, they would do their hearers infinitely

more good, and would be able to give a much better account of themselves when they come to render up their stewardship.

In his interpretation of the *Vine* and the *Branches*, our expounder seems to have been led into error, chiefly by the influence of a strong propensity. This old gentleman, it appears, has a favorable regard for brandy and water. He is, therefore, not exactly friendly to Temperance Societies. Consequently these tendencies of his mind operating conjointly on his powers of imagination, caused him to see nothing in the passage but the pure juice of the grape, alias, good old French Brandy, and pleasant streams of cool water!—And if the truth could be known, it would be found that the propensities of the heart have more agency in the interpretation of the scriptures than is generally imagined.

In his account of the words *Borne of four*, our expositor seems to have fallen into error for want of eye-sight, or perhaps for want of knowing the difference between *borne* and *born*. Eye-sight is very necessary for an interpreter of the Bible, and so also is a knowledge of the language in which it is written. We suspect that this is not the first instance in which the scriptures have been misconstrued for want of a little more information. Ignorance, it is said, has its advantages;—but it certainly forms a very doubtful qualification for a biblical critic.

The mistake of our brother respecting the *Two Staves*, is owing altogether to his neglect to examine the connexion of the phrase. The omission of this precaution is probably productive of more frequent misrepresentation of the scriptures than any other cause. In nine cases out of ten, probably, the import of a word can be known only by attending to the scope of the passage in which it is situated.

Our author's singular misapprehension respecting the *perfect man*, seems to have been the effect of an over-wrought aversion for a given doctrine. Because he believes that no man is absolutely perfect in this life, he appears to have taken it for granted that this term could not be applied by the sacred writers to man in the present state of existence. Consequently, although the psalmist actually employs the term man, and clearly shews by the connexion that he means nothing but man, our expounder will not allow him to mean what he says; and therefore maintains that he means Christ Jesus. How true a specimen is this of one half of the interpretations which are given! Men adopt their opinions, and make out their systems, and then, when a passage happens to come in their way, it must receive a meaning to suit their creed, how incompatible soever it may be with truth, with reason, and with common sense.

## MISCELLANEOUS.

### WOMAN'S INFLUENCE.

We have strong doubts, whether the importance of the education of women is sufficiently understood or appreciated among us. Certainly it is not sufficiently considered.—Did we reflect more upon the influence they exert upon the whole system of society, there would be more sensitiveness upon this subject, and more active interest expressed with regard to its details. It is probable, did we view the thing aright, that, far from holding it an unsatisfactory or inglorious occupation in any one, to develop and direct the female mind in early years, we should esteem it an employment worthy of our best powers, and as satisfactory as it is important. We have great faith in the inclination of the tree from the bending of the twig. Then look at the issue. View the subject, not in a microscopic way, but in its vast bearings. In the formation of the social frame, what constituent so important as the influence,—the mind of woman! She gives to the life of man its moral tone. How much of our life is passed with her,—how much in trying to please her,—and how much are our habits and feelings formed and graduated by her connexion with us in every stage of existence! In making her, therefore,—in educating her,—we make and educate ourselves. It must be confessed, that as a mass, we are the clay, after all; and that woman moulds us pretty much as she wills. The relations of lover and husband, if considered a moment, will suggest the truth of our sentiments upon this subject.—In one case, the influence of the female is unrivalled; and in the other, if not always so unquestionable, is still uniform enough, to be called a primary power. Every one who has circulated in society, knows how this influence extends to its customs and its tone of conversation, and to what is called its general character;—and over the literature of the land, it may be traced by a certain, though perhaps curious and erratic progress. In short, as a principle, affecting the whole social organization, nothing can take precedence of the influence of woman.

Her education, therefore, should look to the great duties to which she is destined,—to the all-important situations which she is to occupy in society. She should be educated as one, who is hereafter to sustain the relation of a mother;—one who is to educate future sons of the republic. An English writer has somewhere said, that the English principle was to educate women in order to marry, and the English practice to give them such an education as would totally unfit them for being good wives, were not the good influence of nature stronger than the evil one of art;—meaning, we presume, that their being excellent helpmates happened to

them much after the manner of Dogberry's reading and writing.

Now, though there may be something of caricature in this, still there is a vein of truth running through it;—and in our own country how much might be said and done in relation to female education, as a matter intimately connected with the future welfare of the whole land! How much might yet be done to set utility in advance of accomplishment, to cultivate the region of the heart, as well as that of the intellect, and to fit the whole woman for her own coming years, as well as for the influence she is to exert over those of the many with whom she will be associated!

*From the New-York Mirror.*

#### WILLIS AT FLORENCE.

All Florence is ringing with the miracle. The city fountains have for some days been dry, and the whole country was suffering for rain. The day before the moon changed, the procession began, and the day after, when the sky was full of clouds, the holy picture in the church of the Annunciata, "painted by St. Luke himself" was solemnly uncovered.—The result was the present miracle of rain, and the priests are preaching from it from every pulpit. The padrone of my lodgings came in this morning, and told me the circumstances with the most serious astonishment.

I joined the crowd this morning, who are still thronging up the via de Servi to the church of the Annunciata at all hours of the day.—The square in front of the church was like a fair—every nook occupied with the sellers of rosaries, saint's books and pictures. We were assailed by a troop of pedlars at the door, holding leaden medals and crucifixes, and crying, at the top of their voices, *fidele Christiana*, to spend a crazie for the love of God.

After crowding up the long cloister with a hundred or two wretches, streaming from the rain and fresh from every filthy occupation in the city, we were pushed under the suspended leather door, and reached the nave of the church. In the slow progress we made toward the altar, I had full opportunity to study the fretted gold ceiling above me, the masterly pictures in the side chapels, the statuary carving and general architecture. Description can give no idea of the waste of splendour in these places.

I stood at last within sight of the miraculous picture. It is painted in fresco above an altar surrounded with a paling of bronze and marble projecting into the body of the church. Eight or ten massive silver lamps, each one presented by some trade in Florence, hung from the roof of the chapel, burning with a dusky glare in the day light. A grenadier with a cap and musket, stood on each side of the bronze gate repressing the eager rush of

the crowd. Within, at the side of the altar, stood the officiating priest, a man with a look of intellect and nobleness on his fine features and lofty forehead, that seemed irreconcilable with the folly he was performing. The devotees came in one by one, as they were admitted by the sentinel knelt, offered their rosary to the priest, who touched it to the frame of the picture with one hand and received their money with the other, and then crossing themselves and pressing the beads to their bosom, passed out at the small door leading into the cloister.

As the only chance of seeing the picture, I bought a rosary for two crazie, (about three cents,) and pressed into the throng. In half an hour it came to my turn to pass the guard. The priest took my silver paul, and while he touched the heads of the picture, I had a moment to look at it nearly. I could see nothing but a confused mass of black paint, with an indistinct outline of the head of a Madonna in the centre. The large spiked rays of glory standing out from every side were all I could see in the imperfect light. The richness of the chapel itself, however, was better worth the trouble to see. It is quite encrusted with silver. Silver bassi reliev, two silver candelabra, six feet in height two very large silver statues of angels, a ciborio (enclosing a most exquisite head of our Saviour, by Andrea del Sarto,) a massive silver cornice sustaining a heavily folded silver curtain, and silver lilies and lamps in any quantity all around. I wonder after the plundering of the church of San Antonio at Padua, that these useless riches escaped Napoleon.

How some of the priests, who are really learned and clever men, can lend themselves to such barefaced imposture as this miracle, it is difficult to conceive. The picture has been kept as a doer of these miracles, perhaps for a century.—It is never uncovered in vain. Supernatural results are certain to follow, and it is done as often as they dare make a fresh draught on the credulity and money of the people. The story is as follows:—"A certain Bartolomeo, while painting a fresco of the annunciation, being at a loss how to make the countenance of the Madonna properly seraphic, fell asleep while pondering over his work, and on waking, found it executed in a style he was unable to equal." I can only say that St. Luke, or the angel, or whoever did it, was a very indifferent draughtsman. It is ill drawn, and whatever the colors might have been upon the pallet of the sleepy painter, they were not made immortal by angelic use.

A phenomenon at present fixes the attention of naturalists, at Verdon, it is a female child, eleven months old, having two bodies from arms and four legs.



EDENTON, N. C. AUGUST, 1833.

The Churches connected with the Chowan Association are informed that the Minutes have been ready for distribution for some weeks, and may be had at any time on application at this office.

The friends of the State Convention will please bear in mind that the next Annual Meeting of that body will take place, according to appointment, at Carthledge Creek Meeting House in Richmond County, commencing on Friday before the first Lord's day in November next. As it is now time to begin to make preparations for this occurrence by appointing delegates, collecting funds, &c.—we trust our brethren will give the subject that attention to which it is so clearly entitled. We probably do not express too much when we say, that we look forward to the approach of this meeting with an interest and a fullness of expectation with which we have never before anticipated the existence of any similar event.

A part of the Church to which we alluded in our last, it seems, profess to consider themselves grievously misrepresented by our statement; and have actually commenced a process of ecclesiastical discipline, in which they claim the prerogative of acting the part of accuser, witness, judge, and jury! If matters are really not so bad as we stated, we shall be glad to find ourselves mistaken, and shall very cheerfully make any reparation that the case may require. We must be permitted to say, however, that the only means which we possess of determining the sentiments of others in any case are their words and their actions; and that it was from our own certain knowledge of such means of information, that we penned the paragraphs in question. Besides this, subsequent observation has confirmed the conviction, that the statement which we then made was fully sustained by facts, and clearly and loudly demanded circumstances.

It is indeed possible that these brethren may have said and done things, the true import of which they did not comprehend; but in that case the fault is theirs, not ours. And their fault is the greater and the more censurable on account of the facts, that the principles involved in their measures were clearly and faithfully pointed out to them, and

the effects of reason and remonstrance were tried in vain, long before their defection was announced to the public.

But if these brethren have been misunderstood,—if they are indeed chargeable with no intentional departure from the faith and order of the Baptist Church,—Why do they not retrace their steps? Why do they not renounce their measures and disavow their principles? Why do they not discard the sentiments to which they gave their express support, and restore their violated regulations to their original and proper authority?—When we shall see these things done, then we shall begin to think that there may possibly have been a mistake.

In the mean time we would have these brethren understand distinctly, that we are not to be intimidated by an arbitrary show of ecclesiastical authority; nor are we by any means to be driven from the position which we occupy.—If they conscientiously believe that they have been injured, we are prepared to meet them before any competent tribunal which the usages of the Baptist Church may authorize and provide. But we shall at all times claim the privilege of speaking our sentiments with freedom, and of detecting and exposing error and innovation wherever we may find them in sufficient magnitude to demand our attention.

WAKE FOREST INSTITUTE.—As this institution, according to the announcement of the Board, is expected to commence operations on the first of February next, those who are desirous of entering at that time should make early application. As the Board omitted, at its last meeting, to designate any particular person for the purpose, we would take the liberty to suggest the propriety of making application, by letter or otherwise, to Bro. John Armstrong at Newbern, or to Bro. Samuel Wait, now in the South-western part of the State. It will obviously be important to the Board that the number of those desirous of entering at the period proposed, should be known at or before the next meeting of the Convention. At that meeting arrangements will be made for the accommodation of such as shall then have been received, and probably for no more. Those therefore who desire to make their admission certain, would do well to make application in season.

**OPPOSITION.**—In proportion as successful efforts are made to arrest the progress of vice, the opposition of mankind will be awakened and incurred. As an illustration of this, notwithstanding the astonishing abatement in the consumption of intoxicating liquors recently effected by Temperance Societies, we not only hear the perpetual growl of opposition from every part of the land, but we have been lately informed of the organization of a society designed expressly to oppose the cause of temperance. It is altogether immaterial what may be the pretended motives of the worthies composing this association, it is sufficiently obvious from their whole proceedings that their object is the promotion of intemperance, by resisting the means employed to suppress it. Their influence, as far as it goes, will no doubt be zealously engaged for the accomplishment of their pious and magnanimous purpose. It is hoped, however, corrupt as this world is, that few will be found sufficiently destitute of self-respect, and sufficiently bold in the propagation of vice, to imitate their example.

As another illustration of the principle stated above, may be mentioned the unjust and absurd opposition that is urged against McDowell's Journal. This is a paper published in New York, and devoted to the suppression of licentiousness in that city. It is severely censured by several city prints, on the ground that it sometimes details adventures of a licentious nature and which, on that account, are said to have a pernicious tendency on the public morals. We may readily suppose that these pure hearted editors will shortly come out with a Philippic against the bible; for unless we are much mistaken, there are statements in the latter fully as exceptionable on the score of chastity, as any thing we have seen in McDowell's Journal. Our own opinion is, that the reproach in such cases belongs to the parties concerned in such deeds of pollution, and those who advocate concealment, but not to those who fearlessly explore the dens of human abomination, and boldly bring their disclosures to the light. There were those in our Saviour's day who did not like the light, lest their deeds should be reprov'd; and we cannot help thinking that it is a good deal so with those who so violently execrate

the paper under consideration. We hope Mr. McDowell will be encouraged to persevere.

The last accounts from the Burman Mission, as will be seen by letters published in our present number, are peculiarly encouraging. The Sacred Scriptures and other Religious documents, are now beginning to be circulated freely among the people; a spirit of earnest enquiry seems to be spreading through all ranks; and numbers are renouncing their idols and giving themselves to the Lord Jesus—So that the very wilderness seems to be budding and blossoming as the rose. While facts like these are calculated to augment the intensity of our gratitude, they should at the same time, animate our prayers, and impart fresh energy to our exertions.

**ASSOCIATIONS.**—Some friend has had the goodness to furnish us with a copy of the Minutes of the Meigs' Creek Association, held in Guernsey County Ohio, from 15th to 18th August, 1833. This body contains 54 churches, and 1507 individual members. During the past year they received by baptism and otherwise 182, and lost by dismissions, &c. 94 members. In these proceedings we find the following resolutions, which we deem worthy of attention because they exhibit the true grounds of the controversy between the mission and anti-mission Baptists; and also because they illustrate the position which ought always to be occupied, and which we hope is uniformly occupied, by the more liberal party.

The following resolutions were offered by Eld. W. Sedwick, which were simultaneously seconded by several brethren and unanimously passed.

1st. Whereas, we have learned with unfeigned regret, that our brethren of the Tuskingum Association did at their last session pass a resolve, declining further correspondence with us, upon the ground of our having favored the benevolent operations of the day, Therefore, RESOLVED, That we appoint a committee to meet with the said Association on Friday, 23d inst. And that the said committee be instructed to give such explanations as may be requested, and assure our brethren of that body that we sincerely regret this unpleasant and unexpected interruption of our correspondence—That while we conscientiously believe it our duty and privilege as individuals to contribute of our substance to these benevolent objects—

we sincerely declare we have had no other object in view than the glory of God and the melioration of the moral condition of our fellow men—and that towards our brethren of different views who do not co-operate with us in these things, we wish to indulge no other than the most pacific christian feelings, sincerely desiring the continuance of an affectionate intercourse and communication between us.

In accordance with the above, brethren L. D. Baker, Hugh Broom, James Jeffries and Wm. McGowen were appointed said committee.

2d. **RESOLVED**, That, although we as individuals are unanimously in favor of the Benevolent operations of the day, yet we do earnestly recommend to all our churches and brethren to exercise all long suffering and patience towards those who may have honest and conscientious scruples upon the subject. That while we believe it lawful and expedient to endeavor to enlighten each other by mutual explanations, yet we deem it unlawful and inexpedient to use any measures either in a church or other capacity calculated to elicit unkind feelings or hard expressions. Believing as we do, that an affectionate intercourse and friendly communication conducted in a spirit of christian love much better calculated to bring together the godly in Christ Jesus.

3d. It is also further **RESOLVED**. That we do earnestly and most affectionately recommend to all our brethren of this Association to use all wisdom and prudence towards each other, that that happy union may be preserved, which has hitherto marked our progress.—That we may ever unite with one accord in grateful acknowledgments to God for the peace and prosperity with which he has been pleased to bless us.—That we will discountenance every measure and every motion that may at any time be offered, or introduced among us, calculated to create dissensions and cause divisions, being confidently assured that such things ought not and need not exist among Christians of upright intentions.

The following preamble and resolutions were adopted by the Virginia Portsmouth Association at their session in May last.

Whereas the sentiments promulgated by Alexander Campbell in regard to Faith, Baptism, the Work of the Spirit, &c. &c. have in different parts of our country, produced much discord among the people of our Church, and are, in our judgment, radically contrary to the truth of the Gospel of Jesus Christ; and whereas, some of the Churches of this body have been afflicted with its evils, we deem it requisite, on the present occasion, to notice this inconsistent and absurd heresy. It is not necessary that we should now go into arguments to prove

the erroneous character and evil tendency of these opinions. The former has been ably exposed by our excellent brother Andrew Broadus, and others, in various publications: and the latter is but too legibly written in the dissensions and strifes of the Churches in Richmond, Fredericksburg, and Petersburg, and a multitude of others both in town and country. We need no longer speculate in regard to this new and strangely infatuated sect; we are now called upon to act.

**Be it therefore Resolved** by the Virginia Portsmouth Association, that the Churches in connexion with this body be, and they are hereby earnestly and affectionately advised not to countenance the ministrations of those who have assumed the specious name of "Reformers," by permitting them to preach in their places of worship.

**Resolved**, That we recommend the Churches in all cases to separate from their fellowship those who publicly or privately avow these sentiments.

**Resolved**, That this Association view with entire approbation the measures adopted by the last session of the Dover Association, and that the very able and judicious report and resolutions of the Select Committee of that body, in relation to the misnamed reformation, adopted by them at their last session, be and they are hereby ordered to be published in the minutes of our present meeting.

In the recent report of the Dover Association respecting the followers of Alexander Campbell, we find the following paragraph:

It is needless to specify and refute the errors held and taught by them; this has been often done, and as often have the doctrines quoted from their writings been denied, with the declaration, that they are misrepresented or misunderstood. If after more than seven years investigation, the most able and intelligent men in the land, are unable to understand what they speak and write, it surely is an evidence of some radical defect in the things taught or in the mode of teaching them. Their views of sin, faith, repentance, regeneration, baptism, the agency of the Holy Spirit, church government, the Christian Ministry, and the whole scheme of Christian benevolence, are, we believe, contrary to the plain letter and spirit of the New Testament of our Lord and Saviour.

#### SELECTIONS.

**CONNECTICUT BAPTIST LITERARY INSTITUTION.**—Our brethren in Connecticut have made praiseworthy exertions in establishing this institution, and we are happy to learn that the sum contemplated to be raised (\$10,000) is now subscribed. It is to be situated in Suffield, the inhabitants of which place have generously contributed \$5,000 for its endowment. Its present prospects are extremely flattering.

The last London papers contain intelligence of the death of WILBERFORCE, whose philanthropic exertions in favor of the abolition of slavery and the slave trade, have rendered his name extensively known, not only England, but in our own country. Although the cause which he supported during his long life has lost one of its ablest advocates, yet his principles will not be buried with him—they will continue to spread until “every yoke shall be broken, that the oppressed may go free.”

**THE MORMONITES.**—It appears that the people of Jackson County, Missouri, have resorted to “physical force” for the purpose of overthrowing this sect. This is to be regretted, and we fear it will have a contrary tendency from that contemplated. It is the worse course which can be pursued, and in religious matters particularly, one which should never be resorted to.

An arrangement has since been made between the parties, and the Mormonites have agreed to remove from the county, one half by the first of January, and the other half by the first of April next.

### FOREIGN MISSIONS.

#### BURMAH.

##### PROGRESS OF THE PRINTING ESTABLISHMENT.

*Extract of a letter from Mr. O. T. Cutter to the Rev. Daniel Sharp, of Boston, dated Maulmein, February 8th, 1833.*

[Communicated for the Christian Watchman.]

“Soon after arriving at this place, I commenced my duties in the printing office with a new font of type before me, (which Bro. Bennett had had cast in Bengal just before I reached there,) intending to devote a portion of each day to the study of the language.— But as Bro. Bennet was indisposed for a few days and unable to perform his usual duties, I left and devoted my whole time to the office, in which I continued, not having recommenced my studies till within a few days.— Since that period, I have had the pleasure of seeing the New Testament finished—a small font of Karen and Talingtypes prepared (by Bro. M.) and a tract and spelling book printed in the former and a tract of eight pages in the latter. This was the first printing ever executed in either of these languages. There have also been four or five tracts reprinted in Burmese. There are also now in the press—the Burman Spelling Book—an edition of the work called “the three sciences”—another edition of the balance—and a digest of Scripture, being a selection of the most important and interesting parts of the Old and New Testaments, compiled by the late Rev. G. D. Boardman, and is calculated to be very

useful in diffusing light and knowledge among the inhabitants.

“The New Testament makes about 620 octavo pages. The first form went to press, April 5, and the last form came from the press Dec. 19, 1832. Edition 3000. The first of January there had been 223,543 pages of different parts of it distributed. There had also been distributed from the 1st April to the 1st January last, 421,656 pages of tracts. And the call for tracts and portions of Scripture begins to increase. After having sent Bro. Kincaid a large supply of tracts—the Gospel and Acts—he wrote back, saying—“I shall want at least twenty thousand copies more for the festival and my intended journey to Ava. I yesterday went to the Custom House to get the box of books [the Gospel and Acts] which you sent, and they are a valuable treasure. I could have given them all away before I reached home; but I wish to deal them out with a sparing hand.” Copies of the Testament are now called for much faster than they can be bound—it being a new and large work, many are anxious to get it. There have already been 2000 copies of the Gospel of Luke and John put up to be distributed in the form of a tract—and preparations are making for printing a second and larger edition.

“Who can doubt but that the sacred truths which are now daily scattered throughout the empire will be blessed of God and be the means of undermining the foundations of heathenism and idolatry, and of razing the gilded temples of Gaudama to the ground, and on their sites temples may rise, where the God of Israel will be worshipped and adored till time shall end. The promises of God at this point are sure and certain. The day in which this change shall be beheld, has already begun to dawn. Darkness and error are fast disappearing before the torch of divine truth. May the Lord hasten on the much wished for and happy period.

“Mr. Judson left here on the 18th ult. on a tour among the Karens. His principal stopping place is Chummerah. He had enjoyed very poor health previous to leaving, and from letters received since he left we learn he is not now free from attacks of the fever. Miss Cummings, (who, with the rest of our dear friends, we had the pleasure of welcoming to these shores on the morning of the New Year,) left here to join him on the 7th inst. Her object is, I believe, to pursue the study of the Karen, with a view to the establishment of schools.

“In Mr. Judson’s absence, Mr. and Mrs. Bennett, with Mowat Bway, a valuable assistant whom Mr. Judson has had for a long time in that department, correct the proof sheets for the press.

"As regards schools, there are none here at present but I trust there will be something done ere long. Mrs. Cutter and Mrs. Hancock have the children to sew every day, and Mrs. Bennett and Mrs. Cutter have a flourishing Sabbath school. We want some person who will devote his whole time to this department."

#### MR. KINCAID'S LETTER.

RANGOON, Feb. 23, 1833.

*Rev. and very dear Sir,*

I have just had the pleasure of receiving your letter, dated June 23, also several others from dear friends in America, together with pamphlets and papers. I rejoice in the power and grace of God given to the churches in the United States. I verily believe it is an answer to the prayer of faith that has gone up to the Mediator's throne, and that it is an intimation that the year is at hand, when the world will be redeemed unto God.

The grace of God is not withheld from Burmah. In Maulmein and Tavoy, the work of conversion is going on. No one who sees the native Christians and converses with them can doubt of its being the genuine work of the holy spirit. It is not merely a renunciation of idolatry, and an acknowledgement of the eternal God—it is this and more; it is a hungering and thirsting after holiness. I believe many of them would choose the martyr's stake sooner than renounce Christ. Ko Shoon, a man of full faith and patience, often tells me that for more than a year it has been fixed in his mind, that the religion of Christ will soon spread over all the provinces of Burmah.—He sits in the verandah all day, and teaches the people. Often the verandah is full, 30 or 40 sitting around him. He brings to my room only those who are the most promising, and still some days I am not able to read at all, having from two or three to a dozen the whole day; and it is seldom that I can get two hours at a time for study.—From one to two hundred tracts are given away every day and many ask who do not receive.

I have had several government men visiting me, apparently from good motives; but most of them come at night, and appear to be unwilling to have it known that they call. One of these men the other day, asked me for a book that spoke more largely of Christ. He said he had read the tracts, and he would only borrow a large book to read through once. I gave him Luke and John put up in pamphlet form. The next day he brought the book and begged I would give him that book if I could possibly spare it. I found he had read Luke and John quite through. He said he had hardly left his seat for two days. I gave him the book and also the scripture extracts. There is one government man here something like an alderman in a city at home, who is an avowed

enemy to the new religion. At the time I was robbed, the viceroy or governor ordered this man to search for the thieves, and bring them to justice. A few hours after, he sent a message, requesting I would send to him one of my men; accordingly I sent Ko Shoon; and Ko Shoon had no sooner reached the door, than he began to abuse him for becoming a Christian, and said it was well for him he was not under his jurisdiction, or he would have him tied and beat with a bamboo till he could not walk; and then added that he was glad I was robbed and he would not try to get my things. Ko Shoon left him. Towards evening, he sent one of his own men with a polite note, asking what he could do for me. I sent him word that I did not wish for his assistance; he had fined, imprisoned, and whipped in a shocking manner, my two school teachers, and now he threatened another of my men with a similar punishment. I sent word that if he molested another of my men, I would report him to the governor. He has not troubled any of us since.

The great yearly festival at Shwa Da-gong is near at hand. I am endeavouring to be ready for it. When the festival is over, I expect to proceed up the river, with a view of visiting Ava, and if possible, get footing there. The brethren think that I had better go and make an effort, and bro. Judson is particularly urgent to have footing, if possible, in the centre of the empire. It is my daily prayer that the path of duty may be plain, and that the gospel may have free course and be glorified. I will calculate to write you from Prome.

This evening I received a letter from bro. Judson. He is among the Karens, and is encouraged by the stability of those formerly baptized; besides he has new applicants for baptism. I have just got a letter from Young Nyen my school teacher, who was taken to Pegu and imprisoned. He says, "I am ready to suffer for Christ's sake. I am stronger in the faith than ever; and all the time I was in prison, and when they beat me I found the grace of God sufficient." He is now liberated, and I sent him a few rupees to get some clothes. I have proposed his accompanying me to Ava. If he gets the letter, he will be in Rangoon soon.

I am surprised that you did not get my letter on leaving the church in Maulmein. I find by looking in my memorandum book, that I sent a short journal and a letter in February, 1832, giving an account of the building of the chapel, and of the whole number I had baptized, which was 95.

Pray for me, that I may be directed in the path of duty, and have grace to make known faithfully, the word of God.

Very affectionately and sincerely yours,  
E. KINCAID.

Dr. L. BOLLES.

## MISSION TO EGYPT.

The Hudson River Baptist Association, at their late meeting adopted a resolution requesting the Board of Foreign Missions to consider the expediency of a mission to Egypt. The population of Egypt proper, is probably between three and four millions, most of whom are Mahomedans.—The present sovereign is said to be a remarkable man. His origin was humble, but by courage and sagacity, he has made himself master of a great empire. Possessing an active, penetrating mind, he has denounced the dogmas of Mahomedanism, and since the year 1806, has been gathering around him, all the aids of science and of art which distinguish European governments. Into his army he has introduced the discipline, dress, and music, of Europe. He is the patron of literature, and has even established a printing press. To all foreigners he is tolerant, and to christian traders he has extended his special protection. This monarch has done much to meliorate the condition of his subjects, and from the mild and tolerant spirit which he has so long manifested, it is believed that missionaries might reside in his dominions, and pursue missionary operations, without molestation. It is gratifying to learn, that the London Missionary Society have resolved to establish a mission in East Africa, among the Zoolahs: and now let our whole country take hold of this blessed work with more firmness and self-consecration to the service of the Redeemer, and soon Ethiopia will stretch forth her hand unto God.—*Lowell Evan.*

## THE HOLY BIBLE IN CHINESE.

A second edition of the Bible has recently been published at the Anglo-chinese college, Malacca; it is a large and beautiful octavo in 21 volumes, and has been printed with new blocks. Had the college been the means of accomplishing nothing more than the publication of this and a former edition of the bible, we should think its founder and contributors, abundantly repaid for all their labours. But we know from good authority that many of the students who have been educated in the college, are now filling respectable stations, civil or commercial, in the Straits; and that some of them are teaching the English language in Pegu and Cochin China. And above all, we rejoice to know that some have there received the gospel in the full of it, obey its precepts; enjoy its consolations; and assist, even in China itself, in diffusing a knowledge of its righteous requisitions and its glorious promises.

## TRACTS IN RUSSIA.

Within three years the total number of tracts circulated in the empire exceeds three thousand. On lady princess Vitebsky is the son of this institution, which she supports by her influence and her fortune. She

is the principal translator of these little productions, and it is at her instance that the two prelates, as lately mentioned in the Presbyterian, are engaged in translating Baxter's Call and his Saint's Rest.—*Presbyterian.*

## MISCELLANEOUS.

## VALUE OF AN HOUR.

Not long since a young man in the vigor of health with the fairest prospects of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was "Sir must I die?—must I die?—Deceive me not in this thing." His firm tone and penetrating look demanded an honest reply. He was told that he could not live one hour. He waked up as it were to a full sense of the dreadful reality. "Must I then go into eternity in one hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly; but it never entered my mind that I was to be one of the number.—And now what shall I do to be saved?" He was told that he must repent and believe on the Lord Jesus Christ. "But how shall I repent and believe?—Here is no time to explain the manner. Death will not wait for an explanation. The work must be done. The whole business of an immortal being in this probationary life is now crowded into one short hour and that is an hour of mental agony and distraction." Friends were weeping around, and running to and fro, in the frenzy of grief. The poor sufferer with a bosom heaving with emotion, and an eye gleaming with desperation, continued the cry of "What shall I do to be saved?" till in less than an hour his voice was hushed in the stillness of death.—[*W. Sermons.*]

## WHY AND BECAUSE.

Why is the table of the year called a calendar?

Because the Romans called the first day of each month *Calends* from a word which signified *call*; on account of the pontiffs on those days calling the people together to apprise them of the festivals in the month then beginning.

Why is the calendar of the year called an almanac.

Because of its derivation from the Arabic *Almanach*, to count. Vestegan makes the word of German origin. *Almon* it; and says that our Saxon ancestors were in the practice of carving the annual courses of the moon upon a small piece of wood, which they called *Almonnought* (almon heed).

Why are the days of the week called by their present names?

Because our Saxon ancestors dedicated them respectively to their gods; thus Sun-



day from *Sunnan-dæg*, or sun's day, because it was dedicated to the worship of the sun; Monday from *Monan-dæg*, to the moon; Tuesday from *Tuisoc*, the most ancient God of the Germans; Wednesday, a contraction of *Wodin's* or *Odin's* day; Thursday, from *Thors-dæg*, or the thunderer's day, to the worship of Thor, the bravest of the sons of Odin; Friday, from *Friga*, the wife of Odin; and Saturday, from *Scater-dæg*, from the idol *Seator*.

Why are two weeks called a fortnight?

Because of its contraction from the Saxon for fourteen nights; from the custom of the ancient northern nations to count by nights; thus we say, this day, seven, or se'night for a week.

#### PROGRESS OF POPEERY IN THE U. STATES.

The first Roman Catholics of this country were the settlers of Maryland, who in 1632, emigrated from England and Ireland. From this time until 1773 when the society of the Jesuits was suppressed, the American Catholics were constantly supplied with Jesuit missionaries from England. From 1773 to the establishment of their Episcopacy in 1790, the American Catholic Church was governed by a vicar of the Roman Catholic bishop of London.

In 1788, the Popish religion of the United States was almost entirely confined to the state of Maryland and a few scattered districts of Pennsylvania, into which latter state it had been introduced in 1720. The whole number of priests in both states at that date (1788) did not exceed 26, all of whom had been educated in Europe; and there was at that date no Popish college or seminary, no convent or female academy in the United States.

In 1814 the face of things had greatly changed. The Popish hierarchy of the U. States was now established. The diocese of Baltimore which had been created in 1790, and placed under the care of the late Archbishop Carroll (then a bishop) had now become an arch-episcopal see under the charge of the same prelate. Four other dioceses had been formed; four new bishops had been consecrated over them; and the diocese of New Orleans which had been made such in 1696, under the Spanish government, was now added to those of the U. States. At this period there were 2 colleges, 2 seminaries and 3 or 4 convents; and the whole number of priests and bishops was but 43, including the archbishop.

From 1814 to 1833 the increase has been astonishing. Instead of 6 there are now 11 dioceses, to which the college 'de propaganda' at Rome contemplate soon adding a twelfth. There is 1 Archbishop, (the see it is believed is now vacant by the death of the occupant) 11 bishops—10 vicars general—320 resident priests, exclusive of those in colleges, seminaries, convents, &c.—about

300 churches erected or finishing—6 diocesan seminaries for the education of priests—10 colleges—28 male and female convents—35 seminaries for youth, of which 14 are for boys and 21 for girls—and 16 orphan asylums under the care of the Jesuits and Nuns, all the pupils of which are of course trained up in the 'ways of papacy'—while probably more than 500,000 of the population of the country are connected with the Catholic church, thus giving to that denomination a greater number of communicants than are attached to any other denomination in the country.

#### THE BLIND IN JAPAN.

Discouraged by the apparent incapacity of the blind, men have only endeavored to administer to them physical comfort in the shape of food and clothing. Even the philanthropist has shrunk from the task of endeavouring to combat the ills which blindness entails upon the sufferer; and until within a few years, no establishment existed in Europe, where the blind played any other part than that of listless drones and melancholy dependants. It is a little curious that a pagan nation should have set a good example to enlightened christians in this respect. It is said that in Japan, the blind were long ago made to fill a comparatively useful sphere. The government keeps a large number of them in an establishment, and their business is to learn the history of the empire through all the remote ages, to arrange it systematically by chapter and verse in their memories, and to transmit it to the young blind, who are to hand it down to the next generation, and thus form a sort of perennial walking and talking library of useful historical knowledge. It would be singular and interesting to enter this library of living books, and consult these breathing archives; to go up to a man, instead of pulling down a folio; to hear him repeat his index, and then to turn over the tablets of his memory like the leaves of a volume, until he comes to the matter in question.—[N. A. Review.

#### HAPPINESS OF ANIMALS.

It is impossible to view the cheerfulness of animals and birds without pleasure; the latter especially appear to enjoy themselves during the fine weather in spring and summer with a degree of hilarity which might be almost envied. It is astonishing how much man might do to lessen the misery of those creatures, which are either given to him for food or use, or for adding to his pleasure if he were so disposed. Instead of which he often exercises a degree of wanton tyranny and cruelty over them, which cannot be too much deprecated and for which no doubt he will be held accountable. Animals are so capable of showing gratitude and affection to those who have been kind to

them, that I never see them subjected to ill treatment without feeling the utmost abhorrence of those who are inflicting it. I know many persons, who like myself take a pleasure at seeing all the animals around them appear happy. Cows will show their pleasure at seeing those who have been kind to them, by moving their ears gently, and putting them by their wet noses. My old horse rests his head on the gate with great complacency, when he sees me coming, expecting to receive an apple or a piece of bread. I should even be sorry to see my poultry and pigs go out of my way with any symptoms of fear.—*Jesse's Gleanings.*

### FACTS ON TEMPERANCE.

The friends of Temperance are connected with a cause on which God has smiled. In 1826 the Am. Temperance Society was formed at Boston. Dr. Beecher's celebrated Sermons on Intemperance were preached in the same year. At that time there were probably 400,000 drunkards in the United States, and between three and four millions of persons drinking ardent spirits, and in the way to ruin. In 1824 the quantity of ardent spirits imported into the United States amounted to 5,285,000 gallons. In 1830 it was 1,195,000. In 1832, more than 1,500,000 people in the United States were abstaining from the use of ardent spirits, and from furnishing it for the use of others; there were formed more than 4,000 Temperance societies, embracing more than 500,000 members; more than 1,500 distilleries had been stopped; more than 4,000 merchants ceased to traffic in ardent spirit, and more than 4,500 drunkards ceased to use it. Probably more than 20,000 persons are now sober, who, had it not been for the Temperance reformation, would have been sots; and 20,000 families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, that would otherwise have been in poverty, or cursed with a drunken inmate; and 50,000 children are saved from the dreadful influence of drunken parents; and 200,000 from that parental influence which tended to make them drunkards.—These facts, gathered from the late reports of the American Temperance Society, show that it has God's special blessing. It stands on a vantage ground it has never occupied before. Demonstration of its utility has been so forced upon the public, that men have ceased to ridicule it, even where they hate it. Its success is regarded as one of the wonders of the world. The path of its exertions has been followed by other nations. Testimonials in its favour have been poured in from every quarter, at home and abroad, from men of every occupation and profession, from farmers and mechanics and merchants, from men of literature and science, from overseers of manufactories, from naval and military officers, shipmasters and agents of every description, from physicians and

lawyers, from representatives, senators and judges on the bench. A few years of labor on the part of this society have brought such conviction to the public mind, that now, State and town Temperance Societies are institutions which the public opinion demands.—[*Am. Quarterly Observer.*]

RECEIPTS.—*Williamston*; Peter Lee, 1 doll. for self. *Hertford*; Lovey Berry, 1 doll. for self.—*Clinton*; Eld. E. Battle 5 dolls. for 5 copies. *Columbia*; Jno. W. Clarke, 1 doll. for self. *Murfreesboro*; Eld. Mills Piland, 10 dolls. for self. Silas Parker, Matilda L. Everett, Jas. Weston, Susan Deans, James Pruden, Jer. Doughtry, Wm. W. Mitchell, Sarah P. Harrel, and Jeconiah Harrel.—*Chapel Hill*; Eli. Wm. H. Merritt, 6 dolls. with which and 6 acknowledged before, he paid for self 2 copies. Sam'l Dowd, Calc'h Linsey, Jno. Durham, Wm. D. Durham, James Morrow, Tho. D. Oakham, Isaac Durham, Lysias Durham, Wm. Glosen, John Reeves, Tho. Hunter, Wm. Durham, Eld. Geo. W. Purify, 7 dolls. for E. H. Straughan, Margt. Bynum, Willie B. Straughan, George W. Thompson, Henry H. Hatch, Geo. Harnam, Ransom Poe, and Lucy A. Watts. *Louisburgh*; Seth J. Garrett, 1 doll. for self. *South Quay*; Joseph P. Lawrence, 1 doll. for self. *Edenton*; Miles Badham, 1 doll. for self. *Currituck C. H.*; Eld. Jas. G. Hall, 1 doll. for self.

### BAPTIST GENERAL TRACT SOCIETY.

A DEPOSITORY of Baptist Tracts is kept by Dr. C. LILLYBRIDGE, Norfolk, where all the publications of the Society may be obtained on the same terms as at Philadelphia. Six volumes of Tracts bound, are sold at 50 cents each. *Memoirs of Pearce* 12 1-2 ets.—*Wisdom's Voice on Intemperance*, 25 ets.—*Active Christian*, 50 ets.—*A Dialogue on Missions*, \$4 per hundred.

Tracts are published monthly by the Society, in the form of a periodical, at 50 ets. for one volume of 300 pages.

The Baptist Tract Magazine is published monthly at 50 ets. a year in advance.

Ten Dollars constitute a member for life, and \$25 a Director for life, who are entitled to receive one half of the amount back in publications of the Society.

Communications may be addressed to Dr. C. Lillybridge, of Norfolk, Va. who is authorised to receive subscriptions, donations, and payment for the Society; or they may be addressed to IRA M. ALLEN, General Agent of the Baptist Tract Society, Philadelphia.

### TERMS OF THE BAPTIST INTERPRETER.

A single subscriber, \$1 per annum, in advance.

Seven subscribers together, \$6 per annum, in advance. When payment is not made in advance, \$1 50 is charged.

Letters to be addressed (POST PAID,) to THOS. MERRITT, Editor and proprietor.

The postage on each number of this paper is—under 100 miles 2½ cents—over 100 miles 3½.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) SEPTEMBER, 1833.

VOL. I.]

\$1 PER ANNUM—BY T. MEREDITH.

[No. 9.

## EDITORIAL.

HISTORY OF THE BURMAN MISSION—[continued.]

*Visit of Messrs. Judson and Price to Ava.*

At the departure of Mrs. Judson, which took place Aug. 21st 1821, her husband was left at Rangoon without an assistant or associate of any kind, except the Burman disciples. With the assistance which he derived from these, he continued to persevere in the diversified labors of the mission.

Shortly afterwards the teacher, Moungh Shwa ngong, one of the most valuable disciples, was accused before the Viceroy of having embraced sentiments inimical to the Boodist religion, and subversive of the civil authorities of the country, in consequence of which he was obliged to flee for his life. He however took with him tracts and portions of the scriptures, and employed himself during his absence, like the primitive disciples, in spreading the knowledge of Christ.

On the 3d of Nov. Moungh Thah-la, the second convert, was carried off by the cholera, after an illness of only a few hours. He was one of the most promising of the disciples, and was the first that died among the Burman converts.

On the 13th of December, Mr. Judson had the satisfaction of welcoming to the Burman shores Dr. Price and his lady, who had been sent out by the Board from the United States a few months before. And on the 20th of January following, the mission was reinforced by the return of Mr. and Mrs. Hough from Bengal.

Dr. Price had been at Rangoon only about six months, when the Emperor, having heard of his skill as a physician, and desirous of securing his services in his own behalf, issued an order for him to proceed forthwith to the seat of Government. Mr. Judson regarding this as an auspicious event in the dispensations of Providence, and as one which ought to be turned, as far as possible, to the advan-

tage of the mission, resolved to accompany Dr. Price to the royal presence.

As the details of this adventure will be peculiarly interesting to the reader, we shall transcribe the most important from the Journal of Mr. Judson.

"After much tedious detention, resulting from our connection with the government, brother Price and myself set out from Rangoon, on the 28th of August, in a boat furnished at the public expense; and on the 27th of September reached Ava, the present capital, a few miles below Amarapura. We were immediately introduced to the King, who received brother Price very graciously, and made many inquiries about his medical skill, but took no notice of me except as an interpreter. The Atwenwoon Moungh Zah, however, immediately recognized me, made a few inquiries about my welfare, in presence of the King; and after his Majesty had withdrawn, conversed a little on religious subjects, and gave me some private encouragement to remain at the capital.

"Oct. 1.—To-day the King noticed me for the first time, though I have appeared before him nearly every day since our arrival. After making some inquiries, as usual, about brother Price, he added, 'And you, in black, what are you? a medical man too?' 'Not a medical man, but a teacher of religion, your Majesty.' He proceeded to make a few inquiries about my religion, and then put the alarming question, whether any had embraced it. I evaded, by saying, 'Not here.' He persisted. 'Are there any in Rangoon?'—'There are a few.' 'Are they foreigners?'—I trembled for the consequences of an answer, which might involve the little church in ruin; but the truth must be sacrificed, or the consequences hazarded; and I therefore replied, 'There are some foreigners and some Burmans.' He remained silent a few moments, but presently showed that he was not displeased, by asking a great variety of questions on religion, and geography, and astronomy, some of which were answered in such a satisfactory manner, as to occasion a general expression of approbation in all the court present. After his Majesty retired, a Than-dau-tsen (a royal Secretary) entered into conversation, and allowed me to expatiate on several

topics of the Christian-religion, in my usual way. And all this took place in the hearing the very man, now an Atwenwoon, who, many years ago, caused his uncle to be tortured almost to death, under the iron mill, for renouncing Buddhism and embracing the Roman Catholic Religion! But I knew it not at the time, though, from his age, a slight suspicion of the truth passed across my mind. Thanks to God for the encouragement of this day! The monarch of the empire has distinctly understood, that some of his subjects have embraced the Christian religion, and his wrath has been restrained. Let us then hope, that, as he becomes more acquainted with the excellence of the religion, he will be more and more willing that his subjects should embrace it.

"Oct. 3.—Left the boat, and moved to the house ordered to be erected for us by the King. A mere temporary shed, however it proves to be, scarcely sufficient to screen us from the gaze of the people without, or from the rain above. It is situated near the present palace, and joins the enclosure of Prince M. eldest half brother of the King.

"4.—On our return from the palace, whether we go every morning after breakfast, Prince M. sent for me. I had seen him once before, in company with brother Price, whom he called for medical advice. To-day he wished to converse on science and religion.—He is a fine young man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace.

"15.—For ten days past have been confined with the fever and ague. To-day, just able to go to the palace, and have a little conversation with some of the court officers. Afterwards visited Prince M.

"16.—Had a very interesting conversation in the palace, with two of the Atwenwoons and several officers, on the being of God, and other topics of the Christian religion. Some of them manifested a spirit of candor and free inquiry, which greatly encouraged me.

"21.—Visited the Atwenwoon Moung Z, and had a long conversation on the religion and customs of foreigners, in which I endeavored to communicate as much as possible of the Gospel. Upon the whole, he appeared to be rather favorably disposed; and, on my taking leave invited me respectfully to visit him occasionally. Thence I proceeded to the palace, but met with nothing noticeable; and

thence to the house of Prince M. with whom I had an hour's uninterrupted conversation. But I am sorry to find that he is rather amused with the information I gave him, than disposed to consider it a matter of personal concern. I presented him with a tract which he received as a favor; and I finally ventured to ask him, whether Burman subjects, who should consider and embrace the Christian religion, would be liable to persecution. He replied, 'Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please.'

"23.—Had some pleasant conversation with Moung Z. in the palace, partly in the hearing of the King. At length his Majesty came forward, and honored me with some personal notice for the second time. Inquired much about my country, and authorized me to invite American ships to his dominions, assuring them of protection, and offering every facility for the purposes of trade.

"24.—Visited Moung Z. at his house. He treated me with great reserve, and repelled all attempts at conversation. Afterwards called on Prince M. and spent a long time with him and the officers in waiting. The whole tract was read before them by one of the secretaries. In the afternoon, went out of town to visit Moung Shwa-thah former Viceroy of Rangoon. During our absence, Prince M. sent to our house to call me, saying that a learned pundit was in attendance, with whom he wished to hear me converse. I mention the circumstance as somewhat indicative of the Prince's mind.

"Oct. 25.—A tedious, unprofitable day—the forenoon spent in the palace to no purpose, and the afternoon, with Prince M. and Prince T. at their houses, without being able to introduce any religious or useful conversation.

"12.—Spent the whole forenoon with Prince M. and his wife. Made a fuller disclosure than ever before of the nature of the Christian religion, the object of Christians in sending me to this country, my former repulse at court, and the reason of it, our exposure to persecution in Rangoon, the affair of Moung Shwa-gnong, &c. &c. They entered into my views and feelings with considerable interest; but both said decidedly that though the King would not himself persecute any one on account of Religion, he would not give any order exempting from persecution, but would leave his subjects, throughout the empire, to the regular administration of the local authorities.

"After giving the Prince a succinct account of my religious experience, I ventured to warn him of his danger, and urged him to make the Christian religion his immediate personal concern. He appeared, for a moment, to feel the force of what I said; but

son, a young man, only twenty eight years of age, desirous of studying all the foreign arts and sciences. My mind will then be enlarged, and I shall be capable of judging whether the Christian religion be true or not.' But suppose your Highness changes worlds in the mean time.' His countenance again fell. 'It is true,' said he, 'I know not when I shall die.' I suggested that it would be well to pray to God for light, which, if obtained, would enable him at once to distinguish between truth and falsehood; and so we parted. O. Fountain of Light, shed down thy ray into the mind of this amiable Prince, that he may become a patron of thine infant cause and inherit an eternal crown.

Nov. 14th.—Another interview with Prince M. He seemed at one time almost ready to give up the religion of Gaudama, and listened, with much eagerness and pleasure, to the evidences of the Christian religion.—But presently two Burman teachers came in, with whom he immediately joined, and contradicted all I had said.

Dec. 25.—In prosecuting this business I had one noticeable interview with the King. Brother Price and two English gentlemen were present. The King appeared to be attracted by our number, and came towards us; but his conversation was directed chiefly to me. He again inquired about the Burmans who had embraced my religion. 'Are they real Burmans? Do they dress like our Burmans?' &c. I had occasion to remark, that I preached every Sunday. 'What! in Burman?' Yes. 'Let us hear how you preach.' I hesitated. An Atwenwoon repeated the order. I began with a form of worship which first ascribes glory to God, and then declares the commands of the law of the Gospel, after which I stopped. 'Go on,' said another Atwenwoon. The whole court was profoundly silent. I proceeded with a few sentences declarative of the perfections of God, when his Majesty's curiosity was satisfied and he interrupted me. In the course of subsequent conversation he asked what I had to say of Gaudama. I replied, that we all knew he was son of King Theg dau dah-nah, that we regarded him as a wise man and a great teacher, but did not call him God. 'That is right,' said Moung K. N. an Atwenwoon who had not hitherto appeared very friendly to me. And he proceeded to relate the substance of a long communication, which I had lately made to him in the privy council room, about God, and Christ, &c. And this he did, in a very clear and satisfactory manner, so that I had scarcely a single correction to make in his statement. Moung Z. encouraged by all this, really began to take the side of God before his Majesty, and said 'Nearly all the world, your Majesty, believe in an eternal God; all

except Burmah and Siam these little spots!' His Majesty remained silent; and after some other desultory inquiries, he abruptly arose and retired.

Jan. 2.—To-day I informed the King that it was my intention to return to Rangoon. 'Will you proceed thence to your own country?' 'Only to Rangoon.' His Majesty gave an acquiescing nod. The Atwenwoon Moung Z. inquired, 'Will you both go, or will the doctor remain?' I said that he would remain. Brother Price made some remark on the approaching hot season, and the inconvenience of our situation; on which Moung Z. inferring that it was on account of the climate that I was about leaving, turned to me, saying, 'Then you will return here after the hot season?' I looked at the King, and said, that if it was convenient, I would return; which his Majesty again sanctioned by an acquiescing nod and smile and, in reply to brother Price, said, 'Let a place be given him.'—Brother Price, however, thinks of retaining the small place on which we now live, for medical purposes, and getting a place at Chaggaing on the opposite side of the river for his permanent residence.

Jan. 24.—Went to take leave of the King, in company with Mr. L. collector of the port of Rangoon, who arrived last evening. We sat a few moments conversing together.—'What are you talking about?' said his Majesty. 'He is speaking of his return to Rangoon,' replied Mr. L. 'What does he return for? Let him not return. Let them both that is, brother Price and myself, stay together. If one goes away, the other must remain alone and be unhappy.' 'He wishes to go for a short time only,' replied Mr. L. 'to bring his wife, the female teacher, and his goods, not having brought any thing with him this time; and he will return soon.' His Majesty looked at me, 'Will you then come again?' I replied in the affirmative. 'When you come again, is it your intention to remain permanently, or will you go back and forth, as foreigners commonly do?' When I come again, it is my intention to remain permanently.' 'Very well,' said his Majesty, and withdrew into his inner apartment.

Jan. 25.—Embarked on a small boat intending to go day and night, and to visit no where in order to avoid the robbers, of which we have lately had alarming accounts.

Feb. 2. Lord's day.—At one o'clock in the morning, reached Rangoon, seven days from Ava.

#### REMARKS ON GENESIS—vi. 6.

"And it repented the Lord that he had made man on the earth," &c.

Some persons have supposed that this passage contains conclusive evidence that Jeho-



vah is liable to repentance, and, consequently, that he is a mutable and limited being. 'Repentance,' say they, 'is ascribed to the Lord in this and in several other passages of similar import, as clearly and directly as human language can ascribe it.

To this it might be replied that, by the same mode of reasoning, it may be proved with equal conclusiveness, that the Supreme Being has hands, feet, eyes, ears, &c. &c. and, of course, that he is a corporeal and material agent. For most undoubtedly corporeal members are as clearly and as frequently ascribed to the Almighty, in the Scriptures, as is repentance or any other human affection. Indeed by precisely the same sort of evidence, it can be proved that Jehovah is *not* liable to repentance. What, for example, can be more positive than the following statement: "God is not a man that he should lie; neither the son of man that he should repent." Num. xxiii. 19.

These facts are sufficient to shew that, by taking single, insulated expressions, without regard to reason, the scope of the passage, the aim of the author, the analogy of faith, &c. &c. the most absurd, and even the most contradictory propositions may be plausibly sustained by the Scriptures. And hence it is that so many pernicious errors and palpable absurdities are deduced from the sacred writings, by persons who want either the discernment to comprehend, or the honesty to elucidate the genuine sentiments of Divine Revelation.

This consideration ought certainly to operate as a caution to those who consider themselves qualified to expound the Scriptures, and even to work reformatory in religious sentiments, so soon as they can read a passage in their native language. Such persons ought to know that but little dependence should be placed on the literal import of a single text, and that a general and intimate knowledge of the whole Scriptures, connected with a familiar acquaintance with the forms and uses of language, constitutes an indispensable qualification for a safe and judicious interpretation of any given part.

The truth, as it respects the passage in question, appears to be this:—The language is figurative, as is a very large proportion of those expressions which relate to the Supreme Being. So little of the Divine nature can be comprehended by mortals, and consequently human language is so perfectly

incompetent to express accurately his mode of being, that there is no possible way of describing a great part of his character. conduct, or affections, in the diction of mortals, but by attributing to him the properties and qualities of known and limited beings.—Thus when the inspired writers have occasion to allude to his mode of perceiving events, of expressing his displeasure, or of executing his purposes, they speak of his eye, of his frown, or of his hand. And so also when they wish to express his mode of feeling, they speak of his love, his anger, his hatred, his compassion, his repentance. &c.

As an illustration of this, we may take the case before us. The author was desirous of expressing, in strong terms, that sort of aversion with which the Divine mind was affected by the conduct of mankind, when he perceived that all flesh had corrupted their way on the earth. This it was not possible for him to do in words strictly literal. He therefore resorted to the use of figurative language, and ascribed to the Holy One of Israel one of the most pungent of human affections. But he no more intended by this phraseology to favour the idea that God was a changeable or limited being, than he did, by other expressions which we had named, to insinuate that he was material or corporeal.

---

#### MORE CAUTION REQUIRED.

There is probably no denomination of Christians in the country more easily imposed upon by designing and unprincipled men, professing to be ministers of the gospel, than our own. As evidence of this, we could mention some half dozen cases of the grossest imposture of this kind, which have occurred within our knowledge in the space perhaps of two or three years. The cause of this mischief is to be found in the easy credulity, and surprising negligence of our Churches. If a stranger pass through the country, sustaining the character of a Baptist minister, and especially if he make unusual pretensions, he is almost certain to be admitted to the confidence and hospitality of the brethren, without suspicion & without inquiry. This mode of doing things opens the door to any person who has a little address, who can declaim with vehemence in the pulpit, and who can manage to obtain a sort of tacit recommendation from one or more unsuspecting individuals. For exam-



ple, a deceiver of the kind to which we refer, on entering a neighborhood where he is not known, and where he is desirous of practicing deception, craftily seeks out a person suited to his purpose; if a minister, so much the better. To this person he contrives to get an introduction, tells his story, speaks of his intimacy with certain individuals who are well known, &c. &c. Upon the strength of all this he is probably invited to preach, and obtains the approbation of the brethren. He has then a passport from church to church, and from neighborhood to neighborhood, until, by some act of indiscretion, he shews his cloven foot and his true character is discovered.

If this plan does not seem sufficiently eligible, he probably engages in some branch of secular business. In the mean time he professes conversion, is received into a church, pretends to have a call to the ministry, gains admission to the pulpit, and thus obtains a current recommendation to the whole denomination.

In consequence of the indiscretion of the churches, and the consequent ease with which they may be imposed upon, impostors of this kind have become so numerous, and the cause of religion and the denomination are so frequently dishonored, that the public estimation, demands the most serious attention. Most unquestionably it is time that our brethren had been opened their eyes, that our ministers should awake to their duty, and that proper measures to guard the fold of the sanctuary, the sanctity of his holy institution, against the polluting encroachments of impostors and deceivers. We have been beyond expression, and we know our brethren have been mortified too, at seeing our brethren allow themselves to be deceived, and how much the respectability of our denomination is caused to suffer, when we need only be scrutinized, to be exposed.

We would therefore earnestly recommend the churches to receive no stranger as a minister of the Gospel, until they shall know what he is, and every thing else respecting him which may be deemed necessary to establish clearly his pretensions. To this end, let them call for his credentials and unless they can learn from these enough of his previous history to banish every reasonable doubt, let them with-

hold their confidence. And let them make it a rule never to dispense with such precaution, except in those cases in which they know that this matter has been duly attended to by those on whom they can confidently rely. Such a measure would never give offence nor inconvenience to those brethren who come well recommended, and such only should be admitted to our pulpits. And at the same time it would set up an effectual impediment against the incursions of those, whose claims cannot be well established, and who, of course, ought not to be received.

#### MISCELLANEOUS.

##### MOZART.

\*\*\*\* The composer threw himself back on his couch, faint and exhausted. His countenance was pale and emaciated, yet there was a strange fire in his eye and the light of joy on his brow that told of success. His task was finished, and the melody, even to his exquisite sensibility, was perfect. It had occupied him for weeks, and though his form was wasting by disease, yet his spirit seemed to acquire new vigour, and already claim kindred with immortality; for oft as the sound of his own composition stole on his ear, it bore an unearthly sweetness, that was to him too truly a warning of his future and fast coming doom. Now it was finished; and for the first time for many weeks, he sank into a quiet and refreshing slumber.— The apartment in which he lay was large, and lighted by a window in a small recess that opened to the east; near it his couch was placed, a table for writing stood at his feet, and just before him his favorite, inseparable piano. The window was shaded by a curtain of crimson damask, and as the sun (which had scarcely attained its meridian) stole through it, there was a rich glow cast upon every object. One beam fell upon the head of the composer, and then passed, appearing to say, "Like this shall your day of life be, bright and glorious; but even so shall it vanish and pass away, though shining in noontide splendour."

A slight noise in the apartment awoke him, when turning toward a fair young girl who entered, "Emilie, my daughter," said he, "come near me—my task is over—the requiem is finished. My requiem," he added, and a sigh escaped him as present fame and future glory passed in vivid succession through his mind, and the idea how soon he must leave it all, seemed, for a moment, too hard to endure. "Oh, say not so, my father, said the girl, interrupting him, as tears rushed to her eyes, "you must be better, you look better, for even now your cheek has a glow upon it; do let me bring you something refreshing, for you have had nothing this morning, and I am sure we will nurse

you well again."

"Do not deceive yourself, my love," said he, "his wasted form never can be restored by human aid; from heaven's mercy alone can I hope for succor; and it will be granted my Emilie, in the time of my utmost need; yes, in the hour of death will I claim His help, who is always ready to aid those who trust in him; and soon, very soon must this mortal frame be laid in its quiet sleeping place, and this restless soul return to Him who gave it."

The tender girl stood in palid though mute distress; not a sigh, not a tear escaped her. The idea of death broke so suddenly on her mind, that it checked every mode of utterance, and she gazed upon his countenance as if in a dream. Death, at any period of life, wears an awful aspect, but never more so than to the youthful heart, whose every step has been that of health and joy, and whose bounding pulse yet swayed by hope, has never been chilled by the sorrow or distracted by the doubts and fears that hang over our earthly existence. Thus was it with Emilie; united by the tenderest sympathy to her father, and living, as it were, in a world of music, no wonder that she beheld death with terror, as the destroyer of her all—of happiness.

The dying father raised himself on his couch and said, "You spoke of refreshments my daughter, it can still be offered to my fainting soul; take these notes, the last I shall ever pen, and sit down to the instrument. Sing with them the hymn so beloved by your mother, and let me once more hear those tones which have been my delight, *my passion*, since my earliest remembrance."—Emilie did as she was desired, and it seemed as if she sought a relief from her own thoughts, for after running over a few chords of the piano, she commenced in the sweetest voice, the following lines:

"Spirit! thy labour is o'er

Thy term of probation is run,  
Thy steps are now bound for the untrodden shore,

And the race of immortal begun.

Spirit! look not on the strife

Or the pleasures of earth with regret;  
Pause not on the threshold of limitless life,  
To mourn for thy day that is set.

Spirit! no fetters can bind,  
No wicked have the power to molest,  
There the weary, like thee, and the wretched  
shall find

A heaven, a mansion of rest.

Spirit! how bright is the road

For which thou art now on the wing,  
Thy home it will be with thy Saviour & God,  
Their loud hallelujahs to sing."

As she concluded the last stanza, she

dwelt for a few moments, on the low, melancholy notes of the piece, and then waited in silence for the mild voice of her father's praises. He spoke not—and with something like surprise, she turned toward him; he was laid back upon the sofa, his face shaded in part with his hand, and his form reposed as if in slumber. Starting with fear, Emilie sprang toward him, and seized his hand but the touch paralyzed her, for she sank senseless by his side. He was gone! With the sounds of the sweetest melody ever composed by human thought, his soul had winged its flight to regions of eternal bliss.

CAROLINE.

#### BIRTH-PLACE AND RESIDENCE OF DR. WATTS.

*From the Correspondent of the N. Y. Observer.*  
SOUTHAMPTON, June 14, 1833.

You remember Dr. Watts' beautiful Hymn, as every one accustomed to his inimitable and all but inspired Psalmody must:

"There is a land of pure delight

Where saints immortal reign

And when I tell you that I am now penning these lines from the very spot, and sitting at the window, which looks out where he looked on the

"Sweet fields beyond the swelling flood

"All dressed in living green,"

which so awoke his thoughts of heaven, and helped him to sing the Christian's triumph in the Jordan of death, you will not perhaps think it unworthy, that I should allude to this interesting circumstance. Southampton is the birth place of this sweet singer of our modern and Christianized Israel; and the house in which I am a guest is the spot where he wrote the hymn above mentioned. The town lies on a beautiful swell between the forks of the Test and Itchen, the latter of which is "the swelling flood," celebrated in the song, one mile or less from my present position, and beyond which is seen from this place "the land of pure delight,"

"Where everlasting spring abides,

And never withering flowers."

So at least it might seem. It is indeed a fair and beautiful type of that paradise of which the poet sung. It rises from the margin of the flood, and swells into boundless prospect, all mantled in the richest verdure of summer, checkered with forest growth, and fruitful fields under the highest cultivation, and gardens and villas, and every adornment which the hand of man, in a series of ages, could create on such susceptible grounds.—Our poet's imagination, so spiritual and heavenly, leaped from this enchanting scene to the fields and gardens of the upper world. As he looked down upon these waters now before me and then before him, he thought of the final passage of the Christian:

"Death like a narrow sea divides

This heavenly land from ours."

And are these indeed the circumstances which suggested these lines, that have been such a help to the devotions of so many believers in Christ, and which for ages to come are likely to breathe from the dying lips of those,

"Who see the Canaan which they love  
With unclouded eyes?"

*From the New York Baptist Register.*

#### THOUGHTS ON ETERNITY.

Now let thoughts o'erwhelming and profound dilate my soul, and all its noble powers, aided by inspiration, with mighty energy expand; for here is room enough for the loftiest and sublimest flights. Thy fruitful mind, so often narrowed up and confined within the little circle of time, stretch forth thy wings and rove—range the vast abyss and witness rising worlds proclaiming their Creator, in concert with winged seraphims! Melodious symphony!—whilst above the rising empyrean sits the Creator in glory ineffable, enthroned in effulgent light, and begirt with Majesty Divine—at whose first call, old chaos teemed with life.

Next, trace that compass, which first marked heaven's limits, and circumscribed creation, and those fingers, that with a touch, put the vast machine in motion—Consummate wisdom! Power divine!

But what is this that now absorbs my attention? Behold, it is done! The Omnipotent hand is folding up creation! Convulsion seizes matter—the heavens and earth quake together—the Archangel's awful trump proclaims that "time shall be no more!" The slumbering nations are alarmed, and quit their tombs, and come to judgment. All things are swallowed in eternity. "He that is filthy, is filthy still;" and "he that is holy is holy still." Eternity! Incomprehensible as Jehovah! Duration without limits, without succession! Who can count the years of eternity? It is all duration!

Were a line of countless numbers stretched from pole to pole, and placed in the most compact form; multiplied by every sand that bounds the seas; and that by every dusty particle of earth; and that by every drop in the ocean, clouds, rivers and air; and that by every leaf and plant which ever grew, and that by every star in the heavens; augmented ten thousand times ten thousand;—when this vast! vast!! and incomprehensible number of years is gone, eternity will be unwasted still! The happiness of saints will be fresh as the morn of heaven; and the terrors of the wicked but just begun!—Surely then "life is a vapour;" and the glory of this world but a "fading flower!" May the Omnipotent Jesus enable us to improve the moments allotted us here, that eternity shall open on us with the melody of Heaven!—[Soul's Well-wisher.

*From the Lowell Evangelist.*

#### "HOME, SWEET HOME."

We can never hear even the utterance of these words, but with a thrill which touches every fibre of the soul. And the further away from the loved home of childhood the current of time bears us—the more that we see of the world as it is—the more of its rude storms we are obliged to buffet—and the more we are chilled by its bitter blasts—so much the more fondly, and yet the more pensively does memory go back over the rough road which we have travelled thus far on life's journey to the calm and untroubled scenes of Home. We love, perhaps too well, to linger around that period of life when we know much less of the world's treachery and depravity than we now do. It is, however, a sunny spot—an Oasis in the wilderness. But from the past it is well to look forward—from that dear home which we have enjoyed, to that dearer home which we hope to enjoy in a brighter world than this. Thither it is well for the thoughts often to go—to that happy, happy home of the soul that loves God—that home from which no one shall ever go out to be a withered and wandering exile—that home where joy shall never fade, and where the knell of pleasure shall never be rung.

#### ARABIAN HOSPITALITY.

Haji Ben Hassuna, a chief of the party of the troops of the Bey of Tripoli, pursued by Arabs, lost his way, and was benighted near the enemy's camp. Passing the door of a tent which was open, he stopped his horse and implored assistance, being exhausted with fatigue and thirst. The warlike Arab bid his enemy enter his tent with confidence, and treated him with all the respect and hospitality for which his people are so famous. The highest among them, like the Patriarchs of old, wait on their guest. A man of rank, when visited by a stranger, quickly fetches a lamb from the flock and kills it, and his wife superintends her women in dressing it in the best manner.

With some of the Arabs, the primitive custom (so often spoken of in the bible,) of washing the feet is yet adopted, and this compliment is performed by the head of the family. Their supper was the best of the fatted lamb roasted; their dessert, dates and dried fruit; and the Arab's wife, to honor more particularly her husband's guest, set before him a dish of 'boseen' of her own making. This was a preparation of flour and water kneaded into a paste, which being half baked was broken to pieces and kneaded again with new milk, oil, and salt, and garnished with 'kadeed,' or mutton, dried and salted in the highest manner.

Though these two chiefs were opposed in war, they talked with candor and friendship to each other, recounting the achievements of themselves and their ancestors, when a

sudden paleness overspread the countenance of the host. He started from his seat and retired, and in a few moments afterwards sent word to his guest that his bed was prepared and all things ready for his repose; that he was not well himself, and could not attend to finish the repast; that he had examined the Moor's horse and found it too much exhausted to bear him through a hard journey the next day, but that before sunrise an able horse with every accommodation would be ready at the door of the tent, where he would meet him and expect him to depart with all speed. The stranger, not able to account further for the conduct of his host retired to rest.

An Arab waked him in time to take refreshment before his departure, which was ready prepared for him; but he saw none of the family, till he perceived, on reaching the door of the tent, the master of it holding the bridle of his horse, and supporting his stirrups for him to mount, which is done among the Arabs as the last office of friendship. No sooner was Haji mounted, than his host announced to him that throughout the whole of the enemy's camp he had not so great an enemy to dread as himself. "Last night," said he, "in the exploits of your ancestors, you discovered to me the murderer of my father. There lie all the habits he was slain in, (which were at that moment brought to the door of the tent) over which in the presence of my family, I have many times sworn to revenge his death, and to seek the blood of his murderer from sunrise to sunset. The sun has not yet risen: the sun will be no more than risen, when I pursue you, after you have in safety quitted my tent where, fortunately for you, it is against our religion to molest you after your having sought my protection and found a refuge there; but all my obligations cease as soon as we part, and from that moment you must consider me as one determined on your destruction, in whatever distance we may meet again. You have not mounted a horse inferior to the one that stands ready for myself; on its swiftness surpassing that of mine depends one of our lives, or both."

After saying this, he shook his adversary by the hand and parted from him. The Moor, profiting by the moments he had in advance, reached the Bey's army in time to escape his pursuer, who followed him closely, as near the enemy's camp as he could with safety. This was certainly a striking trait of hospitality, but it was no more than every Arab and every Moor in the same circumstances would do.

#### RESTORED VIEW OF POMPEII.

It is certainly surprising, that this most interesting city should have remained undiscovered until so late a period, and that antiquaries and learned men should have so long and materially erred about its situation. In many places masses of ruins, portions of

the buried theatres, temples and houses, were not two feet below the surface of the soil; the country people were continually digging up pieces of worked marble, and other antique objects; in several spots they had even laid open the outer walls of the town; and yet men did not find out what it was that peculiar, isolated mound of cinders and ashes, earth and pumice-stone covered. There is another circumstance which increases the wonder of Pompeii remaining so long concealed. A subterranean canal, cut from the river Sarno, traverses the city, and is seen darkly and silently gliding on under the temple of Isis. This is said to have been cut towards the middle of the fifteenth century, to supply the contiguous town of the Torre dell'Annunziata with fresh water; it probably ran anciently in the same channel. But cutting it, or clearing it, the workmen must have passed under Pompeii from one side to the other.

As you walk round the walls of the city, and see how the volcanic matter is piled upon it in one heap, it looks as though the hand of man had purposely buried it, by carrying and throwing over it the volcanic matter. This matter does not spread in any direction beyond the town, over the fine plain which gently declines towards the bay of Naples. The volcanic eruption was so confined in its course or its fall, as to bury Pompeii, and only Pompeii; for the shower of ashes and pumice-stones which descended in the immediate neighborhood certainly made but a slight difference in the elevation of the plain.

Where a town has been buried by lava, like Herculaneum, the process is easily traced. You can follow the black hardened lava from the cone of the mountain to the sea, whose waters it invaded for many a rood, and those who have seen the lava in its liquid state, when it flows on like a river of molten iron, can conceive at once how it would bury every thing it found in its way. There is often a confusion of ideas, among those who have not had the advantages of visiting these interesting places, as to the matter which covers Pompeii and Herculaneum: they fancy they were both buried by lava. Herculaneum was so, and the work of excavating there, was like digging in a quarry of very hard stone. The descent into the places cleared is like the descent into a quarry or mine, and you are always underground, lighted by torches.

But Pompeii was covered by loose mud, pumicestone, and ashes, over which, in the course of centuries, there collected vegetable soil. Beneath this shallow soil, the whole is very crumbly and easy to dig, in few spots more difficult than one of our common gravel-pits. The matter excavated is carried off in carts, and thrown outside of the town; and in times when the labor is carried on with activity, as cart after cart withdraws with the earth that covered them, you see

houses entire, except their roofs, which have nearly always fallen in, make their appearance, and, by degrees, a whole street opens to the sun-shine or the shower, just like the streets of any inhabited neighboring town. It is curious to observe, as the volcanic matter is removed, that the houses are principally built of lava, the more ancient product of the same Vesuvius, whose later results buried and concealed Pompeii for so many ages.

#### DAVID HUME AND HIS MOTHER.

Hume, the historian, received a religious education from his mother, and, early in life, was the subject of strong and hopeful religious impressions; but, as he approached manhood, they were effaced, and confirmed infidelity succeeded. Maternal partiality, however alarmed at first, came at length to look with less and less pain upon this declension, and filial love and reverence seem to have been absorbed in the pride of philosophical skepticism; for Hume now applied himself with unwearied, and, unhappily, with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive; she said she found herself without any support in her distress; that he had taken away that source of comfort upon which, in all cases of affliction, she used to rely, and that she now found her mind sinking into despair: she did not doubt that her son would afford her some substitute for her religion; and she conjured him to hasten to her, or at least to send her a letter, containing such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired.

No permanent impression seems, however, to have been made on his mind by this most trying event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart.——[SILLIMAN'S Travels in England.] A story like this requires no comment. Thus it is that false philosophy restores the sting to death, and gives again the victory to the grave!

#### RESULTS OF ACCIDENT.

Many of the most important discoveries in the field of science have been the result of accident. Two little boys of a spectacle maker in Holland, while their father was at dinner, chanced to look at a distant steeple, through two eye-glasses, placed before one another. They found the steeple brought much nearer than usual to the shop windows. They told their father on his return, and the circumstance led him to a course of experiments which

ended in the telescope. Some shipwrecked sailors once collected a few sea weeds on the sand and made a fire to warm their shivering fingers and cook their scanty meal. When the fire went out, they found that the alkali of the sea weed had combined with the sand, and formed glass;—the basis of all our discoveries in astronomy and absolutely necessary to our enjoyment. In the days when every astronomer was an astrologer, and every chemist a seeker after the philosopher's stone, some monks carelessly mixing up their materials, by accident invented gunpowder: which has done so much to diminish the barbarities of war. Sir Isaac Newton's two most important discoveries concerning light and gravitation—were the result of accident. His theory and experiments on light were suggested by the soap bubbles of a child; and on gravitation by the fall of an apple, as he sat in the orchard. And it was by hastily scratching on stone a memorandum of some articles brought him from the washer woman's, that the idea of lithography first presented itself to the mind of Senfelder.—[Ain. Baptist Mag.

#### THE PIOUS MOTHER.

As I was returning home one evening from an afflicted family, at the hour of midnight, I saw a man lying on the pavement asleep. I awoke him and inquired why he did not go home. "Home, I have no home," said he. I inquired where he had last staid: he told me, and I followed him to the place; where I learned that he was a slave to that damning vice—intemperance. The man visited me afterwards at my request, and I endeavored in various ways to awaken a sense of sin in his mind, and bring him to repentance. My efforts were without the least success, till I inquired of him if he had ever knelt in prayer, if his mother had never taught him the way to Christ? His moistening eyes and quivering lips, could no longer hold in the strong current of his soul—"Stop, stop," he cried, "you kill me, these thoughts are all that keep me from killing myself." And so I have no doubt it was.—"The dread of something after death," which his mother had put into his mind in childhood, or rather which she had awakened, fastened so deep, that it could not be eradicated, restrained him in all his wanderings, haunted him in his crimes, and possibly the day of judgment may reveal that it had restored him to virtue, and brought him to heaven.

REV. MR. McCARTER.

[Zions Advocate.

#### TREATMENT OF DOGS IN JAPAN.

The Malte Brun School Geography says that the dogs in Japan are treated with much kindness and respect, and that they are fed at the expense of the towns where they live.



## EDITORIAL.

## A SHORT SERMON.

"Train up a child in the way he should go: and, when he is old, he will not depart from it.—Proverbs xxii—6.

The proposition contained in this passage—that a person will not depart, when he becomes old, from the way in which he is taught to walk when a child, is obviously as true as it is important. The strength and influence of early impressions, the almost magical power of youthful associations, the well known force of confirmed habit, and the natural reverence which is felt for parental precept and example, added to the controlling energy of early and established principles, when these are all properly directed, lay a restraint upon the evil propensities of the heart, and provide a barrier against the temptations of the world, which rarely fail to preserve their subject in the path of virtue. This truth cannot be doubted by those who have experienced the advantages of early and judicious training themselves, or who have any just conception of the progress of the human mind in the formation of moral character. Nor will it be questioned by those who have taken the pains to observe the connexion which every where exists between the moral discipline of the child, and the subsequent character and conduct of the man.

Besides this, Solomon the author of the text, was not a man of ordinary information; nor was he one who was likely, in any case, to be wrong. To say nothing of his claims to divine inspiration, his studious habits, his extensive and correct observation, his rich and diversified experience, connected with his uncommon talents, and the marvellous wisdom with which he was endowed from above, caused him so far to excel others in intellectual attainments that he has justly been regarded as the wisest of men. It is not to be presumed, therefore, that a proposition which has proceeded from his pen can readily be wanting either in accuracy or importance.

But when we add to all this the fact that the text was penned under the immediate influence of Divine Inspiration, the proposition assumes an aspect of infallibility, which renders all doubt respecting its correctness or importance, as impious as it must be unreasonable and absurd.

Notwithstanding all this, however it is not unfrequently stated as an objection that the children of the most pious—even of ministers of the gospel, often prove to be very bad men. The answer to this objection is very plain and very conclusive. The fact that a person possesses a high reputation for piety constitutes no certain evidence that his children are trained up in the way in which they should go. It is indeed well known that many parents whose claims to piety have never been disputed, by an ill-advised indulgence, or an injudicious regimen, train their children in the very way in which they should not go. The fact, then, that such children turn out badly when they become men, so far from forming an objection against the principle of the text contributes a strong argument in its favour.

That there do sometimes occur cases in which the utmost faithfulness and discretion on the part of the parent are thwarted,—in which the native depravity of the heart refuses to acknowledge restraint, and in which the grown up man seems to delight in reversing all the principles and practices of his childhood, admits not of a doubt. But where is the general rule, we would ask, which has not some exceptions? Where is the medicine, however valuable and extolled, which never fails to produce its effect? As well might we deny the efficacy of all medical remedies because they sometimes prove unavailing, as to question the general accuracy and importance of the proposition in question, because it sometimes has an exception.

The truth is, the proposition before us is not only correct, but it sets forth the responsibility of parents and others, in an attitude so commanding and impressive that we cannot conceive how it can fail to arrest and rivet their attention. It shows them clearly that the future character of their children is not, as is too commonly supposed, a mere matter of chance and uncertainty:—but that it depends on causes which are easily understood, and which are constant and uniform in their operation—that it is a matter which is left almost altogether with themselves—that just as they bend the twig so the tree will be inclined—that as they direct their offspring when young, so will they proceed when they become old—and that should the case turn out disastrous at last, the fault and the guilt,



in a few instances out of ten, must be their own.

But if it be true, as we think has been demonstrated, that the future character, and consequently the future welfare of children depend on their early training, the command of the text to train them properly assumes a magnitude and an importance of the most awakening and startling import. It addresses itself to the consciences of men, and especially of parents not only as an order bearing the high behests of divine authority, and demanding punctual and universal obedience on its own account—but also as a matter of human policy which lies at the foundation of the interests of society,—and still more as a subject of parental duty and comfort which is inseparably connected with the individual hopes and happiness of the human race.

And yet obvious and vast as is the importance of complying with this duty, there is scarcely one which is more lightly esteemed, or more generally neglected. Notwithstanding all the solicitude which parents feel for the future prosperity of their children, and all the efforts they make to give them a respectable and commanding position among men, the great business of regulating their principles, their temper, and their habits, and of conforming their life to the precepts of virtue, is neglected to a degree which is absolutely incredible. How large a proportion of parents, on account of their own character, are as much unqualified, as they are indisposed to lead their children in the way in which they should go! How many are there who are better qualified, who think no more about the moral culture of their offspring than they do about that of their domestic animals! How many are there even of those who profess to be pious, whose little ones, in this respect, are almost wholly neglected! And how many are there of those who even aim to do their duty, who utterly fail through indiscretion, and thus entail upon their children the very evils which they design to avert!

It cannot be questioned that the injunction of the text addresses itself primarily to parents. They are the guardians whom providence and nature have appointed to provide for the necessities and the happiness of their offspring. To them therefore is entrusted the solemn duty of training up their youthful

charge, to the love and practice of virtue. And the impulse of natural instinct alone, one would suppose, could never fail to secure the discharge of a duty so full of interest in itself, and so closely connected with the happiness of both the parties.

But as there are numerous cases in which, either through inattention or incapacity, children receive no attention of this sort from their parents, they become of course the appropriate objects of general benevolence, and possess a strong claim upon the aid of those who are set for the improvement of society, and the promotion of individual happiness.—Most undoubtedly those little helpless beings who are cast upon the world without a parent's care, and without a kindred hand to guide their inexperienced steps amid the snares and pitfalls that sin has planted in the path of childhood, must either be provided for by the hand of Christian benevolence, or they must be left to encounter all the fearful consequences naturally resulting from their forlorn and neglected condition.

For the purpose of meeting cases such as these,—for the purpose of extending the blessings of moral and religious training to youth of every description, but especially to those who are neglected by their parents, the hand of Christian philanthropy has given existence to SUNDAY SCHOOLS. These, when they are properly organised and zealously and faithfully conducted, are adapted to the circumstances of all classes, and are commensurate with the wants of the whole community in which they exist. Accordingly where these institutions abound, and where their advantages are properly appreciated, multitudes of children, whose early training would otherwise be neglected, are favoured with all the blessings of a moral and religious education.

It is deemed very important here to inquire—What is the condition of our youth in this State? Are there not thousands of this interesting class, of both sexes, connected with our numerous congregations, who are almost, if not wholly destitute of that training enjoined in the text? Do we presume too far when we ask—Are there not multitudes who are regularly trained up to habits of sabbath-breaking, intemperance, profanity, and all sorts of vice? Is it not time then that the hand of Christian benevolence had been made to reach their

case? Is it not time that our Ministers, our Churches, and our People, one and all, had begun to lay this matter to heart? And is it not time that Sunday Schools were established at least one in every congregation, where the children might be assembled on Lord's day, and, instead of acquiring habits of idleness and dissipation, be properly instructed respecting those moral and religious duties which are so closely connected with their present and their future well-being? At a time when there are so many facilities at hand, and when the means can be made to operate with so little labour and expense, can we be acquitted of the most criminal negligence, if we permit these duties to pass longer unattended to?—if we permit our own children, and those of our neighbors to forego the advantages of moral and religious instruction, and thus become the devoted victims of ignorance, dissipation, and ruin?

Brethren do be persuaded to give a part of your attention, at least, to this matter. Examine the subject with the deliberation, the impartiality, and the godly fear, which it so clearly demands. Go through the length and breadth of our state—mark the condition of our congregations—see the multitudes of youth who are living in comparative ignorance, who are daily becoming confirmed in habits of immorality, who are rapidly approaching a manhood fraught with all the wretchedness connected with crime, and who must soon descend to a grave unilluminated by the light of a single hope.

Behold what Sunday Schools have accomplished and are now accomplishing, for the good of society, for the interests of the church, for the glory of religion, and for the individual happiness of the human family. Let the chilling, deleterious breath of opposition, which, like the noxious vapours exhaled from the deadly Upas, naturally tends to produce ruin and death wherever it spreads, be met with a just and decided abhorrence. Let the friends of childhood, and benevolent action from the Atlantic to Tennessee, and from our Northern to our Southern limits, rise up in their strength.—let them clasp the hands of united and vigorous operation,—and let them adopt some general and well concerted system of action to originate and sustain Sunday Schools in every Baptist Congregation, and in

every neglected section of our State. We have the means—we have the encouragement—the voice of duty bids us go on—suffering humanity cries for our interposition—the flight of time commands us to be in haste, and nothing on earth stands in our way, but our apathy and inertness.

#### SELECTIONS.

##### PROP. CHASE'S LETTER,

*In reply to certain inquiries respecting the Religious state of France.*

Ship Hogarth, midway from Liverpool to N. York,  
May 30, 1833.

*To the Corresponding Secretary of the Board of the Baptist General Convention in the United States of America.*

Very Dear Sir,

With devout gratitude to our heavenly Father, who has hitherto protected me amidst the perils of the city and of the desert, of the land and of the sea, I am now daily borne towards our native country, the loved scene of my appropriate labors, and the dearest earthly objects of my affections. I hope soon to meet you and our respected brethren and report to you verbally the services in which I have been engaged. But, as life is uncertain, I commit to writing this brief sketch, so that, in any event, you may know the result of some of my inquiries, and may have some memorial of the impression which has been made upon my mind.

The visit which I was requested to make to London, has been performed. It seemed to be well received by our English brethren, and I trust that it will be productive of some beneficial results.

Some facts connected with my efforts at Paris in conjunction with those of our missionary there, it will be proper to reserve for a distinct communication.

At present, I would submit a statement in reply to the following paragraph in my instructions, namely.

"It is the wish of the Board to ascertain the circumstances of the Baptist Churches throughout the Kingdom of France—their number and organization, the number and qualifications of their pastors and preachers, together with whatever facilities exist among them for enlarging the empire of the Redeemer. Also to ascertain whether we can by any means be serviceable to them, and to the general cause of pure and undefiled religion; and if so, in what way?—What measures are now adopted by other Christians, and with what success for enlightening the people at large, and converting them to Christ?"

The last inquiry invites our first attention.

The Papal priesthood have not indeed, that plenitude of power and influence which they enjoyed after the restoration of the

Bourbons, and before the late revolution.— But they are far from being disheartened.— They are exceedingly numerous; and they, as well as the comparatively insignificant numbers of the Protestant clergy and of the Jewish Rabbis, are salaried by the government. They have the religious prejudices and the habits of the great body of the people in favour of their system. And most commonly they have the pleasure of at least christening the infants, even of the most sceptical and irreligious. They are not idle. But amidst the scoffs of infidels and the general neglect and contempt of religion that prevail in many places, they seem to be patiently and prudently endeavoring to make the best of their situation, strengthening their influence where they can, relinquishing it where they must, and holding themselves in readiness to profit by any event, and especially any political change that may occur. Some of them have raised their voices in favour of such an ecclesiastical reform as would, in certain respects, harmonize with the more liberal and popular institutions of the present period, and leave the church unsalaried and unfettered by the government. For several years, the eloquent Abbe Le Mennais, through the medium of the press, has excited much interest and made a deep impression by his powerful appeals. But he has been strenuously opposed by the archbishop of Paris and others. Last autumn, he visited Rome for the purpose of having an interview with the Pope. His Holiness insisted on its being his own prerogative to suggest and introduce changes. In this view the Abbe and his friends have, it seems, thought it wise to acquiesce; and all again is quiet.

In the mean time, 'the missionaries of France,' though not authorized nor encouraged by the present government, are incessant in their labors. This is an order of priests that was organized soon after the restoration of the Bourbons. The object is, by sending gifted and zealous preachers into the various sections of France, to awaken the religious sense of the people, and attach them to the faith of their ancestors. Since the late revolution, the head of this order, who, with much skill, directs their operations, has resided at Rome.

The Jesuits, as such, are not recognized nor openly visible in France; but they are there in reality and effect. In their magnificent and venerable establishment at Rome, they can act without disguise; and the influence is incalculable which they must exert upon the Gallican church, and upon a large and interesting part of the French people.

Within a few years, many ingenious and able books have been published; such as refutations of infidelity in its various forms; defence of religion in general, and of the Roman Catholic in particular; treatises intended to promote devotion and practical

piety, and others for the religious and moral instruction of the young. But most of these, being identified or at least confounded with the support of the manifest errors of the Papal system, have little weight with millions of the people. Still a large portion of the priesthood attribute their want of success to the overthrow of Charles X. They identify the cause of the old dynasty with the cause of religion, and they fondly cherish the hope of a new revolution.

Before proceeding to speak of the Protestants, it may not be uninteresting to mention a society which has existed at Paris eight or ten years. It consists of liberally minded men, whether Papists or Protestants. I allude to the Society of Christian Morals. Many of its former active members are now occupying eminent stations in the government. Several years ago, it awarded a prize for the best Essay on the Freedom of Religious Worship. The successful essay, making a respectable octavo volume, was published by the society; and it has doubtless contributed much to establish in France the great principles of religious liberty.— More recently the society has awarded a prize for a Refutation of St. Simonianism.— It has not, however, published the refutation; and perhaps it will not. There is some reason to fear that this society has seen its best days. But it is an encouraging fact, and it ought to be known, that, at one of its late meetings, after mature deliberation, it adopted a worthy and important resolution, the substance of which had been proposed by our missionary, M. Roston, who, from the first has been a member. I allude to its resolving to offer a premium for the best essay in reply to the question, "Is it every man's duty to endeavor to form settled principles in matters of religion, and always to conform to them in his words and actions?"

The Protestants of the two confessions (the Geneva and the Augsburg) that is, the Calvinists and the Lutherans, are recognized by the government; and their ministers, as well as the Papal priests, receive a salary from the national treasury. Either the one or the other of those two confessions may be adopted; but neither of them must be varied at all, without the approbation of the civil authority. The ministers are required, at least for the most part, to be educated in France, either at Montaban or at Strasburg. The dominant influence of the Theological Faculty at each of these places is understood to be, and, for many years, to have been latitudinarian, and far from the scriptural standard. Under this influence most of the pastors have been trained. And the churches, from the nature of their organization, and from their connexion with the civil government, exhibit too often the sad characteristics of all national churches.

At the same time, there is a considerable and increasing party that answers to the Evangelical in the English Establishment,

and very nearly to the 'Orthodox' in the congregational churches of Massachusetts, before the late separation. The party is not large; but it endeavors to make up in diligence what it wants in numbers. At least two or three able and worthy men are especially occupied in spreading its influence.—Persons of this class have been the projectors or the prominent supporters of most of the societies in the capital of France, intended to call forth the Christian efforts of Protestants. They have a school in which eight hundred children are instructed. They have a Protestant bookstore. They have brought into circulation several good religious books, and a few for the use of children. They are now publishing, in French, Scott's Commentary on the Bible, and Miller's Church History. They also publish the periodical entitled *Archives of Christianity*, (*Archives du Christianisme*), and a religious paper, *The Sower*, (*Le Semeur*); while their ingenious opponents publish another religious paper, entitled *The Protestant*. They sustain a small but very efficient missionary school at Paris, under the direction of a most worthy minister, who also edits *Missionary Magazine*; and they have planned a promising mission in the interior of Africa. Respecting another matter, too, they have at least in one instance, set a laudable and politic example: they have recently been building up a church on the principle of its supporting the ministry of gospel without a salary from the government. And they are vigilantly striving to bring into close connexion with the Protestant or Reformed churches 'as by law established,' the small independent, evangelical churches, which, here and there, in different parts of the kingdom have been organized separately, because the members could not live in the Establishment.

In the class of Christians of which I have been speaking, embracing, as it does, some of 'the excellent of the earth,' it is natural to look for men who, under their deep impression of the spiritual wants of France, would welcome the aid which could be extended by the American Baptists. With this hope, many were waited on, in a respectful and affectionate manner. They were assured that it was the wish of the Board to co-operate, as far as practicable with other Christians in making common cause against the common enemy; and that, after having gone as far together as we could, without a seeming sacrifice of truth and duty, we should ask only to be permitted to pursue, according to our own convictions, the path in which the Saviour would have us go. A consultation was held; and, very soon, I was given to understand, in a manner that could not be mistaken, that personally I should receive a friendly welcome, but not as connected with a Baptist Board; that, as such, no one could be encouraged there;

that any effort from such a source was to be regretted, as being likely to divert the attention of French Christians from the gospel, and to make known in France, another sectarian division; and, finally, that in order to secure any countenance to the mission, we ought to merge entirely the subject of baptism, and keep it carefully out of sight.

Thus some of the best men in Paris have verily thought that they were following the dictate of an 'expansive charity' in assuming their present attitude; an attitude which, while it calls us to the exercise of faith and patience, will, I trust, induce us to proceed meekly and conscientiously, yet firmly as the apostle did when Peter and John made the impressive appeal, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.'

Gladly would I have passed over this matter in silence. But it is of so grave and important a character that I have felt constrained to make, as I now have done, with much grief, this simple statement of facts.

In the undertaking and the execution of what has been accomplished among those whose efforts I have just been briefly recounting, much, it is but an act of justice to remark, is to be attributed to the influence and aid which, in various ways, have been received from England.

The Paris Protestant Bible Society has not, of late, been very efficient in its operations. It has wanted funds; and it has had internal distrust and dissension. Immediately after its recent anniversary in April, another society was organized, principally among those of whose activity I have spoken, entitled, *The French and Foreign Bible Society*.

The Paris Religious Tract Society seems to be in a much more vigorous state. The amount of good that is doing affords encouragement, and calls for gratitude.

The Continental Society which has existed in England more than 1 year, principally under the direction of Pedobaptists, tho' if I have been correctly informed, not originated by them, has put forth its exertions chiefly in France. It has employed men of reputed piety and zeal, though often of small attainments in knowledge, to distribute the Scriptures and religious tracts; to converse familiarly with the people on religion; and to hold little meetings, as they might have opportunity, but not to form churches. Of late, it has also supported several ministers as pastors of churches that had been formed independently of the churches established by law. For some time it has authorized a minister thus employed at Paris, to act as its secretary or agent, in connexion with a committee, for the employment and direction of other persons in different parts of France.—The whole number however, of laborers occupied under the patronage of the society is not very great.

But, within a few months, a new movement has been made. The importance of pre-occupying the ground, so as to prevent the mischiefs that might arise from the sectarian operations of the 'Baptists' and 'Methodists,' was skilfully and zealously urged in a late number of the Archives of Christianity. And about the time of the anniversary in April, the French Evangelical Society was organized. It is, besides other efforts, to prosecute the labors and assume the cares of the Continental Society, which is now to become simply its *first subscriber*, and thus afford it vigorous co-operation.

[To be continued.]

#### MISCELLANEOUS.

##### HIPPOPOTAMI.

Two or three extracts from "Capt. Owen's Narrative of Voyages to explore the shores of Africa, Arabia, and Madagascar," will make the reader acquainted with some of the habits and dispositions of these animals.

"After surveying the river Temby, the boat employed entered a branch formerly observed, and the following strange encounter and scene occurred. Lieut. Vidal had just commenced ascending this stream in his boat, when suddenly a violent shock was felt from underneath, and in another moment a monstrous hippopotamus reared itself from the water, and in a most ferocious and menacing attitude rushed open mouthed at the boat, and with one grasp of its tremendous jaws, seized and tore seven planks from her side; the creature disappeared for a few seconds, and then rose again, apparently intending to repeat the attack, but was fortunately deterred by the contents of a musket discharged in its face. The boat rapidly filled, but as she was not more than an oar's length from the shore, they succeeded in reaching it before she sunk. Her keel in all probability, touched the back of the animal, which irritating him, occasioned this furious attack, and had he not got his upper jaw above the gnawale the whole broadside must have been torn out. The force of the shock from beneath, previously to the attack, was so violent, that her stern was almost lifted out of the water; and Mr. Tambs, the midshipman steering, was thrown overboard, but fortunately rescued before the irritated animal could seize him. The boat was hauled up on a dry spot and her repairs immediately commenced. The tents were pitched, and those of the party that were not employed as carpenters, amused themselves, the officers in shooting and the men in strolling about the deserted country round them, being first ordered not to proceed out of hearing. Mr. Forbes described this encampment as possessing peculiar beauties. 'The scene at midnight,' he says 'was solemn and almost sublime. The

sky was clear and brilliant by star light; not a sound was heard but the crackling of our immense fires, the snorting of hippopotami, and an occasional splash, as they rushed in and out of the water whilst pursuing their rough pastime; the screaming of some birds (a species of ibis) mingled with the deep toned cry of 'All's well,' from the sentinels pacing round the tents, gave birth to feelings it would be difficult to define, for there is something awful in the stillness of nature that thrills within us but cannot speak; we were but few, sleeping on a far distant soil, where Europeans had, perhaps, never been before.' The next day was employed in completing the repairs of the damaged boat; the morning was fair, and as all hopes were given up of being able to prosecute the survey Capt. Lechnere and the botanist took an early breakfast, and walked into the neighboring woods to see what game or botanical specimens they could procure. On arriving at the side of a creek they unexpectedly came upon an hippopotamus of the largest size, sleeping on the mud. As they had only small shot, they could not hope to gain a victory over him, and therefore hurried back to the encampment, from which they were but a short distance. A formidable phalanx of hunters was immediately formed, who, with firelocks in hand proceeded to the creek, but the animal was gone, and the party only served to frighten the numerous large baboons that were playing their antics on the tops of the surrounding trees."

"Next morning we continued our course up the river, and in passing a low sandy point, found ourselves surrounded by a group of hippopotami, so close together, that had they not sunk as we approached, we could not from the narrowness of the passage, have passed without striking them. Three were standing on the bank, and as we drew near, one of them opened his huge red mouth about three feet and a half, and exhibited a more formidable and savage appearance than I have ever witnessed in the fiercest of the brute creation; two on our first appearance retreated to the water, but the third remained sufficiently long to receive on his back a volley of balls, one of which seemed to take effect, the rest glancing off perfectly harmless. The animal, feeling himself wounded, uttered a loud and menacing cry, and then rushed furiously, and apparently in pain to the water; frequently at the moment we fired, one only would be visible, but immediately on the report, numbers would show themselves, some perhaps only for a second, whilst others lying in shoal water, would instantly start up and attempt to get into the deep trotting through the mud at a quicker rate than the boats could pull, and



looking back upon us every now and then with the greatest terror and anxiety. One that was penned up between the two boats appeared stupefied with fear, and without making any effort to escape, stood for upwards of five minutes, regarding first one boat and then the other, which from their relative situation could not fire at him. While running through the water they dip their heads continually beneath, and with their broad noses throw it up in a shower on their backs. The quickness of these animals is extraordinary, for frequently after the flash, they were down before the ball could reach them."

#### USEFULNESS OF BIRDS.

It is a well known fact that insects are the favorite food of most kinds of birds, particularly of the smaller kind. And to encourage the increase of the feathered tribe by all possible means would doubtless result in a very considerable advantage to the agricultural interest. Immense numbers of these useful little warblers are annually destroyed through mere wantonness and cruelty, while the farmer is continually harrassed with the ravages of worms and bugs in every department of vegetation. It is from small birds we are to look for assistance against the myriads of insects whose depredations are so deleterious to our fields and gardens, and whose numbers, if they are permitted to increase by the extirpation of our harmless benefactor, the feathered songster, will eat up our substance and destroy the labors of the wearied husbandman, who toils by the sweat of his brow to earn his scanty pittance. A writer says "the parents of one nest of young birds has been calculated to destroy many thousands of insects in a day, and thus at a commencement of a warm season one day's havoc prevents the existence of many millions of those beings whose extensive devastations present a barrier so discouraging to the exertion of the farmer." The following is an extract from some remarks by a highly intelligent agriculturist:—"The destruction of vast fields of grain by flies in some parts of our country has been reasonably attributed to the extermination of birds. It has indeed been found necessary to protect several species by law, but policy and humanity require that the protection should be much further extended. Some birds are pursued with unsparing hostility, from erroneous notions of their pernicious habits; the woodpecker is of this class, yet she deserves the gratitude instead of the ill-will of man. She bores no trees but such as are unsound, from which she extracts insects which are slowly effecting their destruction." Linnaeus relates an occurrence in Sweden which is somewhat to the point. Among the birds of that country was a particular species which the country people apprehended were somewhat destructive to the crops. They accordingly made war upon them, and by yearly

repeated attacks exterminated them. In consequence, the insects which were the principal food of these birds increased to such an extent as to do an hundred fold more damage to their crops of grain and grass than the birds had done. They then strove to reinstate the species and encourage their spreading in the country. Let us not grudge then, a little grain to the harmless birds in compensation for the invaluable services they render us.

#### BIBLE STORY.

JACOB BLESSING JOSEPH AND HIS SONS.

When Jacob was one hundred and forty seven years old, the time drew near in which he should die. He was taken very ill, and some one told Joseph of it, and he came with his two sons, Ephraim and Manasseh, to visit his afflicted father.

And Jacob strengthened himself and sat up in his bed to receive him. And Jacob mentioned many events which had happened to him, and talked of God's great goodness to him through the whole of his life.

But his eyes were very dim with age,—he did not know his grand-children, and he asked who they were. And when Joseph told him, he said, "Bring them, I pray thee, unto me, and I will bless them. And he brought them near unto him, and he kissed them and embraced them."

And Jacob said unto Joseph, "I had not thought to see thy face,—and lo! God hath showed me also thy children."

And he laid his hands on the heads of the two little boys—and he blessed Joseph, and said, "God, before whom my fathers, Abraham and Isaac did walk, the God which fed me all my life long until this day; the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

It is a pleasant thing and a great mercy to have parents who love and serve God, and who are concerned that we should do so too.

Whenever we look back on life, we should never forget that it is the good God who has always led and fed us, and redeemed us from all evil; and we should thankfully acknowledge his great goodness.

How peacefully does a good man die!—Who does not admire Jacob, blessing all around him, and blessed by all,—standing at the very gate of eternal bliss,—yea he seems to be in heaven before he enters it.

Surely we cannot witness the good old man dying so happily, and not breathe the prayer,—Oh my God, let me die the death of the righteous! We shall certainly do so, if we live his life. And if we think as we ought, we shall as much wish to live his life as to die his death.



EDEN, N. C. SEPTEMBER, 1833.

We are much indebted to our brethren in this and the neighboring States for the generous indulgence which they have exercised in relation to our numerous faults, for the good opinion which they have so generally expressed of our efforts to benefit and please them, and for the liberal manner in which they have seen proper to patronise our paper.—There is one particular, however, in relation to which we may perhaps be excused if we utter something like a complaint. We believe that there is a number of brethren who have the capacity, and who possibly might obtain the time, to edify our readers occasionally with well written essays. We think it probable too that there are revivals and various other interesting events of which our brethren do not apprise us. On this account our paper does not possess so much original matter, and especially it does not furnish so much information respecting what is going on among us, as would be compatible with our plan and desirable to our readers. We should therefore be much better pleased if we could be favored with accounts of all revivals, important meetings, church constitutions, ordinations of ministers, &c. together with occasional essays, criticisms, reviews, &c. &c.

We have taken occasion, on a preceding page, to call the attention of our readers to the importance of Sunday Schools, and to the expediency of adopting some well devised plan for the establishment of these valuable institutions throughout the state. It is very certain that no system of education, how perfect soever it may be, is, of itself, competent to renovate the heart, or to secure the practice of the Christian religion. It is certain, however, that a well conducted moral and religious education will naturally lead to the practice of virtue, and that it constitutes one of the surest means employed by the Holy Spirit for the establishment of religious principles in the soul. Thousands of cases might be adduced in which Sunday School instruction has been blessed to the conversion of the youthful heart to God. The responsibility, therefore, which at this time rests on Christians, and especially on those who realize the value of such institutions, to make an effort to secure the general operation of Sunday

Schools throughout the State, is too obvious to admit of debate. We are induced therefore to hope that our brethren will give the matter their immediate, and their most earnest attention. And we should be highly gratified if some of them would favour us, at an early period, with the outline of a system of measures adapted to the attainment of a result so important to the interests of the rising generation.

Our readers, and especially our Agents, are respectfully referred to our prospectus on page 215. From this it will be seen that we are really in earnest in relation to the publication of a weekly paper. Our circumstances at present are peculiarly favorable to the undertaking, and furnish us with facilities which we may possibly never again possess. If therefore our friends are desirous of giving existence to a publication of the kind described, this appears to be the accepted time. It is accordingly left altogether with them to say whether the arrangement proposed shall take effect or not. Those who feel an interest in the matter will do us a favour by giving circulation to our prospectus, by receiving the names of such as wish to become subscribers, and by forwarding their lists by the 1st of December, or as soon afterwards as possible.

The EXECUTIVE COMMITTEE appointed by the Chowan Association to superintend the operations of the Itinerant concern, held their second quarterly meeting, at Elizabeth City, on the 28th ult. at which time they made the following appointments for the ensuing three months:—Elder Corbell—to visit the churches in Tyrrell and Washington Counties so as to be present at their next Union Meeting; Elder Mills Piland—to visit the same churches but not to interfere with the foregoing arrangement:—Elder Thompson to visit the churches in Hertford and Bertie; and Elder Shaw—to visit the churches in Hertford, Bertie, Gates, and Chowan. The report of Elder Thompson was received and was fully as encouraging as could have been anticipated: The Committee feel encouraged to persevere in a prompt and faithful discharge of the duties connected with their appointment, and are resolved that no exertion shall be lacking on their part to give efficiency to the measures entrusted to their management.

**CONSTITUTION.**—A regular Baptist Church was constituted on Saturday the 14th ult. at a place called WHITE CHAPEL, in Washington County. This body of brethren is small, but their prospects are encouraging, and they entertain a hope that their numbers will soon be augmented. The formation of this church is to be chiefly ascribed to the labours of bro. Thompson, and may justly be regarded as the fruits of the Itinerant system now in operation in the Chowan Association.

**THE BAPTIST STATE CONVENTION OF NORTH CAROLINA** will hold its third annual session at Carthledge Creek Meeting House, Richmond County, commencing on Friday before the first Lord's day in November next. We are informed that the brethren and friends in the neighborhood are engaged in preparing extensive accommodations on the ground. And we have been specially requested to state, that they are making arrangements for a protracted meeting to continue after the Convention adjourns. May the blessing of the Most High attend their exertions, and may they be abundantly rewarded for their labours of love.

**THE CONVENTION.**—We have recently received several communications relating to the session of this body about to be held in Richmond County. Our brethren who have written us seem to be fully awake to the importance of the occasion, and call on us to say something further to our readers, calculated to excite a more deep and general interest in its behalf. We can assure our brethren that we should deem ourselves exceedingly culpable were any efforts lacking on our part to call the attention of the Denomination to an occurrence on which we believe so much depends. We have already reminded the churches, auxiliary societies, &c. that it was time to be collecting their funds, appointing their delegates, and making other necessary arrangements. We will now add, that we hope that those who have heretofore interested themselves in this matter, and especially our ministering brethren, will permit themselves to manifest nothing like an abatement, either in their zeal or their exertions. Hitherto the friends of the Convention have done well; the institution has been greatly prospered; Heaven has seemed to smile on its designs;

and its plans have evidently made regular and rapid advances towards their ultimate accomplishment. Under these circumstances it will not do for us to think of a falling off; nor indeed of any thing short of a more rapid progress than has been witnessed any preceding year. Let us then return to the onset with fresh vigor and fresh encouragement. The spirit of enterprise and improvement is abroad in the land. The slumbering energies of our citizens are beginning to stir and put on their strength in every part of our State. Thousands of dollars have been subscribed, within a few months, for the purpose of improving our roads and water courses, and thus promoting our temporal comforts and advantages. Surely the friends of religion cannot fail to partake of a similar spirit and to imitate so noble an example. Certainly we cannot be less zealous or less liberal in the promotion of those interests which we believe to be spiritual and eternal, than others are in the enhancement of those which are only secular and temporal. And accordingly, while there are tens of thousands for internal improvements—for the accommodations and conveniences of the present life, there ought to be at least thousands for the cause of education, of morals, of religion, and of immortality.

#### THE CHRISTIAN INDEX.

This valuable paper has at length found its way to us from its new place of location, and from under the hand of its new editor. It is our opinion that it has lost nothing either in appearance or interest by the change which it has undergone. We accordingly meet it with our congratulations as a seasonable and efficient auxiliary in the cause of religious and benevolent operation in the South, and shall be pleased to see it circulate freely among our brethren in North Carolina. While we are convinced that every State ought to have a primary regard to its own interests and enterprises, we can by no means approve of that spirit of exclusiveness which shuts up the heart to those of our brethren in sister, and still more, in neighboring States. There is no way it seems to us, by which a generous feeling of mutual interest can be promoted among the Southern States which has stronger claims to plausibility, than a mutual circulation of our publications. After this remark

it is perhaps needless to add that, while we shall feel much pleasure in aiding the circulation of the Index among our readers, we shall venture to entertain a hope that a corresponding pleasure will be exercised in promoting a similar circulation for our publications in Georgia. For further particulars see bro. Mercer's address on a subsequent page.

#### THE RELIGIOUS NARRATOR,

Published in Philadelphia and edited by Rev. Wm. T. Brantly, the former worthy and successful Editor of the Christian Index.—This paper is furnished to subscribers at the same rate, and is no doubt, as fully worthy of patronage, as its predecessor. With regard to the ability of bro. Brantly, as a Christian Editor, it would be superfluous for us to speak. In this State he is too well known to need commendation. We should have noticed the Narrator at an earlier period, but thro' some inadvertency as we suppose, it did not reach us until very recently.

#### Baptist Convention of the State of New-Hampshire.

We have been favoured with a copy of the Proceedings of the eighth Annual Meeting of this Institution which was held in Rumney, N. H. on the 26 and 27 June, 1833. The names of 30 ministering brethren were enrolled. The objects which received attention were—Foreign Missions, Domestic Missions, Education, Temperance, Religious Publications, Sabbath Schools, the observance of the Lord's Day, the State of Religion, and the New-Hampton Institution—a Theological and Acaemical School. The amount of funds received during the past year for Educational and Missionary purposes was about \$1750. These brethren are evidently awake to the peculiar duties and privileges of the age in which they live. May the Head of the Church prosper their numerous and highly important undertakings!

REVIVALS.—We learn from the Cross that the Lord is reviving his work in various places in Kentucky and Tennessee. In Ohio too and Illinois the good cause is rapidly gaining ground. It is said that much of the effect which is witnessed in these States, is to be ascribed to the labours of Missionaries in the employ of the Home Missionary Society.

We would suppose that such results would quiet the opposition of all those who can be convinced by evidence or won over by the prosperity of Zion. At any rate we trust that our brethren will be encouraged to persevere in efforts which are so obviously approved and blessed by the Lord.

#### COMMUNICATIONS.

##### FOR THE INTERPRETER.

To the numerous friends and supporters of the Baptist State Convention of N. Carolina, the undersigned begs leave to make a few remarks.

*Friends and Brethren:*—While contemplating the annual meeting which is now fast approaching, it may not be improper for you to call to mind what has already been accomplished, that you may see what cause you have to be encouraged in your labors.

Compare, for a moment, the present state of the Baptists in North Carolina with the condition in which we were placed only a few years ago. Then, the thousands of our denomination in this State were living without a single effort adapted to produce an extensive acquaintance with each other. Nor was any measure then in progress suited to bring the strength of the denomination together for the promotion of important objects.

At the present time, although there are many deficiencies, over which we weep, we are, nevertheless, encouraged when contemplating the indications of a change for the better. As a denomination, in consequence of the circulation of the North Carolina Baptist Interpreter, and the various other means that have been employed, we are now becoming better acquainted with each other, and also with our wants; and something, too, has been accomplished towards collecting our strength together for the promotion of Missions and other benevolent objects.

It deserves moreover, to be mentioned with gratitude to God, that the practicability of the attempt of the Convention, is no longer problematical.

When this Institution was first formed, some who were perfectly friendly to the objects embraced in the plan, doubted whether the time had fully come to make a beginning in this State. But whoever has paid the slightest attention to the progress of events amongst us, must have seen enough to convince him that we had already slumbered too long, and that we have every thing to encourage us that could reasonably be expected. Facts, numerous and interesting, in support of this remark, could easily be adduced.

In the further prosecution of the work before us, it has doubtless occurred to you, that much will depend upon the activity of our

friends in the different sections of the State. After all that can be done by an agent, it will still be needful that others should exert themselves too. In all those places where subscriptions have been taken up or promised, we shall be obliged to ask the aid of our friends. Collections will not be made unless some one will attend to this business. *Who now will see to this?* Several considerations naturally present themselves to urge us onward. The mere fact that a falling off in any portion of the State, would tend to discourage our friends in other places, ought to induce us to awake. O! who of us would be willing to be instrumental, in any way, of chilling the ardour of Christians in a good cause?

And certainly it should not be forgotten that our lives will soon be spent. Some, who took part in the deliberations at our last meeting, have gone to their final account. This year will undoubtedly be the last to some of us. In determining, therefore, what we ought to do, let us keep the uncertainty of life before us.

See, too, what the Lord has done, and is now doing, at home and abroad, in Burmah, and in other heathen lands. Let us remember, also, that much remains to be done; and, to be done, too, *through the instrumentality of men.*

Yours to serve in the Gospel.

SAM'L WAIT.

Moore County, N. C. Sept. 11.

*My Dear Brother Meredith:*—I have just returned from a Camp Meeting in Chatham, where the blessed Jesus did pour out his spirit on the people. During the whole of the meeting, there were many mourning souls, who presented themselves at different times before the stage, to obtain the prayers of the Ministers, and, bless God, a considerable number of them obtained pardon before the meeting closed. Not long since we had one amongst the best of meetings at Friendship.—I never in my life witnessed a more interesting time. Some of the most profligate professed during the course of the meeting—and some of the moral class was made to feel that morality was not religion, and, as we hope, felt the love of God shed abroad in their hearts. The Saints had a feasting time too. The brethren and friends are making preparation at Cartledge Creek for the Convention. They are building tents for the purpose of accommodating the friends and brethren on the ground. O! that the Lord may bless that meeting.

Yours in the best of bonds.

NOAH RICHARDSON.

#### CAUTION.

The following notice ought to have appeared in our last, but was mislaid. We trust, however, that it is still in season to accomplish the purpose of our brethren.

Mechanics' Hall, Aug. 24, 1833.

*The Editor of the Interpreter.*

Dear Sir—The Baptist Church at Mechanics' Hall wish you to make known to the public, through the medium of your paper, that a certain Ansel Milton, a member and a licensed preacher connected with this church, has absconded in disorder, and has taken his license with him, saying that he would preach in spite of the Church. We also wish this notice published in the Christian Index. The said Milton has been since excommunicated.

By order of the Church.

DAVID KENNEDY.

CHEERING INTELLIGENCE FROM GUILFORD CO.

September 31, 1833.

*Dear Brother:*—We have received the 7th number, and you will please to send on the back numbers as soon as convenient. Light seems to be spreading. Our Church at Jamestown has been favored with considerable accessions during the past year. Love and union seems to prevail among us. We had a Camp Meeting in August last, commenced on the 23d and ended on the 28th. Deep solemnity seemed to prevail over the congregation, and several professed conversion. We appointed another Camp Meeting for next August, beginning on Friday before the fourth Lord's day. We wish you to publish the same, if convenient, so that ministering brethren may attend us.

Respectfully Yours,

ISAAC BUSON.

The following extract we know was written without the remotest expectation that it would meet the public eye. It is however to the point, and we shall therefore hazzard the consequence.

"P. S.—I wish that something more could be said through the Interpreter, by way of rousing up our ministering brethren to active exertion in behalf of the Convention.—It pains me to hear them professing the utmost friendship, and yet not a word is said through the whole course of the year to their flocks upon the subject. Many of them, I believe, almost forget that there is such a thing in existence as the "Baptist State Convention," and instead of being examples to their flocks in matters of this sort, and saying to the Churches, "be ye followers of us even as we also are of Christ," stand still until they are beckoned to by the lay-members and told to "come on."—This is not as it should be, and I am clearly of opinion that they ought to be made to feel upon this subject."

Yours in haste.

TURNER CARTER.

The following is an extract of a letter dated Duplin County July 9th, 1833.

"Most of the Churches in this County have

had some addition, and I believe it is the Lord's work, and that we have really enjoyed tokens of his mercy and goodness. We have had distress at Bear Marsh, where my membership is, in the midst of a revival at that place. The Kehukee Confession of Faith was introduced as a test of fellowship. It was opposed by myself and others, when the vote was taken. There was a small majority against me and in favor of receiving it. Thus has the Antinomian principle torn to pieces a Church that has stood in good order seventy years. At a meeting since, they agreed to receive it, a little altered."

Yours, &c

HENRY MOORE.

The following communication is from a brother, an extract of a letter from whom, with some remarks of our own, we published in a preceding number. As we supposed, our correspondent is a firm friend of Missions, but is justly opposed to those extravagant forms of expression to which some good meaning people are too much addicted. We trust the Itinerant Concern of which bro. Grady speaks will be abundantly successful. We should rejoice if there was such an arrangement in every association in the State.

"I feel anxious to write you in order that your memory may be no longer on the rack, in order to ascertain what I found in the Interpreter to give rise to my remarks. One thing is evident, that such a report has gone from the Mission pen. I had no allusion to yourself, but, my dear brother, such reports go to injure the cause of Missions.—My heart is in the mission, my feeble petition is for the spread of the gospel, and there is no doubt in my mind but the hand of the Lord is in it, and it is going agreeable to the will of the Lord. I do not think, as some say, that there is no need of money, and if the Lord wants the gospel sent to the heathen that he will send it in a fishes' belly.

The Missionary preaching has been abundantly blessed here with us, and there is a good many that are eye-witnesses to it. We have a small mission in our association, which we call Itinerant preaching. The association allowed brother J. T. Copeland last year 75 cts. per day, and he made his report at the last association. He rode on the Mission 80 days, and received and baptized 111 persons in that time. There were some others, whose labors were abundantly blest. I hope I have not written any thing that will go to hurt your feelings; if I have, it is not done intentionally."

Yours, &c.

DENNIS GRADY.

The letter that follows presents an account of matters in Alabama, depressing enough indeed, but not without some encouragement.

Raleigh, Sept. 25, 1833.

Dear Brother Meredith.

Through the smiles of a kind God, I returned to my family on the 20th inst. and found them all well. I should have made some exertions to have procured subscribers to the Interpreter, but for the violent opposition that Mission Periodicals, &c. have in that part of Alabama where I reside. I have thought it most advisable to endeavor to soften the prejudices to those objects, before I could have any success in getting them to take hold of them. The Baptists are softening down from some cause, and I flatter myself with the hope of seeing them engage in the benevolent institutions of the day not long first. My dear brother, little do you know the feelings I have had since I saw you—often have I wept over the ignorance and prejudice of my Baptist brethren in Alabama—but one thing I know, when Christians live like Christians and feel the blessed effects of the love of God, we find nothing like blind ignorance and prejudice, and I pray God to enlighten the minds of my brethren in Alabama and elsewhere. I have tried to preach as often as I could, and endeavored to be faithful in preaching truth where I went, but Oh how I missed the assistance of my North Carolina brethren who have been so long good help to me,—but I trust my God, who does all things well. No one will lack any good thing, who trust in him. I often have reason to complain of myself for not relying on God as I should. It is more than probable, my brother, that we shall never see each other in time again, but I shall cherish the moments I passed in the company of yourself and other brethren. I humbly ask an interest in your prayers, and should we never meet in time, Oh that we may meet in a better world. I should be glad to hear from you, and a letter from you would at all times afford me pleasure.

May the God of all grace bless you, is the sincere wish of your brother, &c.

WM. R. HINTON.

---

#### MISCELLANEOUS.

---

##### THE HERMIT AND THE VISION.

It is told of a religious recluse, who, in the early ages of Christianity, betook himself to a cave in Upper Egypt, which, in the times of the Pharaohs, had been a depository for mummies; that he prayed there, morning, noon, and night, eating only of the dates which some neighboring trees afforded, and drinking of the water of the Nile. At length the hermit became weary of life, and then he prayed still more earnestly.

After this duty one day he fell asleep, and the vision of an angel appeared to him in a dream, commanding him to arise, and cut down a neighboring palm-tree, and make a rope of its fibres, and after it was done, the angel would appear to him again. The her-

mit awoke and instantly applied himself to obey the vision.

He travelled about from place to place many days before he could procure an axe; and during the journey felt happier than he had been for many years. His prayers were now short and few; but what they wanted in length and number, they out-measured in fervency.

Having returned with the axe, he cut down the tree; and with much labour and assiduity during several days, prepared the fibres to make the rope; and after a continuance of daily occupation for some weeks, completed the command.

The vision that night appeared to the hermit as promised, and thus addressed him:—"You are now no longer weary of life, but happy. Know then that man was made for labor; and prayer also is his duty: the one as well as the other is essential to his well being. Arise in the morning, take the cord, and with it gird up thy loins, and go forth into the world; and let it be a memorial to thee, of what God expects from man, if he would be blessed with happiness on earth."

#### SECULAR.

#### PIRACY AND MURDER.

Captain Howard of the brig *Texas*, arrived at New York, from the coast of Africa, furnishes the following account of a bloody transaction which occurred on board on the 25th March.

The brig left New York, under the command of Capt. Ellery, and John Walpole of Philadelphia, mate. On the 17th March, Walpole was suspended for misconduct, shortly after which the captain died and W. continued a passenger, doing no duty. On the 25th of May, Mr. Babcock, supercargo, was taken with the coast fever, and died on board, at Elmina, after a month's illness. At this time, Walpole began to assume importance, telling the men he had charge of the vessel, and succeeded in getting the gold dust (200 oz.) on shore, where he intended to dispose of it. Capt. Howard having come on board, and learning the transaction, went on shore and succeeded in recovering the gold, and returned in company with Walpole, who then informed the crew that he was to return home as passenger, and advised them all to turn in and take a nap, as they must be tired, which they complied with. About two hours after, W. finding them asleep, entered the cabin and shot Mr. Smith, 2nd mate, of New Bedford, through the heart. He then turned to Captain Howard and fired a ball through his leg and another in his groin, and left him as he supposed dead. He then went on deck with three pistols, and shot John Gowing, carpenter, thro'

the ribs, when the crew took him below, expecting that he would not recover.

After this Walpole went to James Berry and showing him a piece of manuscript, and telling him he had shot three of the crew and that he was captain now, he put a pistol to his ear, and told him he had but five minutes to live, so to prepare himself—but as Berry could not read, he expressed a wish for W. to read it to him; in order to do which, he laid down his pistols, which B. got hold of and pitched forward. W. then made for the cabin followed by B. Capt. H. laid on the transom, and showed signs of life, when W. began jumping on his breast, but seeing Berry advancing, seized another pistol and fired at B. which fortunately missed him, and the ball struck the ceiling of the cabin, whereupon B. jumped across the captain, seized W. by the throat, threw him down, he catching up another pistol at the time and firing at B's head, who luckily escaped this shot also, it going through the deck. One of the crew perceiving that Berry had the advantage, passed a pistol down the sky-light to him, on which the blood-thirsty villain begged for mercy, but Berry gave him the contents into his head and left him to his fate, lingering several hours in excruciating pain. The negro labourers on board even refused to take hold of him to get him out of the cabin, but made a rope fast to his leg, and hauled him on deck, where he died.

Capt. H. remains in a very weak state, experiencing severe pains from the wounds, which are still unhealed. He thinks that Walpole must have meditated the attack some time as he had from forty to fifty pistols all double shotted, and that his intentions were to kill the crew while asleep and turn slave dealer, as he frequently expressed such a wish.

The *Baltimore Gazette* furnishes the following particulars of Mr. Durant's late ascension which he declares to have been one of his most agreeable and interesting excursions.

It differed chiefly from his other voyages it being performed generally, at a much lower elevation. One of his reasons for this was the quantity of gas with which the balloon was charged, and which was sufficient to have carried him to Philadelphia. The balloon, at a high elevation would have been in danger of explosion or collapse. He had also determined to direct his course towards Bel-Air—and he requests us here to mention that he was indebted to John H. Alexander, Esq. for an excellent map of the environs of Baltimore, of which he is in common with many other strangers who had visited our city—had felt the want. By the aid of this map, and keep-



ing at a low elevation—in order to avoid the upper currents of wind, which would have carried him considerably out of his course—he was enabled to terminate his voyage precisely at the point which he had fixed upon.

The highest elevation which he reached on this ascension was about 5000 feet from the level of the river—the lowest, before alighting about 200 feet. The whole distance from Baltimore to Bel-Air (twenty-one miles) was accomplished in one hour and six minutes. The view of the bay and scenery on this route he describes as enchanting—and regretted the want of an intelligent companion (particularly, he says, some accomplished young lady) with whom he could have shared the delight which the prospect afforded him. He sat at his ease, alternately taking notes, and conversing with people below—many of whom were not a little astonished at hearing a voice from the clouds. Several whimsical occurrences took place:—a negro woman with a bucket of water on her head, whom he spoke to, was so alarmed that she dropped her bucket instantly and took to her heels, without waiting to look about her. An old lady, on horseback, was very much bothered with the evolutions and circumgyrations of her steed, which was as much frightened as herself, and finally plunged with her into a thicket of brambles. But generally, the people in the neighborhood were aware of what the apparent phenomenon was, and heartily greeted the Aeronaut as he passed.

A gentleman, a resident of Bel-Air, informs us that the appearance of the Balloon worked quite a miraculous cure upon an elderly lady of that town. She had been, for some months, so infirm as not to be able to move about the house without assistance; but, when the rest of the family ran out to witness the sight, her curiosity was so strongly excited, that she followed them, and actually clambered over a fence with as much activity as a young girl.

Mr. Durant is desirous of again expressing his grateful sense of the kindness and attention with which he was treated by every one in Bel-Air, particularly by the fairer portion of its inhabitants. In fact, he confessed to us that like all travellers, (foreign or native) he is so much pleased with the ladies in this part of the country, that if he were not already wedded to the cause of science, and deeply pledged to the execution of a purpose which requires the devotion of all his time, he should inevitably have lost his heart. In this respect, it has proved the most dangerous voyage that he has attempted.

He has also, he says, much cause to rejoice in the acquaintances which he has formed among the scientific portion of our citizens. Indeed, his chief aim in these ascensions has been to recal their attention to the present state of this interesting science and to prepare them for an important experiment

which it is his intention to make sometime hereafter at New York, and in which he has permitted himself to indulge sanguine hopes of success.

### PROPOSALS

For publishing a new Paper, to be called the  
**BIBLICAL RECORDER,**

AND

**JOURNAL OF PASSING EVENTS.**

For several years the Baptist Community of this State have felt the need of a weekly periodical, to be appropriated chiefly to the evangelical interests of their own region of country. A desire to meet this demand, connected with an unwillingness to incur an unnecessary risk, induced us to present our brethren and friends, at the commencement of the present year, with the **BAPTIST INTERPRETER**.—The liberal support with which this paper has been favoured in this and the neighboring States, induces the belief that it has been well received, and encourages a flattering hope in favour of its future patronage and usefulness. But although a monthly periodical possesses several recommendations which cannot be urged in behalf of a publication of more frequent occurrence, yet on the other hand, there are several particulars in which the latter has advantages not attainable by the former. While the **INTERPRETER**, for example, by its cheapness and the condensed form of its matter, is peculiarly adapted to the circumstances of those who have but little leisure for reading, and perhaps as little ability or inclination to incur expense:—a weekly paper will be more acceptable to such as desire more frequent and more general information, and who feel at liberty to admit a corresponding demand on their purse. These facts, in connexion with the known wishes of many brethren, and our own convictions of duty and expediency, induce us now to offer to the religious public, and to our Baptist friends particularly, in addition to the **INTERPRETER**, a weekly religious and miscellaneous News-paper.

The periodical now proposed will be strictly a Baptist publication, and will be primarily devoted to the interests of our Denomination, in the region of country through which it is destined to circulate. It shall, however, be conducted on principles of Christian liberality, and shall so far contain information touching the interests and operations of other evangelical societies, as shall give it some claim at least to the notice of the friends of religion in general. Its contents will be, of course, chiefly of a religious and moral character; but it shall so far embrace matter of a literary and miscellaneous cast, and shall give such notice of the passing occurrences of the day, as shall render it not unacceptable to the general reader.

The Recorder will be plainly and neatly executed on a royal sheet of good paper, and will be afforded to subscribers at 2 dollars per annum in advance; or 2 50 if payment be delayed more than six months.

No subscription will be received for less than one year, and none shall be allowed to discontinue until all arrearages shall be paid.

N. B.—As the matter of the Interpreter will generally appear in the Recorder, it is presumed that but few persons will wish to receive both papers. May we not be allowed to request those of our subscribers who may wish to give up the former, on account of taking the latter, to endeavour to procure a new subscriber for the paper which they no longer need? This our friends will be able to do with little, perhaps no inconvenience to themselves; and by doing it they will, in the aggregate, bestow a very material favour on us.

EDITOR OF THE INTERPRETER.

TO THE FORMER PATRONS  
and other friends of the *Christian Index* in  
North-Carolina.

Brethren and Friends,—The late, in transferring the *Christian Index* to the present editor, saw proper to drop you from the list of subscribers; assigning as the reason, that you had "chiefly ordered a discontinuance;" and of the rest he says "they have the *Baptist Interpreter*, and an agent out, who is constantly procuring subscribers to it."—Evidently insinuating that you all will of choice adhere to it. Now I have not the slightest disposition to hinder in the least, the increase of patronage to the excellent "*Interpreter*," but thinking it probable that many of you might like to be patrons of both, or that some might prefer a weekly paper, and therefore, would wish to continue the *Christian Index*, I have written this address to you in particular, to invite your continued and increased patronage of the *Index*, notwithstanding its change of location. It will, on a little reflection, most readily appear, that the *wider* a religious periodical is circulated, the *greater* will be the amount of good done, if it is capable of doing any good at all. Though the Editor and location of the *Index* be changed, its character remains the same. It is the property of the Baptist Board of Foreign Missions, and published under their patronage. It is therefore not mine—nor Georgia's but properly the Denomination's paper, and should be supported by them, accordingly. Any Minister or other person, into whose hands this may fall, is requested to act himself on the suggestions herein made, and to publish it abroad, so that all concerned may know that the list of subscribers for the *Index* is still open for those who wish to patronize it; and all such are requested to forward their names

to  
JESSE MERCER,  
WASHINGTON, GA. *Ed. Christian Index.*

## RELIGIOUS NOTICE.

—Eld. John Harrel will preach at Ballard's Bridge Friday before the 2d Lord's day in October; Saturday and Sabbath at Edenton; Monday at Yeopim; Tuesday at Bethel; Wednesday at Lebanon, in Harvey's Neck; Thursday at Hertford; Friday at Bethlehem; Saturday and Sabbath the 3d in October, at Salem; Monday at Elizabeth; Tuesday at Shiloh; Wednesday at Sawyer's Creek; Thursday at Shady Grove; Friday, Saturday, and Sabbath at Providence, the Union Meeting.

RECEIPTS.—*James town*; Col. Isaac Busch \$1 for 100 copies. *Asheville*; Eld. Thomas Stradly \$10 for self, Sam'l Smith, Levan P. Burnett, Peter Stradly, M. P. Patton, Wm. H. Turpin, Eld. Benj. King, Epaph. Hightower, Johnson Ledbetter, Jonathan Ledbetter, John W. Harris. *Britton's Cross Roads*; Eld. Mills Piland \$1 for Sam'l Granby.—*Wadesboro'*; Dennis Grady, \$2 for self and Asa Falkner. *Kenansville*; Henry Moore \$5 for self, John Oliver, John Wilson, Benj. Oliver and Miss Cath. E. Beck. *Elizabeth City*; \$3 for Francis Hooker, Capt. Tim. Hunter and T. W. Butler.—*Carthage*; Eld. Noah Richardson \$1 for Eld. Eli Phillips, Leonard Lawhorn, Benj. Phillips and Willis Dowd. *Roles Store*; Dr. H. W. Montague \$1 for self. *Windsor*; \$1 for Whitnel Derapey. *Erie, Al.*; Eld. Wm. R. Hinton for self \$3 35.—Omitted from the June number—*Kingston*; Craven Mitts, \$1 for self. *Halifax*; Dr. M. Read \$1 for self. *Winton*; \$2 for R. B. Cob and Wm. S. Brown. *Murfreesboro'*; \$2 for John Van and Tilman Van. *Elizabeth City*; \$3 for Elder Selby Patrick, Geo. Kellenger, and Abner Williams. *Shiloh*; \$1 for Eld. Jno. Shaw. *Powell's Point*; \$2 for Mrs. Frances Aydelotte and Caleb Chaplin. *South Quay*; 1 for Eld. Simon Murfee. *Greenville*; \$1 for Dr. H. Dockey. *Camden*; Maxey Sanderlin \$5 for self, Martha Sanderlin, Wm. Merry, Wm. Sanderlin, and Maria Homer. *North Hampton*; Eld. Wm. H. Harlee \$1 for Rhodes Barclay, Green Stancil, Jesse Sykes, and Chas. R. Kee.

## BAPTIST GENERAL TRACT SOCIETY.

A DEPOSITORY of Baptist Tracts is kept by Dr. C. LILLYBRIDGE, Norfolk, where all the publications of the Society may be obtained on the same terms as at Philadelphia. Six volumes of Tracts bound, are sold at 50 cents each. *Memoirs of Pearce* 12 1-2 cts.—*Wisdom's Voice on Intemperance*, 25 cts.—*Active Christian*, 50 cts.—*A Dialogue on Missions*, \$4 per hundred.

Tracts are published monthly by the Society, in the form of a periodical, at 50 cts. for one volume of 300 pages.

Communications may be addressed to Dr. C. Lillybridge, of Norfolk, Va. who is authorised to receive subscriptions, donations, and payment for the Society; or they may be addressed to IRA M. ALLEN, General Agent of the Baptist Tract Society, Philadelphia.

The postage on each number of this paper is—under 100 miles 2 1/2 cents—over 100 miles 3 1/2.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) OCTOBER, 1833.

VOL. I.]

\$1 PER ANNUM—BY T. MEREDITH.

[No. 10.]

HISTORY OF THE BURMAN MISSION—[CONTINUED.]  
*Return of Mrs. Judson—Capture of Rangoon—Perils of the Missionaries, &c.*

On the 5th of December, 1823, after an absence of two years and a half, and in about five months from Boston, Mrs. Judson, in company with Mr. and Mrs. Wade, arrived and were joyfully received by Mr. Judson at Rangoon. Leaving Mr. Wade and his companions at Rangoon to study the language of the country, and to assist Mr. Hough in the business of the Mission at that place, Mr. and Mrs. Judson set out immediately to join Dr. Price at Ava.

On their arrival at the seat of government, they were kindly received by those in authority,—the royal family at the time being absent. A small wooden house was hastily erected on a spot of ground which the king had previously granted for the purpose, as a residence for Mr. and Mrs. Judson. Mrs. Judson immediately opened a school for poor Burman children and Mr. Judson began to preach on the sabbath in the house which Dr. Price had built for himself. Thus both at Ava and at Rangoon peace and prosperity seemed to attend the Mission.

It was well known however by the Missionaries, that a war between the Burman and the Bengal Governments had been, for some time, impending. On this account the Missionaries who last arrived had been advised, when in Bengal, not to entrust themselves to Burman power. But deeming it their duty to proceed, and reposing entire confidence in the merciful providence of God, they had entered the Burman empire, and had commenced their respective operations as we have already described. And having been subsequently informed that the existing difficulties had been adjusted by the parties at variance, the Missionaries at Rangoon had ceased to feel much dread on the subject.

In May, 1824, however, a large fleet suddenly came up the river and commenced fir-

ring on the town. And, as the Burmans were wholly unprepared for the attack, the population immediately fled, and Rangoon fell into the hands of the British almost without bloodshed. The leading circumstances connected with this event, and especially the extraordinary and almost miraculous deliverance of the Missionaries, are detailed in the following letter from bro. Wade. It will be read, we are confident, with uncommon interest.

"RANGOON, May 15, 1824.

"Dear Brother Lawson,

"You would not think it strange if, by this time, we should express some regret for our imprudence in having left Bengal, contrary to the advice of our friends. If we had remained in Calcutta or Serampore, we should doubtless have been exempt from the inexpressible sufferings of body and mind, which we experienced during a part of the present week. But since God has graciously preserved our lives, and restored to us rest and quietness, for reasons which may easily be conceived by a Christian, we rejoice that we have been afflicted.

"We did not apprehend until last Monday that war was declared against the Burmans. The most credible information which we could obtain, assured us, that all grievances were amicably settled. But on Monday last, information came, that a number of ships were at the mouth of the river. Government immediately ordered every person in Rangoon who wears a hat to be taken prisoner, which was accordingly done. In the course of the succeeding night, Mr. Hough and myself were chained, and put into close confinement, under armed keepers. In the morning the fleet was in sight of the town, and our keepers were ordered to massacre us the moment the first shot was fired upon the town. But when the firing commenced, our murderers were so effectually panic struck, that they all slunk away into one corner of the prison, speechless, and almost breathless. The next shot made our prison tremble and shake as if it would be immediately down upon our heads. Our keepers now made for the prison door: we used every exertion to persuade them to remain, but all to no purpose; they broke open the door and fled. In a few moments after, the firing ceased; and we expected the troop were

landing, and that we should be soon released; when, horrible to relate, about fifty Burmans rushed into the prison, drew us out, stripped us of every thing but pantaloons; our naked arms were drawn behind us, and corded as tight as the strength of one man would permit; and we were almost literally carried through the streets upon the point of their spears to the seat of judgment, and were made to sit upon our knees, with our bodies bending forward, for the convenience of the executioner, who was ordered that moment to behead us. None of us understood the order but Mr. Hough. He requested the executioner to desist a moment, and petitioned the Yawoon to send him on board the frigate, and promised to use his influence to prevent any further firing upon the town.—The linguists seconded the proposal, and pleaded that we might be reprieved for a few moments.

"The Yawoon answered, If the English fire again, there shall be no reprieve: and asked Mr. Hough if he would positively promise to put an immediate stop to the firing, which you will recollect had been discontinued, from the time that our keepers in prison fled. At this moment several shots were sent very near us: the government people fled from the seat of judgment, and took refuge under the banks of a neighboring tank. All the others fled from the town, but kept us before them: we were obliged to make our way as fast as possible, for the madness and terror of our attendants allowed us no compliments.

"We were soon overtaken by the government people, fleeing upon horseback.

"About a mile and a half from the town they halted, and we were again placed before them. Mr. Hough and the linguists renewed their petition. After a few moments' conversation, his irons were taken off, and he was sent on board the frigate, with the most awful threatenings to himself and us if he did not succeed.

"The remainder of us were obliged again to resume our march. Finally, a part of us were confined in a strong building, at the foot of the golden pagoda. I, with the others, was taken into the pagoda, and confined in a strong building, and left under the care of a door-keeper. After dark this fellow, by the promise of a present, was induced to remove us in a kind of vault, which had but a small aperture, and was without windows: it afforded only sufficient air for the purpose of respiration. The fellow himself, I believe, ran away. We were several times alarmed during the night.

"The next morning early, we were searched for by our blood-thirsty enemies, who, upon finding we were not in the room where they left us, concluded we had escaped and fled. We expected every moment we should be discovered, when, to our great relief, we heard them cry out, 'The English are com-

ing!' and they fled. We waited, however, in vain, to hear some sound which would assure us that it would be safe to cry out for assistance; for we soon found we were again surrounded with Burmans.

"About noon, the English troops came up and to our inexpressible joy, relieved us from our unpleasant situation. As soon as I could be disengaged from my galling chains, I hastened to the mission-house, to learn the fate of Mrs. Wade and Hough. I found them safe and well; but though not imprisoned, they had experienced great sufferings, and escaped great dangers. Mr. Hough I also found safe at the mission-house. When we met and heard the relation of each other's dangers and escapes, we felt constrained to join in the most hearty acknowledgements of gratitude to God, by whose divine interposition our lives had been preserved.

"I have too little room to think of entering upon our feelings, when we viewed ourselves as in one moment more, to launch into eternity. Suffice it to say, I felt an assurance in the grace of God, which disarmed death of its terror. The hope of the Gospel seemed to me a treasure, whose value was beyond all computation. Finally, I trust the dangers and sufferings of the past week have yielded me a rich spiritual harvest.

"All who had been taken prisoners, and ordered to be executed by the Burmans, were on Wednesday regained, and set at liberty by the English troops. All the Burmans have fled to the jungles, and have built several stockades in different directions from the town, some of which have already been taken and burned by the English troops.

"The Yawoon orders every person to be put to death who betrays the least desire to return to Rangoon. Numbers of Siamese, Persers, Portuguese, Musselmans, and even Burmans, have been found in the jungles, who have been murdered by the Burmans themselves.

"*Monday, 17.*—The army has penetrated the country for several miles around us.—The result of every engagement, as yet, has been in favor of the English.

"You will be able to obtain a full account of the state of affairs in this place, from the public papers, else I should be more minute in my communications. I hope you will therefore excuse me.

"It is between two and three months since we have received any letter from Mr. Judson, or Dr. Price. It is impossible to predict their fate. We tremble whenever we think of them. We can only pray that God, who has delivered us out of the hands of our cruel enemies, may deliver them also."

As the operations of the Mission at Rangoon were now clearly at an end, at least for a season, Messrs. Hough and Wade with their

wives, returned as soon as convenient to Bengal. Mr. and Mrs. Wade employed themselves as before, when at Rangoon, in the study of the Burman tongue, and Mr. Hough proceeded to the printing of a Burman Dictionary, which had been previously prepared by Mr. Judson.

#### SELECTIONS.

##### PROF. CHASE'S LETTER.

*In reply to certain inquiries respecting the Religious state of France.*

[Continued from page 207.]

The English Episcopalians have a Bishop at Paris. They sustain public worship at the Ambassador's, and at one other place in the city, besides the chapel whose minister has the reproach and the glory of being 'Evangelical.' His efforts for the spiritual welfare of the English residents and their children, have been exemplary, and attended with a highly encouraging degree of success.

The Methodists from England also, had even before the late revolution, made a small beginning in some parts of France. But immediately after that period, they entered the field with new vigor. They opened two places of preaching in Paris, and they have laboured with a becoming zeal. Those of their preachers with whom I have become acquainted, are men whom it would be a sin not to love and esteem. For the most part they have stood alone. They have acted by themselves, and they have persevered amidst many discouragements. But they are now beginning to see their labors crowned with very considerable success, both in the capital and in some other places.

In May, 1831 some of our English brethren, not entirely satisfied with the course pursued by the Continental Society, formed at London, the Baptist Continental Society. It was 'for the purpose of diffusing the gospel through the continent of Europe, by preaching, distributing Bibles and tracts, forming schools of instruction, encouraging the planting of Christian churches, and adopting whatever other method might appear practicable for extending the kingdom of our Lord Jesus Christ. The first annual meeting was held June 22, 1832; and it is said to have excited a lively interest.

The following account of the operations of the society, up to the beginning of the present month, May, 1833, is from an authentic source.

'On the eastern side of France M. Vienne preaches regularly in Montebeliard, a town of considerable size and population, and labours also with great diligence and some success in the surrounding neighborhood.

'Mr. S. H. Fröhlich was educated as a clergyman of the established church of Switzerland, and for several years devoted himself faithfully to the work of the ministry in the canton of Argovie. Between two and three years ago, he was ejected for preaching the truth. He is employed by the society in the same district, but engaged from time to time in Missionary excursions, from his residence in Brugg, to various and distant places; and his labours appear to have been accompanied with a rich and peculiar blessing.

On another side of France in the department of the North, are the following agents:

M. Thieffry of Saulzior. He has a considerable sphere of labor and possesses much of the genuine missionary spirit.

M. Hainez, of Genlis. His proceedings continue to afford satisfaction to the committee; but they regret that his zeal and diligence have not yet experienced any very enlarged degree of success.

M. Poulain is laboring at Bertry, where he avails himself of the favorable opportunity for Missionary exertion that present themselves.

M. Cloux, of Louisianne, who was educated at Basle, and has had some experience of missionary life, labored at Paris under the auspices of the society in co operation with the American Baptist Mission, during the months of January, February, and March. This was cheerfully done in compliance with my solicitation. He has since been occupied at Ilesancon, in the department of Doubs, on the eastern border of France.

M. Lorriaux is at present in England awaiting an appointment, so soon as a suitable station shall present itself to the committee.

The English Quakers or Friends have, at different times, made some benevolent efforts in France; but their adherents are few.

The very few priests there of the Greek church have probably never considered it their duty to give religious instruction to any but sojourners of their own faith.

Thus much I have deemed it right to say in reply to the question, 'What measures are now adopted by other Christians, and with what success, for enlightening the people at large, and converting them to Christ?' I have endeavored to make the statement as favorable as truth would permit, and to do as ample justice to all, as I could in so brief a sketch. Some, of different communities, it is certain, have made strenuous and worthy efforts. And the success, in such cases, has been sufficient to prove that the attempt to promote the spiritual welfare of the French, is not a hopeless undertaking. But, alas! how little is all that has been accomplished, in comparison with what remains to be done! How little impression has yet been made upon the thirty millions of this high-minded and highly cultivated people,



whose responsibilities and whose dangers are so great; for time and for eternity!

But I must now proceed to make some remarks on the state of the French Baptist Churches.

Of these there are three classes.

1. The feeble remnants of the Petrobrusians and ancient Baptists of the southern valleys. These are very few. Their number has been diminishing by various causes. Many of them, in times of persecution, were destroyed by fire and sword. Some removed to Flanders, and doubtless to other regions, in the hope of an unmolested retreat. Others, after the Protestant Reformation, it is easy to believe, became connected, and at length amalgamated with neighboring Protestant pedobaptist Churches that enjoyed an able and active ministry. The rest seem to have thought it expedient and right to yield an external conformity to the Roman Catholic Church, and content themselves with maintaining their own meetings privately, and promoting only in secret, and, as it were, by stealth, what they considered to be important religious truth and duty.—Akin to this, and somewhat illustrating it, is the case of a venerable old man with whom I met in the South of France. He was in the midst of a Roman Catholic population; and, through their good opinion, he was occupying a situation on which he was entirely dependent for the maintenance of his family. I visited him several times, and gained his confidence. At length, in one of our interviews, he spoke freely of the corruptions of the Romish Church, and then in substance added, 'I do all I can by means of my situation to promote the fundamental principles of the pure gospel, as contained in the scriptures. By reading these, too, I became convinced of the duty of believers' baptism.—But in my religious views I was alone.—What could I do? I went to a river; and with none present but God, I baptized myself.' After this statement, he laid his finger on his lips in token of secrecy, and charged me not to betray him.

Besides the causes which I have mentioned as tending to diminish the first class of Baptists, there is another which must have had a deadening and destructive influence.—It is their having been led, by an erroneous interpretation of certain prophecies, to wait for a new revelation or some miraculous dispensation of heavenly light as being yet necessary to precede the general prevalence of pure Christianity.

They have been inclined to think that that there is at present no church upon the earth, and they call their little communities, not churches, but families. Upon the approach of winter, many of them, with their flocks and herds, pass beyond the southern boundary of France into Spain for the advantage of a milder climate; and return in the spring. My limited time and the favorable season of the year made it impracticable

for me to search them out in their remote and secluded dwellings, and ascertain all that it is desirable to ascertain respecting their circumstances. It is certain however that they are in a feeble and unpromising state, that they need instruction; and that, like frightened sheep, that have wandered long, and far away, they need to be called by the voice of some kind shepherd, and to be gathered into the wilderness in which they were scattered in the dark and cloudy day.

2. The few, chiefly on the northern and eastern border of France, who have been publicly known as Mennonists, or as they have often been opprobriously called, Anabaptists. Many of this class, it is well known, are to be found in Holland and some parts of Switzerland, in Prussia and various other German states, in Prussian Poland, and in at least one part of Russia. So far as my information extends, those in France, generally speaking, are similar to these, with some of whom I became acquainted when in Holland and Germany, in the year 1824, and whose religious state I am not expected here to exhibit.

3. The Baptists of more recent origin.—These are not numerous; but, on several accounts, they are the most directly accessible to our fraternal aid; and if suitably cherished and instructed, there is much to be hoped from their co-operation in the great work which, we trust, is to be accomplished on the continent of Europe. At present, owing to various circumstances and influences, their church organization of administering baptism and the Lord's supper, of supporting the gospel ministry, and of a few other matters, more or less intimately connected with the usefulness and prosperity of a church, are, in too many instances, very indistinct. Of this they are beginning in some measure to be sensible, and there is much truth in what one of them remarked in a conversation on the subject. 'We are,' said he, 'like persons coming suddenly out of a thick darkness into light—you must not wonder if we do not at first see clearly.'

Most of these Baptists are in the department of the North, (du Nord.) There are some also in the neighboring departments, and a few in Belgium. Respecting those in the department of the North, besides verbal communication from various sources, I have received a written statement from an intelligent and zealous French brother, intimately acquainted with the condition of the churches. Of his statement, the following, with a little abridgement, is a translation.

At Waterloo, there is a congregation of about fifty persons. It is visited by M. Dussart, who is employed by the Continental Society. The whole congregation are Baptists in sentiment; and several have been baptized.

At Roubaix there is an unusual attention to religion. Some have already been converted. M. Dussart has visited there. But



the meetings have been occasional, not stated.

At Lannoy there is a church consisting of about sixty members. M. Dussart preaches there, and is one of the pastors. All this church is Baptist; yet there are some members that partake of the Lord's Supper who have not been baptized, though they are Baptists in sentiment, and do not have their infants baptized.

At Sally a meeting is held. All have the Baptist sentiments. None any longer have their infants baptized. But they are not organized into a church. They are about twenty-five in number; eight or ten of whom are decided Christians.

At Baisieux a church is organized. The assembly amounts to about forty. All are not members of the church; but all have the Baptist sentiments; and a considerable number have been baptized.

At Nomain there is an organized church, composed of about forty-five members. The whole assembly amounts to about one hundred and twenty-five persons. All are Baptists. This is the first church; and it was founded by Mr. Pyt, in 1820. All the places of which I have spoken, and those which I am about to mention, were awakened by the ministry of Mr. Pyt. The meetings at Waterloo and Bissieux have been established since that time, by the visits of *colporteurs*, that is, as the word is here intended to signify, *men employed in carrying about and selling*, or otherwise, distributing Bibles and tracts, and conversing on religion. All the persons who compose the Assembly at Nomain, as well as all the other assemblies that I have mentioned, have come from the Papal Church. All of them have the Baptist sentiments, even those who are not yet church-members.

At Aix also there is an organized church. It has about fifty members.

At Orchies, Mr. Barbey, employed by the continental society, is now laboring to establish a meeting. He is not a Baptist.—There are in that town *eleven* Christians that have been baptized. They were formerly of the Romish church.

All these churches, and the others that I shall mention, have their pastors chosen from among themselves by the church.—None of the pastors are educated men, except Mr. Barbey. They are all men of the country, who labor daily for their living, that they may give bread to their children. For they receive *nothing* from the churches, which are generally poor.

At Saulzor there is an organized church, of which Mr. Joseph Thieffry, employed by the Baptist Society of England, has the charge. He has care of the meeting also at St. Waast, and of another at Quievy. These meetings are small. At Saulzor, the number is about thirty; at St. Waast, about twelve; at Quievy, about fifty. Here are two instances where a meeting has been made up of persons from the national Pro-

testant church; for at Saulzor and at Quievy, there are large Protestant congregations. But, except in these two instances, the meetings have been composed of individuals that have left the Romish Church.

At Renmont there is a meeting of about one hundred persons, without there being at present any organized church. All of them have the Baptist sentiments; and many of them have been baptized. They have, as at Nomain, a baptistery in their chapel.

At Bertry, M. Poulain, the father, employed also by the Baptist continental society of England, takes care of the church in that place, and visits four other small meetings that are held in the neighboring villages.

M—— and A—— M—— could take charge of churches, and M. P—— also, but he is not so well instructed. L—— L—— and A—— C—— would also be well adapted to the same work; but they ought previously to spend some time in study. These two young men are about twenty-two years of age. They have been baptized. They are remarkably zealous to labor in the service of Christ, if some one would have pity on them, and help them to obtain instruction.

Such is the statement in regard to our brethren in the department of the North; and it is confirmed by the various verbal accounts that I have received.

In the department of Aisne, there are some Baptist members at Hargicourt, but the pastor, M. Hosea Gambier, is a Pedobaptist.—The congregation amounts to about one hundred and twenty. At St. Quentin there is a congregation of about fifty, to which M. Poulain, the son, preaches. He is the only Baptist; and he is sustained and directed by Pedobaptists. At Parfondeval there is a congregation consisting of perhaps about forty. M. Beujart, the father, a Baptist, is the preacher.

In the department of Seine and Oise, at Versailles, M. John Bap. Ladam, a Baptist, is employed as a *colporteur* by the Continental Society.

In the department of Seine at Paris, M. Henry Pyt, a Baptist, is employed as pastor of a Pedobaptist church by the Continental Society. Himself and his wife, with two others, are the only Baptist members. His church amounts perhaps to sixty or seventy, and the whole congregation to about one hundred and fifty. He has thought it expedient to waive the subject of Baptism. 'For if I had not done so,' he reasons, 'I should not have been permitted to enter the promising field of usefulness that I now occupy.'

In the department of Eure and Loire, at Gaubert, near Orleans. M. Anthony Porchat, a Baptist, is also employed as pastor of a Pedobaptist church by the Continental Society. Himself and his wife are the only Baptist members. Since this connexion, he has not administered Baptism at all; and he has ta-

ken care that the infant sprinkling be performed by other hands. His whole congregation amounts to about two hundred.

These brethren have been placed in trying circumstances. It is to be hoped that they, as well as others, will yet see clearly the path of their duty, and each have the wisdom to walk in it, encouraged by the heavenly voice, As thy day, so shall thy strength be.

On the eastern frontier adjoining Switzerland, there is, at Montebeliard, in the department of Doubs, a church consisting of about fifty members, most of whom are Baptists. It has two pastors. One of them, M. Vienne, is a Baptist; and the other, M. Vivien, is a Pedobaptist.

At Geneva, in Switzerland, there is a church of about four hundred members, a majority of whom are thought to be Baptists. It has three pastors. Two of these are Pedobaptists; and the other, M. Guers, is a Baptist. At Carouge near Geneva, there is a church of about fifty members. Most of these are Baptists; and M. Bost, a Baptist, is the pastor.—At Nyon, also near Geneva, there is another church of about forty or fifty members. The pastor, M. Duplessis, it is reported, has very recently declared himself a Baptist; and it is thought probable that most of the church will follow him.

#### MISCELLANEOUS.

##### FORMATION OF CHARACTER.

A taste for useful reading is an effectual preservation from vice. Next to the fear of God implanted in the heart, nothing is a better safeguard than the love of good books.—They are the handmaids of virtue and religion. They quicken the sense of duty, unfold our responsibilities, strengthen our principles, conform our habits, inspire us with love of what is right and useful, and teach us to look with disgust upon what is low and grovelling, and vicious. It is with books as with prayer, the use of them will make us leave off sinning, or leave off reading them. And no man who has a fondness for this exercise is in much danger of becoming vicious. He will be secured from a thousand temptations to which he would otherwise be exposed. He has no inducement to squander away his time in vain amusements, in the haunts of dissipation, or in the corrupting intercourse of bad company. *He can be happy alone*; and is indeed never less alone than when alone. Then he enjoys the sweetest, the purest, the most improving society, the society of the wise, the great and the good; and while he holds delightful converse with these his companions and friends, he grows into a likeness to them, and learns to look down as from an eminence of purity and light, upon the low born pleasures of the dissipated and profligate.

The high value of mental cultivation, is another weighty motive for giving attention to reading. What is it that mainly distinguishes a man from a brute? Knowledge. What makes the vast difference there is between savage and civilized nations? Knowledge. What forms the principal difference between men as they appear in the same society? Knowledge. What raised Franklin, from the humble station of a printer's boy to the first honors of his country? Knowledge. What took Sherman from his shoemaker's bench and gave him a seat in Congress, and there made his voice to be heard among the wisest and best of his compeers? Knowledge. What raised Simpson from the weaver's loom to a place among the first astronomers? Knowledge. Knowledge is power. It is the philosopher's stone—the true alchymy that turns every thing it touches into gold. It is the sceptre that gives us our dominion over nature; the key that unlocks the stores of creation, and opens to us the treasures of the universe.

##### PROCRASTINATION.

"Men spend their lives in anticipation; in determining to be vastly happy at some future period or other, when they have time. But the present time has one advantage over the other, it is our own. We may lay in a stock of pleasure as we would a stock of wine; but if we defer tasting of them too long, we shall find that they are both soured by age. Let our happiness therefore be a modest mansion which we can inhabit while we have our health and vigor to enjoy it; not a fabric so vast and expensive that it has cost us the best part of our lives to build, and which we can expect to occupy only when we have less occasion for a habitation than a tomb. It has been well observed, that we should treat futurity as an aged friend from whom we expect a rich legacy. Let us do nothing to forfeit his esteem, and treat him with respect, not with servility. But let us not be too prodigal when we are young; otherwise we shall fall into the common error of those, who, when they had not the power to enjoy, had the prudence to acquire; and when they had the prudence to acquire, had no longer the power to enjoy."

##### THE WIDOW'S SORROW.

A little business called us, the other day, into one of the most pleasant and best cultivated farming towns in Rockingham County. Standing at a shopkeeper's door in conversation with the owner, we were interrupted by the noise and folly of a man who came in, apparently half intoxicated.

"These are fruits of the *new license*," said a bystander.

"Yes,—and he will go home now and abuse his Mother!" was the reply of the shopkeeper. She told me she had not seen so much peace and comfort with him, for many years, as within these last three or four

weeks."

On enquiry, we found the facts in the case to be, That the town of —, at their annual Town Meeting, last March, voted to instruct the Selectmen not to grant any licences to retail spirits. The last year's licences soon expired—and no spirits were sold in place for some time. The consequences was, that many men, who had been useless for years, became sober at once, and went to work; and their families were comfortable. One trader, however, wanted the *profit* of the trade,—and he therefore made application to the Court of Common Pleas for a licence—backing his request by a certificate of sundry persons, (none of whom were freeholders,) that it was *necessary* for public accommodation.—The Court granted the licence;—and that very day, the streams began to flow, which made the drunkard to sing—and the widow to mourn.—[Port. Journal.

#### JEREMY TAYLOR'S NIGHTLY PRAYER

For himself and his friends, was for God's merciful deliverance and preservation

"From the violence and rule of passion, from a servile will, and a commanding lust from pride and vanity; from false opinion and ignorant confidence;

"From improvidence and prodigality; from envy and the spirit of slander; from sensuality; from presumption and from despair;

"From all infatuation of soul, folly, and madness; from wilfulness, self-love, and unprovided death."

#### For the Watchman. DEATH.

What is death? It is a word of terrible import, and is the terror of the living. The timid shudder at the thought, and the brave shrink back at its approach.—It has ever been regarded as an enemy, whose grasp none can elude; as a mighty conqueror, beneath whose victorious sword, the unnumbered millions of the human family must fall.

What is death? None can tell! It is the greatest of all the great changes; and is connected with scenes of the invisible world; with realities of an eternal duration! None have come back to tell us what it is: None have informed us of the conflict of their last moments. Death is an awful unknown; veiled in mysterious darkness; and nothing but experience can fully teach us what it is.

But after all, death is represented in the scriptures as a mere unclothing of one's self, or rather as a change of clothing; as when the laborer or the traveller, who has toiled through the day, with apparel suited to his circumstances; strips off at night, that which is inferior and injured, to be invested with that which is better and cleanly; contributing more to his happiness, and appearing richer

in the view of others; and by which he is better prepared for the society of superior rank. While the individual himself undergoes no change, except an additional glow of health and vivacity; together with an elasticity of mind, to which even cleanly garments may contribute.

It is represented merely as an exchange of dwellings; as when a man who has occupied a house for a time, until it has become old and ready to fall; or while he was erecting a new one and a better, leaves the tottering dwelling to inhabit the superior mansion. In this case he experiences no change, except a feeling of pleasure and happiness in leaving the old, and contrasting it with the new, so admirably suited to his convenience. Thus man leaves the body enfeebled by age, or disease, or accident, and enters into a mansion which God has prepared for him. So the man leaves his wretched investment, which has kept him in bondage, and crawling in the dust, to assume a splendid form, with expanded wing to rise in the air, and dwell with beings of a higher order. But it is the same individual, with enlarged faculties, and capable of enjoying greater happiness.

Death is represented as a sleep, in which the individual is unconscious of many things around him, having some of his faculties lying dormant. But when he awakes, he becomes conscious of every movement; and sees many things of which before he had no conception. So man in this world is asleep; with many of his faculties either dormant or immatured like the infant by the clogs of the body; and death is the breaking up of his slumbers; when all his faculties will be employed; his knowledge increased, as well as his capacity for happiness.—[Psalm xvii. 15.

Death then, is merely an outward change, which, like a change of clothing, change of dwelling, or awaking from sleep, effects not the mind materially. Because in all these cases, the man remains the same; his moral character unaltered; as well as his dispositions, desires and motives. So death changes not the moral character of any one; neither makes the saint better, nor the sinner good. As the Christian makes some gradual advances in holiness during life; so in approaching death his advances may be greater; his views of divine things clearer, and his joys increasing. And in his last moments, his character may be much improved; may be perfected; but when respiration has ceased, it remains unaltered. The good man who has departed in the morning will be the same at night, as if he had lived one day longer; his love of God and holy beings, his delight in his law and worship will be the same. He will have experienced no change, except having dropped the body, which like a clog has weighed him

down to earth ; and with all those carnal appetites which had their seat in the body ; and being delivered from the temptations of Satan which operated principally through the flesh. The soul was perfect before, as the bodily organs of an infant ; only it had not gained strength enough to resist and overcome the appetites and temptations ; so that being released from the body, it is fitted for the society of angels and the worship of heaven.

The death of Moses, on Mount Pisgah, was glorious. The holy angels and probably departed saints stood around him watching for the moment ; and as soon as it arrived, he was one with them. Nothing kept him from heaven before, but the union of the soul with the body ; that dissolved, the saint was in glory. Thus it will be with every pious man. He is gradually ripening for the blissful state ; and when the last breath is drawn, holy beings receive him into their society ; and that state is heaven. Death then is really nothing, except the few temporary pangs which are necessary to purify the soul. And these God will enable us to bear ; so that sometimes they are scarcely felt. Thus while weeping friends are lamenting the loss, the glorified soul may be present with kindred spirits, to witness the tears and grief and sorrow, and yet be in heaven.

This view of death is delightful and comforting to the Christian. He has nothing to fear whether it approaches by wasting sickness, or sudden accident. But is all important that he should employ his whole life in preparing for the great and glorious change.

On the other hand, death will make no material alteration in the unsanctified man. He has spent his whole life in making gradual advances in sin and depravity ; and has successfully resisted all the means of grace, and the influences of the holy spirit which were designed for his reformation and happiness.— And as he approaches death his advance in depravity may be greater ; his hatred of God and divine things ; and in some cases, like the youthful Altamont, these rebellious feelings may be uttered in blasphemous expressions ; or quieted, as in many cases, by insensibility. Wicked spirits, who have urged him on by their temptations, may now hover round and rebuke their efforts ; and when the breath ceases, he is one of them. The same hatred of God and his holy law ; the same love for depraved society and disrelish for divine worship, which characterised him in life ; now have full possession of his heart, and utterly unfit him for heaven, and prepare him for the company and employment of the wicked.— Thus while weeping friends may deplore his loss, and indulge the pleasing hope that he is in heaven, he may be present with spirits as wretched as himself, to witness their feelings

and mistaken hopes.

This is an awful subject for the impenitent ; calculated to arouse them from their worldly dreams, and urge them to fly for refuge, to lay hold on the hope set before them.

GALDS.

### THE LITTLE GIRL AND HER PROFANE FATHER.

The late Solomon Carpenter, while holding a religious meeting at a private house in Sussex county, N. J. the owner of which was much addicted to profane swearing and other vices, in the course of his exhortations expressed himself as follows : "I have often thought, when reading the account of the rich man and Lazarus, that the rich man must have been a great swearer, and that his tongue, that unruly member which he had used in uttering profane language was on this account particularly punished ; for we read that he cried for a drop of water to cool his tongue, it being tormented in the flame." Upon this a little daughter belonging to the family, placed herself behind the door, and began to weep bitterly. Her father, hearing the noise, went to his child to know the cause and to quiet her. "My daughter," said he, why do you weep so, and disturb the meeting?" At first she made no reply ; but being pressed for an answer, at length she said "Father, you hear what Mr. Carpenter says about the rich man. I am afraid you also will go to hell, because you swear every day." The father now tried more than before to hush the child, but all in vain. At last he told her if she would quit crying, he would not swear any more. "Well," said she, "if you will promise never to swear again, then I will quit." He renewed the promise, and the child was still. After the meeting she seemed almost frantic with joy ; she came to her mother and exultingly said "Ah, mother, I know something, and father knows something." Well my child, what is it ? Come tell me. Ah, said the little girl, I know and father knows ;" and then continued to manifest her joy. At last she came and whispered to her mother that her father had promised her to swear no more.

The father kept his promise ; he was never heard to utter an oath after that evening. The unexpected reproof he received from his child, deeply impressed his mind, and brought him sincerely to reflect upon the consequences of profane swearing, and the many other follies of his life. Through the co-operating influence of the Divine Spirit upon his heart, he soon became an humble penitent ; reformed his life, connected himself with the church, and is now a ruling elder, and a burning and a shining light in the Christian Community with which he is connected.

[N. Y. Obs.

## SELECTIONS.

## PROF. CHASE'S LETTER,

*In reply to certain inquiries respecting the Religious state of France.*

[Concluded from page 222.]

But in France and Switzerland, the word *Baptist* does not always mean all that it does in America. To illustrate this and to show the mixed and chaotic state of the churches, I would mention the following incident:—

A young man from Switzerland, who had been a theological student at Geneva, was introduced to me at Mr. Pyl's in Paris, as a Baptist. In the course of his studies he had become convinced of the nullity of what had been done to him as baptism in his infancy; and, amidst much opposition and great sacrifices, he had lately, I was informed, been baptized by a Baptist minister that was under the patronage of the Baptist Continental Society. I invited him to breakfast with me at Mr. Rostan's. In conversation after breakfast, we perceived that instead of having been immersed by the Baptist minister, he had only had a little water poured upon him or sprinkled on his face. When we endeavored to expound to him the way of God more perfectly, it was evident that the facts which we exhibited relative to the act of baptism had never particularly arrested his attention. He had duly considered *who* should be baptized; but he had scarcely thought of the question, *What is baptism*, truly and properly speaking, and according to the scriptures? It ought to be added that he manifested an amiable docility, and promised to examine the subject. I had several interviews with him afterwards; and I took my final leave of him in London, where I have reason to trust, he has, before this time, been baptized and ordained.\* It is his intention now to repair to his father's house in Berne, and, at his own charges, to devote himself entirely to the ministry of the gospel. He is about twenty-seven years of age, and, considering his youth, he has already had an uncommon share of experience, both in the world and in religion. Some years ago, for following the dictates of his conscience in connecting himself with a church of more purity and spiritual life than the one established by law, he was threatened with the loss of the honorable place which he held in the government. He held fast his integrity, and lost his place with all his worldly prospects; and, still holding fast his integrity, he was imprisoned, and banished. All this he seems to have borne with the unaffected dignity and meekness of a primitive Christian. He writes and speaks the

French, as well as the German, which is his native language; and there is much to encourage the hope that he is designed for signal usefulness. His name is Carl von Rodt, or, as coming through the French, it would be expressed in English, Charles de Rodt.

Connected with the Church at Montebellard, that has already been mentioned, there is a zealous brother, Peter Roth, who formerly belonged to an ancient Baptist, or Mennonist Church, in which he was a preacher. Though a plain unlettered man, he is highly esteemed by his religious acquaintances; and he is ardently desirous of laboring to resuscitate the piety and Christian vigor of the Mennonists, considerably numerous communities of whom are to be found in the neighboring regions of Switzerland.

Here it may not be improper just to remark that in Tuscany, one of the Italian States, I found residing at Leghorn some exemplary and active Christians connected with the church of England, and heard some spontaneous avowals of an impression in favor of distinguishing sentiments; and that, in Rome itself, I had the unexpected pleasure of administering baptism, though it was in circumstances that reminded me, impressively, of the first baptism at Rangoon, under the frowning brow of Gaudama.

After this brief survey of the Baptists in France and its vicinity, it remains for me only to say a few words in reply to the question, "Can we by any means be serviceable to them, and to the general cause of pure and undefiled religion; and if so, in what way?"

The first question, it is certain, must be answered in the affirmative.

The present charter or constitution of the French government proclaims religious freedom to all; and whatever temporary vexations the malice of individuals, here and there, may produce, it is unquestionably the settled policy of the present administration not to molest any person of decent moral principles in the free and constitutional exercise of his religion. Indeed, whoever may hereafter occupy the throne, he will probably find it expedient not to trample under foot so precious a right of the people. But whatever may occur *hereafter*, we have at present nothing to fear from the government. We may even expect its protection in doing all that we wish to do.

Certainly we have resources at home sufficient to enable us, with the blessing of God, to be serviceable in some degree to our brethren, and to the cause of pure and undefiled religion in France.

That country, with its busy, intelligent, spirited, immense population, is accessible to us. We have regular, monthly, and almost weekly communication with it by the packets plying between New York and Havre, to say nothing of other ships and other ports; and we can have correspondence and inter-

\*While this letter is in the press, intelligence has been received that he was baptized on the 2d of June, and ordained the next day.



course with our friends at Paris, about as easily as with our friends in some parts of our own country.

Our French Baptist brethren are willing and desirous to receive our aid. They earnestly implore it. And the peculiarly favorable predisposition of the great mass of the people towards us as Americans, ought to give us peculiar encouragement in our efforts for their spiritual welfare.

Difficulties we must expect to encounter. But ! He that said to his disciples, 'Go ye into all the world,' was aware of every difficulty that would oppose the progress of the gospel. Our hope is in his power and his grace. Relying on his power and his grace, we have contributed freely of our silver and gold, and sent forth from among us some of our dearer brethren and sisters to the far distant heathen, to regions distinguished above other heathen and idolatrous regions, for cruelty, superstition, and perverse disputing, to a land where no toleration was promised, but where, every step the missionaries proceeded, they proceeded at their peril. And yet all are now becoming convinced that, through our instrumentality, something could be done even in that land, remote from that land as was the field of labor,—quite on the other side of the globe,—and unfavorable as were the circumstances in which it was approached. Yes; the Saviour has fulfilled his promise. He is now fulfilling it. And He, surely, can help as easily in France as in Burmah.

But when I recollect whom I am addressing, I trust it is unnecessary for me to expatiate. The considerations which I have mentioned will, I am confident, be deemed sufficient to show that the question must be answered, most decidedly in the affirmative. We can do something for France.

*'And if so, in what way?'*

By strengthening the mission at Paris; and by providing for the suitable instruction of such brethren, of the continental churches, as may desire to receive it and increase their usefulness in the ministry.

Our mission at Paris must be strengthened, in order to secure the advantages of what we have already done. All the great impressive considerations in view of which it first begun, exist still in all their force. And now, what it was important for us to begin, that, as in duty bound, we might be useful, it must be still more important for us to sustain with vigor, till the grand object be attained. We have entered the field. Our Lord in his providence has given us peculiar facilities for cultivating it. We have only to make a discreet and faithful use of them, and all will be well. Our station, too, besides its other advantages, will, if properly manned, enable us often to second, and greatly facilitate the efforts of our English brethren, so as most effectually to co-operate with them in the great work that is to be accom-

plished in France and throughout the continent of Europe.

To give suitable instruction to such brethren of the Continental Churches as desire to receive it and increase their usefulness in the ministry, is, under God, the surest, the most beneficial, and the most economical way of supplying France and the adjoining countries with the missionaries and the pastors that are needed. Unless we carry such instruction to them, few of those brethren will ever receive it at all. And no considerate man can expect to furnish from abroad any very large portion of the evangelical laborers that should be employed in France. Native Frenchmen themselves in whose hearts the love of God and of souls has been shed abroad, must be taught, that they may be able ministers of the New Testament. And, in most instances, they can be far more useful to the people than foreigners. This way, too, is far the most economical, in every respect. The sum necessary to support, for one year, a missionary sent from America, would, if duly managed, educate a native French preacher; so that, in his sphere, he might be even more useful than the missionary himself. He would now be prepared to labor his whole life; and, mingling with his own countrymen, he could be sustained with the aid of a very small part of the sum necessary to sustain the foreigner; and soon, in most instances, with no aid at all from us. Besides, his labors, during his whole life, would be worth, absolutely beyond all estimate, more than they would have been, had we made no provision for his being suitably instructed.

If the churches are ever to emerge from their confused and feeble state; if the mouths of gainsayers are to be stopped; if the gospel in its simplicity is to be commended to the understandings and the consciences of men of all ranks and conditions; then the religious teachers must become, in some good measure, qualified for their work. I do not say that no one ought to enter the ministry who has not passed through a course of public education. But I do say that every public religious teacher ought to possess, by some means, considerable mental culture; he ought to be pretty well acquainted with his own language; he ought if possible, to have a somewhat more than ordinary measure of general information; above all, (next to vital piety,) he ought to have sound and salutary views of the gospel, and be able to wield, with tolerable skill, 'the sword of the spirit, which is the word of God.' Experience and common sense, wherever an experiment has been made, have declared that *so much* at least, is requisite in any country. And how manifestly must it be requisite in a country like France!

Already, five or six promising young men in that country, of which I have knowledge, ardently desire to be instructed. They are



in the painfully interesting state of the two in the department of the North, who, in the simple and striking language of their countrymen, have been mentioned as being 'zealous to labor in the service of Christ, if some one would have pity on them, and help them to obtain instruction.' They will, there can be no doubt, most thankfully avail themselves of such provision as the Board may see fit to make. And not much is necessary. No buildings need to be erected. What is needed at present is, not a great nor formal and costly establishment, but a very simple and unostentatious, yet efficient one, adapted to the actual wants of our brethren. If it enjoy the smiles of Heaven, it will, with comparatively small expense, produce immense results. It will grow with the growth, and strengthen with the strength of the churches; and, not long after we are summoned to our account and our repose, it will supersede, perhaps altogether, the necessity of American aid in France, and leave our children that shall then stand in our places, to put forth all their missionary efforts for the conversion of other portions of the world.

With profound respect, yours sincerely,  
IRAH CHASE.

#### THE CATHOLIC GIRL.

One day Neff met at Palons, a little shepherdess of twelve or thirteen years of age, whose air and language struck him with surprise. In answer to his enquiries about her, he was told that her name was Marietta Guyon, and that she lived in the adjacent hamlet of Punayer, with her grandfather and grand mother who were Roman Catholics; that she had expressed great anxiety to be instructed in the true principles of the Gospel, and that they could not attribute this desire merely to human influence, and the persuasion of Protestant acquaintances, for she was not permitted to associate with Protestants. He asked the child if she could read? She burst into tears, and said, "Oh! if they would only let me come here to Sunday school, I should soon learn, but they tell me that I already know too much." The pastor's interest was further excited by learning that what little she knew of the difference of the religion of the two churches was picked up by accident and by stealthy conversation with the converts of the neighborhood.

After this short interview with the poor girl he remained some time without hearing any thing more of her. In the interval she was deprived of all regular means of improvement, but her zeal made her find out a very ingenious expedient. She often kept her flock near a very rocky path which descended to the valley of Fresinere and when she saw a peasant pass she would accost him in her patois, and ask "where do you come from?"

If he named a Catholic village, she said no more, and let him pass on. If he came from a Protestant hamlet, she approached him and put questions to him\* and if he displayed any zeal and knowledge of the Gospel, she would keep him as long as he would good naturedly remain, and treasure up all that she heard from his lips. At other times she would make friends with Protestant children who were watching their sheep or goats near her and would beg them to bring their testament and read and translate to her. This went on until she saw that she was watched by some of the Roman Catholics, and was obliged to be more cautious. During the long and rigorous winter which followed after Neff first saw her, the mountains were buried in snow, and the people could not go out of their villages, therefore Mariette had no intercourse with those whose conversation she so much desired to cultivate. Notwithstanding, her faith was strengthened and her mind enlightened, and, on the return of spring she positively refused to go to mass. In vain did they attempt to force her by ill usage. Her father was then appealed to, and first tried rigorous means and then persuasion, to engage her to declare from whence she obtained what he called "these new ideas." She persisted in declaring that God alone had first put these things into her heart, and expressed herself with so much meekness and solemnity, in explanation of the motives by which she was actuated, that her father felt constrained to say to those who urged him to exert his authority, "Who am I, to oppose myself to God?" But he left her still under the care of the grandfather and grandmother, who, continued to ill-treat her, although without success.

"Literally did this child obey the Divine precept. "Stand ye in the paths and see and ask for the old paths where is the good way, and walk therein and ye shall find rest for your souls.— J. Jeremiah vi. 16.

*From the Philadelphia,*

#### THE STAR OF BETHLEHEM.

I was once sent for to converse with a young lady under serious impressions. When I entered the house, the aspect of each individual in the family plainly demonstrated that subjects of unutterable moment had full possession of their minds. With a smile of hospitality there was mingled an air of seriousness, which intimated of things superior to the trifles of time. But there was one—a lovely daughter, whose appearance differed from that of the other members of the family. All were kind, all gave me welcome and were respectful and solemn, but Esther was anxious. When the general subject of religion was introduced, she rose from her chair, and walked

to the window and seemed to look out; but that she saw any thing I could venture to deny, for she was struggling to suppress the strong emotion of her soul. "As I was standing here," said she, "a few evenings since and looking at the sky, my eye was caught by the superior brightness of the evening star. I gazed upon it, and I thought of the Star of Bethlehem which led the wise men of the East to the new born Saviour. I felt that he was not mine, and was wretched. The heavens lost their lustre, and every ray of the evening star as it glided to the earth seemed to condemn me. I have thought of nothing since but my ingratitude to the Saviour who died for me.—What shall I do to be saved?" The question was asked in a tone that proved it came from the heart. In such circumstances advice was easy; "come now to the Saviour," said I, "and he will not reject you."

The babe of Bethlehem is exalted above the heavens—a Prince and a Saviour to give repentance and remission for sins. The hosts of heaven speak his praise. Come Esther, and join their Hallelujahs. The words seemed to comfort her and lighted up the sadness of her countenance.

But she did not dare—such a sinner as she was—then to repose herself on a transient thrill of happy feeling. I left her in the guardianship of Him who humbleth himself to pity the broken hearted, and to relieve the distressed. To God I commended her in prayer. In a few days afterwards she was found rejoicing with a tremulous hope in Jesus Christ; may she shine forever in the kingdom of her father! This is not a fancy piece, but a fact. It reminds me of the well known hymn:

"When marshalled on the nightly plain  
The glittering hosts bestud the sky,  
One star alone of all the train  
Can fix the sinner's wandering eye;  
Hark! hark! to God the chorus breaks,  
From every host, from every gem;  
But one alone the Saviour speaks,  
It is the Star of Bethlehem.

#### THE DEFICIENCY NOT IN GOD, BUT IN MAN.

The whole world is agreed in one thing—that Christians, as instruments of good in the hands of God, are bound to use *effort*; and that God promotes his own benevolent ends, through the agency of *means*. Before we pray again, then, for a revival, let us ask ourselves, if we are determined to use the proper means, when they are pointed out to us—if we are willing to *act* as agents in promoting the conversion of men to his praise? If we are not, then we have grounds to suspect our Christian character. We have reason to inquire for the reason of our hope of salvation, and see whether it be not the hypocrite's hope, that "shall perish when God

taketh away the soul." If we are eagerly seeking the path of duty, and waiting for the showings of the Spirit, we can, doubtless, see something in our previous habits preventing the Saviour's return. In our efforts, then, to promote a revival of religion throughout this land, let us fix our minds, *definitely*, on these points:—

1. Is the Spirit stayed because of any deficiency on *my* part? Am I, in any way, the cause of the present religious depression? By positive or apparent sin, or by neglect of any duty, do I contribute to hinder a revival?

2. Am I *willing* to have the work of God revived; and, for the sake of promoting that end, am I willing to forsake the cherished sin—to do the neglected duty—to come up to the full course of Christian effort, as my own conscience and the Holy Ghost demand?

3. Permit us to add—if these questions are answered affirmatively, will you do it *now*?

We would distinctly recognize the agency of the Spirit in all those operations, where his special presence is manifested. But, at the same time, we would have it felt with equal distinctness that divine influence does not, and never will preclude human responsibility. The deficiency to be remedied is not in God, but in man. Let us hear and weigh his own challenge—"Bring all the tithes into the store house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Hath he said, and will he not do it? Hath he spoke, and will he not make it good?"

*Am. Bap. Mag.*

#### THE DOCTRINE OF DEPRAVITY

*should be faithfully preached.*

If the duty of repentance is founded in the guilt of sin; then ministers cannot faithfully preach the duty of repentance, without preaching the doctrine of depravity faithfully. It is often said, that ministers ought to preach the duties of the gospel, and let the doctrines alone. But the truth is, every duty is founded on some doctrine. And no duty can be faithfully exhibited, without a faithful exhibition of the doctrine on which that duty is founded. This is clearly the case with the duty of repentance. It is founded on the doctrine of depravity; and cannot be exhibited as it is, without exhibiting the depravity of sinners, as it is. Ministers, therefore, in order to preach the duty of repentance faithfully, must faithfully exhibit this humiliating doctrine. In order to preach faithfully and profitably on this subject, they must define the *nature* of depravity. For if sinners are not made to see the nature of their depravity, they will not feel to blame for it. And till they are made

sensible of their blame-worthiness and ill-desert, it is impossible to make them feel their duty to repent. A minister can never make sinners feel the duty of repentance towards God till they are made to feel that they are guilty of sinning against Him. If he represents the depravity of sinners as consisting in something which is altogether *involuntary*; or as consisting in a *destitution* of natural powers and faculties, his preaching will not be calculated to enforce the duty of repentance. On the contrary such preaching goes to excuse and justify the penitence of the wicked. Indeed, such preaching as either overlooks or denies the distinction between selfishness and disinterested benevolence, goes directly to excuse and justify the selfish heart of sinners. The hearts of sinners are totally selfish, and selfishness is the essence of all depravity or wickedness. And, in order to enforce the duty of repentance faithfully, it is necessary to set the total wickedness and guilt of sinners, in the clearest and strongest light.—This every minister who means to preach the duty of repentance faithfully, will endeavor to do.—N. E. *Telephone*.

When pride cometh, then cometh shame: but with the lowly is wisdom.—*Proverbs* xi. 2.

PRIDE.—Said a mother to her daughter, "I am sorry to see you so proud." "Proud!" said the little girl in reply, "I am not proud, Ma; I always feel *ashamed*."

In the answer of this little girl we find sufficient food for reflection. There are but few who feel elevated with what they possess, but most, if not all, feel ashamed of what they have. Let us analyze this feeling of shame, and we find its foundation in pride. It is the pride of the heart which causes this feeling of shame when our neighbor possesses things superior to our own.—This is verified in experience; for those persons who feel this shame, feel the elation, *the lifting up* of the heart when they are superior. This sense of shame has not been sufficiently distinguished from modesty, and under the name of modesty has been considered a praise-worthy feeling. It becomes thinking men and Christians to search into the heart and separate the evil from the good, so that every feeling may have its place, and may be considered praise-worthy, or blame-worthy, according to its intrinsic merits.—[Troy Press.

standing, the goodness, and the purity of God. I add further:—The Bible must be the invention either of good men or angels, bad men or devils, or of God. It could not be the invention of good men or angels; for they neither would nor could make a book, and tell lies all the time they were writing it, saying, Thus said the Lord, when it was their own invention. It could not be the invention of bad men or devils; for they would not make a book which commands all duty, forbids all sin, and condemns them to hell to all eternity. I therefore draw this conclusion—The Bible must be given by Divine inspiration.—[Simpson.

### SORROW.

There is a sorrow in the world that deserves little or no pity. And there is a sorrow too deep to be soothed, but in the rest of the grave. *That* is the sorrow felt by her who sees the husband of her early affections going fast to the drunkard's grave, and to the abodes of blackness and darkness forever! We can see our friends suffer; we may stand by and witness the amputation of a limb—and we may pity; but when we see that the sufferings of the body is but a prelude of a pain that must follow; when we see the being that we have loved, deliberately sacrificing both body and soul, to a demon that has slain his thousands and tens of thousands, and delights in carnage and blood: It is this that will cause sorrow which mocks all consolation. It is a worm that never dies. To lean on the trembling arm of the tottering inebriate—to sleep on the couch with the startling, troubled, maddened, we begone, sleepless drunkard—are living abiding sorrows, that can die only with life itself! And *such sorrows* poor woman feels and endures because she cannot die—because she is constituted to suffer, till the attenuated life has spun its last fibre, and the bleeding heart has throbbled its last. When the grave shall tell its story—when the trump of the archangel shall reanimate the sleeping dead—Then, O! then, the murdered, slain—the thousands, yea, hundreds of thousands of immolated wives should be a swift witness against the cruel assassin, who, drop by drop has drained the last particle of blood from the heart of her whom he had sworn to love and cherish; who has wept and hoped, entreated and prayed till despair had fastened its talons, and the angel of mercy had fled forever!—[Female Adv.

SINGULAR LOVE TO SCHOOL IN AN IRISH BOY. This boy was told by his ignorant father, that if he persisted in going to the society's school, he would severely beat him. 'Well, father,' said he, 'you may, but still I will go.' Finding that beating would not prevent his going, the father threatened to turn the boy out of doors. 'Well, father,' replied he, 'if you do, still I shall go; and in that case I shall attend school four days in the week,

There are four grand arguments for the truth of the Bible. The first is, the miracles which it records. 2. The prophecies. 3. The goodness of the doctrines. 4. The moral character of the penman.—The miracles flow from Divine power; the prophecies from Divine understanding; the excellence of the doctrines from Divine goodness; and the moral character of the penman from Divine purity.—Thus Christianity is built upon these pillars, the power and under-

and beg the other two? The boy's decision overcome the father, and he continued at school. He behaved so well that he attracted the attention of the parish minister, who was a visitor of the school; and he afterwards took him into his service, where he now conducts himself with propriety.

On the first Lord's day after he came into the house, the master asked what religion he was of? He took his Testament out of his pocket, and said, 'I am of the religion of that book.' An answer which would not do for a Luther, a Wesley, or a Knox.

[English Publication.]

*Religion.*—The light of religion is not that of the moon, light without heat; but neither is its warmth that of the stove, warmth without light. Religion is the sun, whose warmth indeed swells, and stirs, and actuates the life of nature, but who at the same time beholds all the growth of life with a master-eye, makes all objects glorious on which he looks, and by that glory visible to others.

*Coleridge.*

*Fashionable Christians.*—Often as the motly reflexes of my experience move in long procession of manifold groves before me, the distinguished and world-honored company of Christian mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed, and each in the confident expectation of passing through the eye of a needle, without stop or halt, both beasts and baggage.

*Id.*

*"Doing Well."*—Inquire of one as to the religious prospects of a particular friend, and you will very probably receive an answer. They are hopeful: I believe he thinks at times on the subject of religion—he certainly has a great respect for religion, though he is not a decided Christian." Now take a case in some degree parallel. Suppose you inquire of one as to the temporal prospects of his friend, What are his prospects for securing a fortune? and it be answered, "They are hopeful: I believe he thinks at times on his business: he certainly has a great respect for business: though he pays no particular attention to it." Is it likely that such a person will acquire a fortune? Just as likely as the other will gain heaven.

ANON.

#### INORDINATE LOVE OF WEALTH.

If we can look over the dark catalogue of the miseries of man, how great a proportion will be the result of this painful passion.—What peoples our State Prisons—what fills our Penitentiaries?—Avarice. What locks up every noble and generous sentiment of the soul, and chills even friendship and love? Gold—which, like a Gorgon's head, turns the heart to stone. What clouds the brow—what blanches the cheek—what wrinkles the forehead—what petrifies the heart?—

Plutus and Mammon will answer. Where has the sun of Consolation ever shone?—In the miser's bosom who has never received the homage of an unbought smile? Who hath blood in his eyes and upon his hands, but none in his heart? The love of gold.—When the stealing sands of our numbered hours are well nigh finished—when the soul seems to quiver upon the lip, where then is the omnipotent power of gold? What tho' this dreary passage of the tomb be paved with diamonds—will it not still be called the "dark valley of the shadow of death?"—Point the trembling, shivering soul to his overflowing coffers, wrung perchance from the very hand of poverty, or wrested from the lone widow and helpless orphan, and would this remove a single thorn from the pillow of the dying? Would this bestrew his rugged pathway with flowers?

*PROCESSION OF DRUNKARDS.*—Suppose a hospital—and all the inebriate of our country composing a procession to it, exhibiting all the varied forms and different stages of intemperance—the trembling limbs—the squalid aspects—the bloated features—the diseases, phrenzied, which this single vice has produced. What should we think of a spectacle of *three hundred thousand* discompered by this single cause—stretching in single rank over one hundred miles; and among them hoary heads, venerated magistrates, the blushing sex—tender years, commingled with every frantic, brutal, and loathsome creature that society can exhibit.—What a scene to be imagined! Suppose it a hospital they were approaching—it must possess a greater elevation than the highest mountain in our country, for the most distant of them to behold it, while the foremost were stepping upon its threshold. Suppose them carried forth to be deposited together in one extended line—the whole breadth of our State would not be competent to bury them. The case is none the less real, because it requires the assistance of the imagination to comprehend it. There is such a company, actually on march, of whom it is calculated that ten thousand annually reach the grave of the inebriate, through the different sections of our country.

[Dr. Nichol's Address.]

#### MISCELLANEOUS.

##### ELIZABETH—MARY—LADY JANE GRAY.

In reading the interesting history of England, it seems not a little striking to find living in the same country, and at the same time, three of the most remarkable women that the world has ever seen—Queen Elizabeth, Queen Mary, and Lady Jane Gray. Elizabeth, of England, is celebrated as one of the greatest sovereigns that ever filled the British throne, The beauty, the accomplishments, and the

misfortunes, of Mary Queen of Scots, are a favorite theme for the historian and the poet—and the life of the Lady Jane Gray was never read by any person of feeling without the deepest interest. It is a natural and pleasing employment to compare together those who are held up by fame to the admiration of posterity. Let us then consider for a moment the character of the persons just mentioned, and award the preference to whom it is justly due.

In Elizabeth we perceive a manly strength of mind; a firmness and decision of character; an acuteness in judgment, and prudence in execution, which excite our astonishment.—Few are the monarchs who have promoted and secured, as well as this princess, the welfare of their subjects. But the brightness of these noble qualities is dimmed by the shade of others, which would render disgusting the most exalted character in other respects. Elizabeth was vain—she was jealous—she was cruel.

The character of Mary Stewart cannot be contemplated without a sensation of sorrow. Formed as she was by nature to taste the sweetest enjoyments of life, and to be the source of comfort and gladness to all around her, it is melancholy to reflect on the evils and misfortunes of her life, and the bitterness of her untimely end. Unlike the queen of England, her heart was mild and yielding, full of all the tenderness peculiar to her sex; and to this disposition we may naturally attribute many of her indiscretions. But whatever may be urged in her defence, the crimes with which she is charged, throw a deep shade upon her character.

We come now to a person who presents to the virtuous mind a most interesting subject of reflection. If ever there existed a human being, whose heart was pure from the depravity of our nature, and whose life was spotless such was the lady Jane Gray. Consider the beauty of person with which nature had endowed her—consider her age and station in life and the manners of the times in which she lived—and, above all, consider the particular events of her life; and you cannot but assent to the assertion just made. There is another remarkable trait in her character; it is her love of learning, and the genius she displayed in its cultivation. It is no uncommon thing at the present day to hear of a learned female! but at the distance of almost three centuries back, it must excite our surprise.—The Lady Jane received her education with Edward the Sixth, whose age was about the same with hers; and although this prince was celebrated by historians as a prodigy in literature yet Mr. Hume tells us that “she seemed even to surpass him in acquiring every part of manly and polite literature.” The re-

ply which she made to a gentleman who found her reading Plato while the rest of the family were engaged in hunting, exhibits a singular taste of mind and a remarkable application to ancient learning. Thus fond of study and endowed with much genius, her time was spent in pursuits pleasing to her taste.

The melancholy end of so much innocence and worth, demands a pen more gifted than mine—but her eulogy is written in the heart of every one who has read her story. Who that thinks of her unhappy fate does not grieve at the folly and madness of ambition? She loved—she clung to the retirement of private life—she sought not the crown—to her the sceptre of England presented no charms. Ah, no! it was the ambition of her friends—it was her tender attachment to them, which ruined this illustrious lady. Yet she opened not her mouth, though condemned by the fury of a cruel bigot to suffer death herself, and to see all that was near and dear to her overwhelmed by misfortune, she uttered no complaint. The closing scene of her life exhibits all the mildness and gentleness of her amiable character. With all the serenity of innocence, and with all the ardent glow of triumphant faith, she bade adieu to this world of sorrow, and sunk peacefully into the grave, in the full hope of another and a better life.

From Bell's London Messenger.

#### DREADFUL SHIPWRECK.

We give the following most distressing account of the loss by fire of the *Hibernia*, bound for Van Dieman's Land, with passengers, from a letter of Mr. James Easby, millwright, Richmond, Yorkshire, who was one of the passengers:—

“On the 5th of February, 1833, about 11 o'clock A.M. an alarm of fire was given, which was soon ascertained to be but too true. The second mate, who acted as steward, had gone into the state-room, and while in the act of drawing a bucket of rum, let a lighted candle fall into the spirits, and instead of giving the alarm, endeavoured to extinguish the flames by throwing about the store-room the blazing spirits, which dreadfully burnt his legs and arms, and set fire to a quantity of tar, pitch, spirits, straw, &c. As soon as the alarm was given, the deck was scuttled and water poured in—every exertion was used to arrest the progress of the all devouring element, but to no purpose; in less than two hours all hope of saving either ship or cargo was abandoned, as the between decks and lower holds were full of smoke, and the flames were breaking through between the decks. The Captain now ordered the boats to be launched, which was done. Giving me some books, charts, &c. he ordered me to get into the long boat and take care of the



few provisions which were saved from the sailors' forecabin and cabin. Oh! what a scene of horror here took place! Some were seen dressed up in their best clothes as if going to a ball—others were profaning God's name with the most awful execrations—while some were on their knees supplicating his mercy.

"Now shrieked the timid,  
And stood still the brave."

There were 232 souls on board, and the boats would not hold more than a third of the number; they were filled in a moment and dropped astern. As the ship was still going, we drifted away, picking up a few who swam from the ship or floated on pieces of timber. The whole of the sails and masts of the noble *Hibernia* was now in flames, and in a few minutes fell into the sea. And now a most dreadful scene presented itself—all endeavouring to get upon the masts with the expectation of being picked up by the boats, there being only this sad alternative—the flames or a watery grave. Those who got upon the rafts had neither water nor provisions; and if not picked up, would linger out a painful existence, and at last be starved to death, there being little chance of any ship coming that way. We were now in lat. 5, 8, and long. 20 W. in the south east trade winds, having a fair wind for Pernambuco or the Brazilian coast. We all met—that is, the boats, and determined to make, if possible, Pernambuco, though at a distance of 1200 miles, and having very little provisions and no water. It was most heart rending to see so many in distress and unable to relieve them, the boats being quite filled, and the long boat in a leaky state required eight men to bale the water to keep her afloat. We rigged out a jury-mast, and with the aid of a top-gallant sail were enabled to make good way.

The *Hibernia* was not more than one mile from us to windward—many poor creatures clinging to the bowsprit to keep them from the flames as long as possible, waving their hats for us to go and relieve them. The doctor and four sisters were clinging to a rope at the stern of the ship. We would fain have taken them in, but the captain told us it would be at the expense of our own lives, so we abandoned all hope of saving them. By the help of an old bed tick we lengthened our sail, and in a little more time lost sight of the *Hibernia*, and all our property and all our hopes. Next morning, the chief mate in the pinnace left us, and we saw him no more, he having on board 17 souls.

We had given him charts, compass and sextant to navigate with. We had nothing to eat from breakfast until the next day at 12 o'clock, and then only two table spoonsful of brandy and two ounces of preserved beef,

night and morning for seven days. On the night of the 6th a man died of fatigue and hunger. On the captain taking his observations at 12 o'clock, he informed us that we were 400 miles from Pernambuco with a light breeze. We had no water the whole time, and gave up all hopes of ever again setting feet on land. On this day we killed one of three small pigs which we had on board—eating it raw, and supping the blood with as much eagerness as if it had been wine. Hunger is fine sauce, but our hunger was nothing to our thirst. Had I been possessed of a thousand worlds, I would willingly have given up all for a draught of water. Many of them drank sea water, though warned against it—several of them became delirious. There were 52 souls on board, besides 11 in the captain's gig which we had in tow.

At twenty minutes past three o'clock, the man at the helm, to the joy of all, cried, "A sail a-head." We stood down upon her, after hoisting a sailor's red shirt as signal of distress; but all hopes were again lost as the ship had not seen us, when we completely despaired—but to the great joy of all we perceived her mizen-topsail leached, and her mainsail hauled up. We then shouted for joy, and in 20 minutes we spoke her. She was the *Lotus*, of Whitby, from Portsmouth, with convicts and soldiers for Van Dieman's land.

They took us on board, gave us some grog, water and provisions; but a —— old Major ordered us into our boat again; we made a stand to a man, and declared we would rather let the soldiers run us through than go to sea again in a leaky vessel. The captain of the *Lotus* ordered the carpenter to inspect her and he declared her not sea worthy; he then sunk her, set the gig adrift, and we on board a good ship again.

The sailors were kind to us; the carpenter gave me his bed and some clothes, as all I had on at the time the fire happened were a cap, shirt, trowsers, and shoes. I saved my watch, and this is all the property I am possessed of.

The *Lotus* landed us at St. Domingo to the care of the British Consul, who I am happy to say is a good man: he ordered us plenty of meat and a pint of wine after dinner; God knows we had much need of it. The consul has chartered the brig *Adelaide* of Dundee, to take us forward to Hobart Town, at government expense. There is now a subscription on foot to be paid us on our arrival at St. Diemen's Land by the Governor. There is also a subscription set on foot by the English merchants. The Methodists have also behaved handsomely to us.

Yours,

J. EASBY.



*From the New York Evangelist.*

# SINNERS' EXCUSES FOR NOT BECOMING CHRISTIANS—ANSWERED.

**Excuse.**—*My employment and religion would not go well together.*

**Answer.**—Why not? Two can walk together if they be agreed. If your business is right and proper, religion will not interfere with it. Is your employment such as your conscience and the bible justify? Is it such as you would wish to be engaged in when summoned to the bar of God? Can you with an upright heart ask the Lord to prosper your business, and establish the work of your hands upon you? Is your employment such as supreme love to God would point out as just and suitable? Is it consistent with that divine command which requires you to 'love your neighbour as yourself?' Now, if your business is justifiable at the bar of conscience, and if you have reason to think it will be at the bar of God, you can still continue in it and become religious too. Men have become Christians and lived in the enjoyment of religion in all kinds of lawful business. And if others have you can. But perhaps you doubt the propriety and justice of your employment. Perhaps you see that the legitimate tendency of your business is, injury to the lives, or property, or happiness, or reputation, or souls of your fellow creatures. If so, you ought not to continue in it, whether you become religious or not. If you have serious scruples about the matter, you had better take the safe side. Possibly you are ready to say, 'I have embarked all my capital, and more too in this business, and if I leave it my family and creditors will suffer.' This reminds me of a story:—Just before the close of the last war, a number of bold, honest hearted farmers down by the sea-side, took it into their heads to get rich. To accomplish this, they sold their farms and other property for cash, and then borrowed a considerable amount of money of their neighbors, and invested all they had obtained in a privateer. But while the ship was preparing for a cruise, the news of peace arrived. 'What shall be done?' cry our honest farmers. 'We can't afford to lose all our time and property for nothing. And our families and creditors will suffer too unless we make a voyage and capture one or two prizes.' Some of them seemed determined to put right off to sea, and pretended that they had not received any official notice that a treaty of peace was ratified. But others, more conscientious, inquired, 'Will this be right?' 'Will this be doing as we would wish to be done by?' 'Will our country or our God justify us in taking this course?' 'Will it not be looked upon as piracy?' They began to see the impropriety and injustice of the course, and one of them said, 'I will sooner let my family go to the

poor house than support them in this way.' 'So will I,' said another. 'But what will our creditors do?' said a third. 'They may put us in jail,' answered another; and I would rather rot there, than endanger the lives and take away the property of the innocent to pay them."

Thus ended this bloodless but unprofitable expedition. The farmers concluded to go home to their families, and do as well as they could in supporting them, and paying their debts. They doubtless did right in taking this course. And if you are in a similar predicament go thou and do likewise.' What would it profit you to gain the whole world by injustice and dishonesty; or by pursuing a business which was displeasing to God and injurious to mankind! The man who accumulates property by the slave trade, or by gambling, or by selling or purchasing lottery tickets, or by making or vending ardent spirits, or by any other unholy business, will doubtless find sooner or later that his gold and silver are cankered, that the rust of them is a witness against him, and 'eat his flesh as it were fire.' Yes, he will probably find that he was 'heaping treasure together for the last days'—a treasure of wrath against the day of wrath.'

And now, what will you do? Will you 'seek first the kingdom of God and his righteousness' or will you hold fast the unrighteous mammon, and neglect 'the true riches.'

**Excuse.**—*My mind is so occupied with worldly cares I have no time to attend to religion.*

**Answer.**—Who has brought these cares upon you? Have you been voluntary or not in assuming them? Do you think that God puts men in circumstances in this state of probation, where they cannot serve him? Men sometimes put themselves upon the devil's premises, where it would be difficult to serve the Lord. In fact this is the case with all men naturally; they have gone on to forbidden ground, where it is utterly impossible for them to please or serve God. And here they continue, and sometimes have the effrontery to offer their situation as a reason why they do not serve the Lord. 'The carnal mind say they, is enmity against God; it is not subject to his law, neither indeed can be. So then they that are in the flesh cannot please God.' They seem to take it for granted, that because they hate God and his service, and because they cannot love and hate the same thing, at the same time, therefore they are excusable for continuing to cherish enmity, and refusing to cultivate love to God. They seem to think that God requires them to repent and believe the Gospel and bring forth fruits meet for repentance, while he allows them to remain under the influence of the carnal mind. The truth is God every where commands sinners as their first duty, to come off from the devil's

ground. Obedience to any one of his requirements, implies a right state of feeling towards God—a giving up of the carnal mind—a ceasing to do evil and learning to do well. And now, if you have brought yourself into trouble—if you have loaded your own mind with cares and anxieties—if you are occupying forbidden ground, where you cannot do your duty, a regard to your own good, and to the pleasure of God, should lead you at once to abandon your present position, and throw off the load which you have wickedly assumed, and put yourself in an attitude of obedience to all the divine commands. But if your cares and perplexities are brought upon you in the Providence of God, without your being to blame, they need not and should not prevent your serving the Lord. Are you a parent and is your mind occupied in taking care of and providing for your children, you need the support and consolation of religion. Are you immersed in business, or embarrassed with debts, you need a friend to whom you can unbosom all your cares and trials, and who can be touched with the feeling of your infirmities. Such a friend is the Lord Jesus. It is not right to be careful and troubled about many things,<sup>1</sup> while the one thing needful is neglected.

Call to mind the solemn truth, that though you have so many cares and so much business to prevent your serving God and making preparation for heaven, yet God will never accept your cares and business instead of your heart and service. With all your cares and troubles you are hastening on towards the judgment. Death is sharpening an arrow for you, and soon that arrow will be placed under the string, and you must feel its fatal poison rankling in your bosom. Your cares, your anxieties, your business, or your disregard to eternal things, will present no obstruction to the deadly shaft. Cares or no cares, die you must. To the judgment you must go, and give in your account why you neglected God and his service—why you were wise to do evil, while to do good you had no knowledge. You may now fill your mind with farms and merchandize, with ships and stores, with mills and lumber, with wife and children, with food and raiment, but death will follow you into all your lurking places—‘the hail shall sweep away your refuge of lies, and the waters shall overflow your hiding places.’ ‘Take therefore no thought for your life, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.’ Let your anxieties be turned to a preparation for God’s service, and for heaven. As to your not having time to attend to religion, this is all a mistake.

Religion is attending your lawful and proper business with a view to God’s glory. Those who are most religious, are diligent in busi-

ness, as well as fervent in spirit. Act up to this divine direction, “whether ye eat or drink or whatever ye do, do all to the glory of God”—and you have religion. As you must find time to die, it will be wise to take time to prepare to die. Suitable time spent in religious duties in your family and in the closet, in the prayer meeting and on the Sabbath, will not put you back at all in your lawful undertakings. E. D.

---

### THE SUMMER IS PAST.

Vain man thy fond pursuits forbear;  
Repent!—thy end is nigh!  
Death, at the farthest, can’t be far—  
Oh! think before you die!

Reflect—thou hast a soul to save;  
Thy sins—how high they mount!  
What are thy hopes beyond the grave?  
How stands thy dread account?

The three short months of summer have passed and autumn with its yellow and scard leaf is before us. How fast, how very fast, time passes away. It seems but yesterday when the earth put forth the flowers and the blossoms of spring, and yet during this short period summer has succeeded to spring and now autumn to summer. Day follows day, and year follows year, in quick and rapid succession, and amidst the turmoil and excitement and bustle of life, we forget how rapidly we are moving on that “journey from whose bourne no traveller returns.”

The Summer is past! What a sad and instructive lesson does the rapid change of the seasons leave us of our destiny. In the spring tide of life our hearts have beat high with the hopes and delightful anticipations of future years of promise. The summer’s sun may have rose upon us without a cloud, and its last ray of light may have been more beautiful than the first. And then the autumn of life gathers around us, testing the hopes of our earlier years and stamping upon all either disappointment or success according as we have treasured up the talents bestowed upon us by our maker. Then comes the winter of life, when the joyous hopes of boyhood are looked upon as wild enthusiasm, and when the judgment matured by experience will unite with the wise man of Israel in saying vanity of vanities all is vanity.

The Summer is past, and perhaps with the writer and reader it has passed forever. To us the balmy breath of spring may never come again. We may never see again the budding rose and springing floweret of that beautiful season. Change is stamped upon all things of this world. “Here today, and gone to-morrow,” and then all that remains of us is a little handful of earth, an affecting comment upon our vanity and fol-

ly. Ah! did we but realize and feel this important truth, how different—how very different would be the course of our lives. Did we but feel in our hearts turning towards the things of this world, that all its enjoyments are fading as a dream, how little should we care for all its honors. What to us would be the homage of thousands, what to us the adulation and applause of the multitude. A few rapid rolling years and our heads will lie as low in the dust as theirs, "and the places that know us now will know us no more forever."

The Summer is past! What an affecting thought to those who have suffered it to close with their hearts still impenitent.—Three months more added to the already long account of sin and ingratitude. What an accumulation of guilt and moral responsibility. The patience of God has been continued three months longer. Day after day and sabbath after sabbath have we been invited to return and repent, to lay up during the serene and summer months of life, that which will sustain and cheer us when our existence is drawing towards its close, amidst the coldness and gloom of the winter of life. Let us then so live, that when the "nipping frosts" of death are upon us, we shall not have to take up with the lamentation "the harvest is past, the summer is ended and we are not saved."

The Summer is past and past forever!—And yet reader, what has thou done during its course for the glory of God? Professing christian what hast thou done? How stands the account between us all and our Maker? Have we lived and acted and felt as we shall wish we had when we come stand before the Eternal? Everlasting responsibilities are resting upon us, which we can neither throw off nor resist, and our course and conduct will and must decide the final question, whether the goodness and mercy of God, in bringing us to the close of another summer has had its full influence on our hearts, in leading us to deep and sincere repentance.—[R. I. Philanthropist.

#### INDIVIDUAL RESPONSIBILITIES.

"After a long time, the Lord of those servants cometh and reckoneth with them."—Matt. 25: 19.

Is the parable from which the above verse is taken any thing more than a mere fable, and had our divine Teacher any object in the delivery of it? Is man responsible, accountable; and does he sustain such a relation to an omniscient and omnipotent Being, as to owe all to Him, to hold all from Him, and be found to account for all to Him? Is he a steward, and as such merely "occupying" till another comes? Is he a servant to a liege, a sovereign Lord, and will the solemn time ever come? Yes! Jesus Christ had an object when he thus spake. It was that man might understand clearly that principle of divine government, that, as created,

preserved, sustained, nay more, redeemed, bought by another, he has nothing which he may call his own, but holds all things in trust. Yes! he is a steward entrusted with the goods of another; goods, which, if profitably used, may be increased even ten fold in value; a steward whose ears the startling requisition will one day reach, "Give an account of thy stewardship, for thou mayest be no longer steward." Yes! He is a servant to one who created him, and still more, who, at an infinite expense, purchased him; a servant to one who demands of him, as such, unwavering fealty, perfect obedience; aye, a servant to one, who, "after a long time," and perhaps at an unlooked for hour, will come, and strictly and impartially reckon with his servants."

But is it indeed so? Can a truth, by the vast majority of men so utterly disregarded, be really found in the revelation from the Deity? Can it be that the giddy multitudes, the amount of whose daily anxiety may be found in those two expressive words, "killing time," (ah, it will be well for such if to "kill time," be not found at last to murder for eternity,) and those who are living in pleasure, careless of God, and reckless of their probationary state, are really to answer for years of time unimproved or mispent? Can it be that the great in power, and the mighty in intellect, now exerting all their influence and energies, either to exalt themselves only, or to "crush" the crucified Redeemer, will hear the astonishing question, "Why stood ye all the day idle?"—Why went ye not to "work in my vineyard?" Can it be that every individual of the family of man is going to stand before the dread tribunal of One who takes into account, not only "all the deeds done in the body," but also what, with so many opportunities afforded to him, each has left undone—has failed to do? It is even so!—"Oh, earth! earth! earth! hear the word of the Lord!" For the Kingdom of Heaven is like unto a man travelling in a far country, who called his own servants, and delivered unto them his goods. And after a long time, the Lord of those servants cometh and reckoneth with them."

Reader! do not turn away thine eyes from these words. Do not shut thy heart against these solemn truths! Pause now, before thou readest what follows, and try to obtain some conception of thine own awful individual responsibility.

Perhaps you are a youth. It may now be that interesting period of your life, when you are looking anxiously at the world and yourself, and asking with deep solicitude, "To what calling or profession shall I give myself?" Remember you are not your own, you belong to your Creator! If you have never realized this before, do it now. Go to Him, and entreat Him to show to you how and where you can best employ the noble powers He has given you. It may be that

He wishes to call you to the glorious service of being His ambassador to rebellious men. Do you not hear him saying, "Son, go work to-day in my vineyard." As you value your peace in this world or the next, refuse not to listen and obey.

Perhaps you are one upon whom God has bestowed great intellectual powers; and you can sit in the council of the nations, and by burning words can light up the fire in the bosoms of the multitude, or bid them be hushed and still; or by your magic pen, you can move and mould the minds of thousands. Respected reader! under an awful sense of responsibility, has all this been done for the glory of thy Creator? If it has, then "well done, good and faithful servant;" if it has, then "know thou that for all these things God will bring thee into judgment." [Episcopal Recorder.]

### RELIGION NOT A NAME.

When I was about ten years old, there occurred a revival of religion amongst the Methodists in the neighborhood of my father in the town of H——. In common with many other boys it was my practice to attend their meetings almost every evening during the week. There was apparently a powerful awakening in the minds of some of the neighbors, and I have, to this day, good reasons for believing, that a few were brought to a knowledge of the truth. I was much surprised when I learned that the minister had placed my name upon the Class-Book, and considered me one of the Converts. I was utterly unable to fathom the meaning of this proceeding, being conscious that I was in no important respects, different from what I always had been. But my pride was satiated, for I then had a proud heart. I was highly pleased to find that others supposed me to be a Christian, and soon flattered myself into the belief that I really was. I was prompted to a desire still greater, for attending all the religious interviews of the Methodists, and every such opportunity strengthened my belief that I was as good as any other christian. When in meeting I would do as others did, (that is,) kneel, sit or stand, agreeable to the wishes of the minister; but, when I went out amongst the vain rabble, I was laughed at and called a foolish, silly boy. Such kind of treatment was too much for my religion, which was altogether superficial—did not touch the heart—but consisted in a mere name. I denied all the charges brought against me, and positively declared that I had never made the least pretension to being serious. Although in all this I knew I was guilty of falsehood, yet I was so charmed with the name of 'young convert,' that I was punctual in going to meeting, and faithful in acting as others did when there. It was not long, however, before my hypocrisy was detected and my name very justly stricken from their list.

Upon the above circumstance I have thought much, since in more advanced years, I have discovered numerous instances of the same character. It is not my object in introducing it, to reflect upon the Denomination with whom that revival existed, more than any other, which, in the same manner, encourage persons to believe they are christians when their religion is only a name.—I look upon it as a wonder of wonders that I was ever aroused from the strong delirium of thinking I was prepared for heaven. O, what a responsibility rests upon those who undertake to lead the sinner to the Lamb of God. I learn that within a few years past thousands have been deceived by being wrongly encouraged by their spiritual leaders. It is not enough that a person has 'hope,' but upon what is this hope founded? has he ever seen his heart? Does he rejoice with trembling? Is it to sovereign grace that he ascribes his salvation? These are questions of no small consequence—questions of the first importance in deciding, whether we are heirs to an inheritance which is incorruptible, undefiled, and that fadeth not away.—[Maine Baptist Tel.]

*Day of prayer for the Conversion of the World.*—The first Monday of January, 1834, has been appointed by several ecclesiastical bodies in this country, to be observed as a day of special prayer for the out-pouring of the Holy Spirit upon the world, and they desire Christians and churches every where, to unite in this concert. Will not all such, in every land, respond, "I will go also," and be "agreed as touching one thing that they shall ask."

A closet concert of prayer for missionaries, and for a blessing on their labors, is observed by some every Saturday evening, and all who pray are earnestly requested to unite in it.

"Who but thou, Almighty Spirit,  
Can a sinful world reclaim."

All Editors of religious papers are respectfully requested to give this a *speedy insertion*.

N. Y. Evangelist.

### MISCELLANEOUS.

#### THE VALLEY OF THE MISSISSIPPI.

On the Continent of America the works of nature are on a great and extensive scale; and in estimating their magnitude, the mind is actually lost in wonder. "When we think of the valley of any river in this country," says an English writer, "we have only in view a district of ground measuring at most a hundred miles in length by less than the third of that extent in breadth: but speaking of the valleys in America, we are called on to remember that they sometimes include a territory far more extensive than the whole island of Britain." The chief wonder of this description in North America is the

valley of the Mississippi, which is the natural drain of the central part of this vast continent and embraces all that tract of country of which the waters are discharged into the Gulf of Mexico. It is bounded on the North by an elevated country, which divides it from the waters that flow into Hudson's Bay, and the northern Lakes and St. Lawrence; on the east by the table land from whence descend the waters that fall into the Atlantic; and on the west by the Rocky, or Chippewa Mountains, which separate the waters of the Atlantic from those of the Pacific.

This great central vale of America is considered the largest division of the globe, of which the waters pass into one estuary. It extends from the 29th to the 49th degree of north latitude, or about 1400 miles from south to north, while the breadth across is about the same dimensions. To suppose the United States and its territory to be divided into three portions, the arrangement would be—the Atlantic slope, the Mississippi basin or valley, and the Pacific slope. A glance on any map of North America will show that this valley includes about two thirds of the territory of the United States. The Atlantic slope contains 390,000, the Pacific slope about 390,000, combined are 680,000 square miles; while the valley of the Mississippi contains at least 1,300,000 square miles, or four times as much land as the whole of Britain. This great vale is divided into two portions, the upper and lower valley, distinguished by particular features and separated by an imaginary intersecting line at the place where the Ohio pours its waters into the Mississippi. This large river has many tributaries of first rate proportions besides the Ohio. The chief is the Missouri, which indeed is the main stream, for it is not only longer and larger, but drains a greater extent of country. Its length is computed at 1870 miles and upon a particular course of 3090 miles. In its appearance it is turbid, violent and rapid, while the Mississippi, above its juncture with the Missouri, is clear, with a gentle current. At St. Charles, 20 miles from its entrance into the Mississippi, the Missouri measures from five to six hundred yards across, though its depth is only a few fathoms.

The Mississippi Proper takes its rise in Cedar Lake, in the 47th degree of north latitude. From this to the Falls of St. Antony, a distance of five hundred miles, it runs in a devious course, first southeast, then southwest, and, finally, southeast again; which last it continues, without much deviation, till it reaches the Missouri, the waters of which strike it at right angles, and throw the current of the Mississippi entirely upon the eastern side. The prominent branch of the upper Mississippi is the St. Peter's, which rises in the great prairies in the north west and enters the parent stream a little below the Falls of St. Antony. The Kas-

kaskia next joins it, after a course of 200 miles. In the 36th degree of north latitude, the Ohio, formed by the junction of the Alleghany and Monongahela, pours in its tribute after pursuing a course of 750 miles, and draining about 200,000 square miles of country. A little below the 34th degree the White River enters, after a course of more than 1000 miles. Thirty miles below that, the Arkansas, bringing in its tribute from the confines of Mexico, pours its waters. Its last great tribute is Red River, a stream taking its rise in the Mexican dominions, and flowing a course of more than 2000 miles.

Hitherto the waters in the wide regions of the West have been congregated to one point. The "Father of Waters" is now upwards of a mile in width, and several fathoms deep. During its annual floods it overflows its banks below the mouth of the Ohio, and sometimes extends thirty and forty miles into the interior, laying the prairies, bottoms, swamps, and other low grounds under water for a season. After receiving Red River, this vast stream is unable to continue in one channel; it parts into separate courses, and, like the Nile, finds its way to the ocean at different and distant points.

The capabilities of the Mississippi for purposes of trade are almost beyond calculation, and are hardly yet developed. For thousands of years this magnificent American river rolled its placid and undisturbed waters amidst widely-spreading forests, rich green prairies, and swelling mountain scenery ornamented with the ever varying tints of nature in its wildest mood, unnoticed save by the wandering savage of the west, or the animals which browse upon its banks. At length it came under the observation of civilized men, and now has begun to contribute to their wants and wishes. Every part of the vast region irrigated by the main stream and its tributaries can be penetrated by steam boats and other water craft; nor is there a spot in all its wide territory, excepting a small district in the plains of Upper Missouri, that is more than one hundred miles from some navigable water. A boat may take in its lading on the banks of the Chataque Lake, in the state of New York—another may receive its cargo in the interior of Virginia—a third may start from the Rice Lakes at the head of the Mississippi—and a fourth may come laden with furs from the Chippewa Mountains, 2800 miles up the Missouri—and all meet at the mouth of the Ohio, and proceed in company to the ocean.

Within the last twenty-four years, the Mississippi with the Ohio, and its other large tributaries, have been covered with steam boats and barges of every kind, and populous cities have sprung up on their banks. There are now sea-ports in the centre of the American continent—trading towns, each already doing more business than some half dozen celebrated ports in the Old World, with all

the protection which restrictive enactments and traditional importance can confer upon them.

The valley of the Mississippi, one of the greatest natural wonders of the world, will one day possess and comfortably sustain a population nearly as great as that of all Europe. Let its inhabitants become equally dense with England, including Wales, which contains 207 to the square mile, and its number will amount to 179,400,000. But let it become equal to the Netherlands—which its fertility would warrant—and its surface will sustain a population of two hundred millions. What reflections ought this to present to the philanthropist and the Christian.

#### ANECDOTES OF DR. RUSH.

*On Preaching.*—The Doctor once informed me that when he was a young man, he had been invited on some occasion to dine in company with Robert Morris, Esq. a man celebrated for the part he took in the American Revolution. It so happened that the company had waited some time for Mr. Morris, who on his appearance, apologised for detaining them by saying that he had been engaged in reading a sermon of a clergyman who had just gone to England to receive orders. "Well, Mr. Morris," said the Doctor, "how did you like the sermon? I have heard it highly extolled." "Why Doctor," said he, "I did not like it at all. It's too smooth and tame for me." "Mr. Morris," replied the Doctor, "what sort of a sermon do you like?" "I like, sir," replied Mr. Morris, "that kind of preaching which drives a man into one corner of his pew, and makes him think the devil is after him."

I heard him reprove his medical class once for restlessness, during one of his lectures, by saying, "Gentlemen I fear I do not make you happy. The happy are always contented." This gentle rebuke pleased me so well that after the lecture, I thanked him for it, observing that when occasion should offer, I would try the effect on my congregation; "No," said the Doctor, "I hope you will not. It is no compliment to a minister of the gospel to reprove his congregation for inattention. He should be able to keep their attention." Adding that Dr. M's congregation were always attentive.

Dr. Rush was perhaps, one of the most untiring students that ever lived. Two young physicians were conversing in his presence once, and one of them said, "when I finished my studies—" "when you have finished your studies!" said the Doctor abruptly, "Why you must be a happy man to have finished so young. I do not expect to finish mine while I live."

The writer once asked him how he had been able to collect such an immense amount of information and facts as his publications and lectures contained.

"I have been enabled to do it," replied he,

by economising my time as Mr. Wesley did. I have not spent an hour in amusement for the last thirty years." And, taking a small note book from his pocket, and showing it to me, he said, "I fill such a book as this one in a week, with observations and thoughts which occur to me, and acts collected in the rooms of my patients, and these are preserved and used."

I once heard the Doctor relate the following dream to show that the memory sometimes exerts itself more powerful in our sleeping than our waking hours, in calling up things that have been forgotten. A gentleman in Jersey, of large property had provided in his will, that his wife, in connexion with a neighbor, should settle his estate. After his death, in fulfilling the intentions of his will, a certain important paper was missing. Repeated and diligent search was made for it, but in vain. The widow at length dreamed that the said paper was in the bottom of a barrel in the garret, covered with a number of books. The dream made so strong an impression on her mind, that she was induced to make an examination; and there to her astonishment she found the paper." The Doctor's explanation was, that no supernatural agency had been employed, but that during the abstraction of all external objects and impressions from the senses in a sleeping state, the memory exerted itself with an intenseness that it could not do in its waking state. He supposed that her husband had informed her at some time of the situation of the paper, and that the fact had become dormant in the memory until the dream called it up.

[*Christian Advocate and Journal.*]

*From the People's Magazine.*

#### SUPERSTITION OF THE HORSESHOE.

The horseshoe was of old held to be of especial service as security against the attacks of evil spirits. This virtue may have been assigned perhaps by the rule of contraries, from its being a thing incompatible with the cloven foot of the Evil One; or from the rude resemblance which the horse shoe bears to the rays of glory which in ancient pictures are made to surround the heads of saints and angels; or finally, from some notion of its purity acquired in passing through the fire. This latter supposition receives some countenance from the method resorted to for the cure of horses that had become vicious, or afflicted by any distemper which village farriery did not understand; such diseases were invariably attributed to witchcraft, and the mode of cure seems to imply the belief that the imperfect purification by fire of the shoes which the animal wore, had afforded an inlet to malevolent influences. Accordingly, the horse was led into the smithy; the door was closed and barred; the shoes were taken off, and placed in the fire, and the witch or warlock was spe-



dily under the necessity of removing the spell under which the animal suffered.

We have a further proof that the efficacy of fire constituted a part of the virtues inherent in the horseshoe, in the manner of reclaiming bewitched milk. All who have the management of a dairy that at certain seasons of the year butter will not 'come' from cream, nor milk be converted into curd, with the same ease as at others. The modern reasoners on the causes of things, look upon this as being occasioned by the sort of food the cattle take; but all the farmers' wives of last century knew perfectly well that it was the effect of some envious person's evil eye; and they took their measures accordingly. On the return of the milkmaids with their milking pails upon their heads, when the foremost took down her vessel in order to pass under the doorway, the mistress was ready to drop a horseshoe heated red-hot into the milk. It was necessary that the ceremony should be performed at the instant when the young woman was lowering the pail; and as it was further required that no one should be aware of the good dame's intention, the troop of milkmaids was often thrown into the utmost dismay by the sudden bubbling and hissing, and the screams of their companion more immediately concerned.—The loss of the whole pail of milk was the usual consequence to say nothing of the work created for the cooper; but these were matters of inferior importance, the future productiveness of the milk being an ample set-off against lesser mischances—and that it need scarcely be added was invariably secured.

A horse shoe was commonly nailed upon the doors of the cow-houses; but this was not at all times a sufficient protection, as in summer the cows were not driven home at night, but milked in a field and shut up in a barn.—When people began to be half ashamed of superstition, instead of nailing the horseshoe on the outside, they fixed it to the inside of the doors both of dwelling houses and farm offices; and in that situation it may at this day be detected in many parts of the country. Thus the devil, though not openly defied, might come to burn his fingers if he were to attempt an entrance.

Sailors are, or were, for the most part, careful to have a horse shoe nailed to the mizzen mast; or somewhere on deck near midships, for the protection of the vessel.

The Chinese have their tombs built in the shape of the horseshoe, as we are informed by Capt. Hall, in his voyage to Loo Choo; which custom is very curious, as it may be fairly regarded as a branch of the superstition prevalent among ourselves.

Hatred stirreth up strifes, but love covereth all sins.—Proverbs.

*From the Baptist Repository.*  
POPE SIXTUS V. AND THE SPANISH  
AMBASSADOR.

It is an old adage, that "the exception proves the rule;" and tho' it is well known that the Roman Catholics have ever been opposed to the reading of the Bible to the common people, still it is worthy of notice that in one instance at least the Pope was more forward in granting the scriptures to the people in their own language, than his clergy were.

When Pope Sixtus V. caused the Latin Vulgate edition of the Bible to be published, this alone occasioned no little clamor among the Papists. But when he took it into his head to print an Italian version of the Scriptures, the whole Roman Catholic world was at once set in an uproar. Olivarez, the Spanish Ambassador, and some of the Cardinals, ventured to expostulate with him, upon a thing so scandalous and dangerous, and which they said bordered very nearly upon heresy. But he treated them with contempt and only said, "we do it for the benefit of you who cannot understand Latin."

The most zealous of the cardinals, finding that their own efforts were in vain wrote to the King of Spain entreating him to interpose, and thus stop or remedy the evil. Philip who was a furious bigot, at once ordered his ambassador to use his utmost endeavours with the Pope to have the Edition suppressed, "as it would give infinite offence." Olivarez, having received these orders, immediately demanded an audience of the Pope and warmly represented to him, how disagreeable this new version was to his master, and what scandal it gave to the whole court. Sixtus suffered him to harangue with great vehemence, for above an hour, and when he finished, made no answer whatever. When this Olivarez asked, will not your holiness be pleased to let me know your thoughts on this subject? "I am thinking," says Sextus, "to have you thrown out of the window, to teach other people how to behave when they address themselves to the pontiff"; and immediately he hastened out of the apartment. The poor Ambassador, who well knew the impetuous temper of Sixtus, hastened out of the Vatican, expecting that the Pope might be as good as his word, if he did not at once escape; and when he had reached home and recovered his spirits a little, "Thank God," said he, "I have had a great escape to-day."

This anecdote shows how the Pope could treat the ambassadors of the greatest monarchs in Europe, and that too with impunity. It shows also, clearly that the church of Rome, the cardinals, and the King of Spain in particular, were decidedly opposed to giving the Bible to the common people; and that even the Pope himself incurred much opposition.

not to say much danger, by publishing an Italian version of the Bible for the use of his countrymen.

Sixtus V. it is well known, was extremely arbitrary in his administration, and not a little whimsical in his actions. This last trait of character probably accounts for his Italian version of the Bible, for there is no evidence that he cared much for the word of God, or for any thing else human or divine, except as it might serve to promote his own purposes of vanity or ambition.

### PROPOSALS

For publishing a new Paper, to be called the  
**BIBLICAL RECORDER,**

AND

**JOURNAL OF PASSING EVENTS.**

For several years the Baptist Community of this State have felt the need of a weekly periodical, to be appropriated chiefly to the evangelical interests of their own region of country. A desire to meet this demand, connected with an unwillingness to incur an unnecessary risk, induced us to present our brethren and friends, at the commencement of the present year, with the **BAPTIST INTERPRETER**.—The liberal support with which this paper has been favoured in this and the neighboring States, induces the belief that it has been well received, and encourages a flattering hope in favour of its future patronage and usefulness. But although a monthly periodical possesses several recommendations which cannot be urged in behalf of a publication of more frequent occurrence, yet, on the other hand, there are several particulars in which the latter has advantages not attainable by the former. While the **INTERPRETER**, for example, by its cheapness and the condensed form of its matter, is peculiarly adapted to the circumstances of those who have but little leisure for reading, and perhaps as little ability or inclination to incur expense;—a weekly paper will be more acceptable to such as desire more frequent and more general information, and who feel at liberty to admit a corresponding demand on their purse. These facts, in connexion with the known wishes of many brethren, and our own convictions of duty and expediency, induce us now to offer to the religious public, and to our Baptist friends particularly, in addition to the **INTERPRETER**, a weekly religious and miscellaneous Newspaper.

The periodical now proposed will be strictly a Baptist publication and will be primarily devoted to the interests of our Denomination, in the region of country through which it is destined to circulate. It shall, however, be conducted on principles of Christian liberality, and shall so far contain information touching the interests and operations of other evangeli-

cal societies, as shall give it some claim at least to the notice of the friends of religion in general. Its contents will be, of course, chiefly of a religious and moral character; but it shall so far embrace matter of a literary and miscellaneous cast, and shall give such notice of the passing occurrences of the day, as shall render it not unacceptable to the general reader.

The Recorder will be plainly and neatly executed on a royal sheet of good paper, and will be afforded to subscribers at 2 dollars per annum in advance; or 2 50 if payment be delayed more than six months.

No subscription will be received for less than one year, and none shall be allowed to discontinue until all arrearages shall be paid.

N. B.—As the matter of the Interpreter will generally appear in the Recorder, it is presumed that but few persons will wish to receive both papers. May we not be allowed to request those of our subscribers who may wish to give up the former, on account of taking the latter, to endeavour to procure a new subscriber for the paper which they no longer need? Thus our friends will be able to do with little, perhaps no inconvenience to themselves; and by doing it they will, in the aggregate, bestow a very material favour on us.

EDITOR OF THE INTERPRETER.

Edenton N. C. Oct. 1833.

### BAPTIST GENERAL TRACT SOCIETY

A DEPOSITORY of Baptist Tracts is kept by Dr. C. LILLYBRIDGE, Norfolk, where all the publications of the Society may be obtained on the same terms as at Philadelphia. Six volumes of Tracts bound, are sold at 50 cents each. *Memoirs of Pearce* 12 1-2 cts—*Wisdom's Voice on Intemperance*, 25 cts—*Active Christian*, 50 cts.—A Dialogue on Missions, \$4 per hundred.

Tracts are published monthly by the Society, in the form of a periodical, at 50 cts. for one volume of 300 pages.

Communications may be addressed to Dr. C. Lillybridge, of Norfolk, Va. who is authorised to receive subscriptions, donations, and payment for the Society; or they may be addressed to IRA M. ALLEN, General Agent of the Baptist Tract Society, Philadelphia.

### TERMS OF THE BAPTIST INTERPRETER.

A single subscriber, \$1 per annum, in advance.

Seven subscribers together, \$6 per annum, in advance. When payment is not made in advance, \$1 50 is charged.

Letters to be addressed (POST PAID,) to THOS. MEREDITH, Editor and proprietor.

The postage on each number of the paper is—under 100 miles 24 cents—over 100 miles 3¢.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDMONTON, (N. C.) NOVEMBER, 1833.

VOL. I.]

\$1 PER ANNUM—BY T. MEREDITH.

[No. 11.]

## SELECTIONS.

### THE IDEA OF HEAVEN.

In forming his notions of spiritual things, every man is swayed more or less by his own peculiar modes of thinking. There is no one, which has not his preferences and dislikes among conceivable objects, which always cling around him. As the words which belong to material things are necessarily transferred to spiritual subjects, so when we endeavour to form a conception of spiritual things, our material images are mingled up with them. Perhaps in nothing is this fact more striking than in our notions of Heaven. Some Christians, indeed shrink from the grossness of physical imagery as applied to the enjoyments of the soul; and thus by their dim and shadowy conceptions, void of distinctness and almost of the power to produce impressions, deprive themselves of that happiness which the scriptures authorise them to seek. But most men, each according to his habits, paint to their minds a future heaven, in which they collect whatever has for themselves peculiar charms and exclude whatever is to themselves undesirable. If we accurately watch the process of our own minds, we shall find this a truth full of interest. We shall discover, in our examinations, traits in our characters, which, perhaps, we never before suspected; and by this discovery, we shall be able to direct our attention to the eradication of whatever is unworthy, and the cultivation of whatever is excellent.

The most common idea christians have of heaven is that it is a place of rest. This arises partly from the fact that the scriptures describe it as a rest which remains for the people of God. But the grand reason why this point is so prominent, is, that the present is a world of fatigue and toilsomeness. Every day brings its sources for anxiety and its demands for labor. At the sunset of every day and the close of every week, we feel in our own frames that earth is a weary abode; and the mind most naturally dwells on the sweetness of rest. Accordingly, you will observe, that the aged, who are less able to endure fatigue than the young, speak of heaven under this image more frequently than they. Ministers too, on Sabbath evening, after the toils of the sanctuary, expatiate with the most evi-

dent freedom and satisfaction, on the rest of the eternal Sabbath. The sick, who are fatigued almost by the pure light that enters their windows, love to contemplate heaven as 'the end of toils, the end of pains.' As the sun goes down in his splendor, and the calm, soothing hum of evening begins, how is the mind of the tired traveller crowded with images of serenity and repose, of gentle fountains and soft breezes, prepared by him who has left peace with his people. The reason is evident—to persons at such times and under such circumstances, fatigue naturally induces the idea of rest: and when they think of heaven, the influence of their present feelings leads them to think of it chiefly as a place of rest.

A less common notion of heaven, is, that it is the abode of friends. The persons to whom this idea is most prominent, have by nature, a deep sensibility. This quality does not at once come to maturity; nor in the earliest years of life is it always perceptible. But through the influence of those untoward circumstances, which the sensitive heart is least able to sustain, its acuteness of perception is cultivated and increased. Amid the ceaseless driving and jostling of this world, such hearts often bleed with sorrow. Little attentions are indeed received by them with the liveliest gratitude; but if those little attentions are withholden they are suppressed and weighed down with the supposed neglect. Persons of this character esteem most highly the blessings of friendship; and when they wander, as it were, alone on the earth, feeling themselves friendless, and a useless burden to society, the idea of entering a world of kindred minds comes to them with the sweetness of evening music. By long contact with the coldness of earth, they are taught that it is a broken reed, that its brightest flowers fade, its fairest skies are overclouded, its firmest friends prove faithless, and death finally fills up its cup of wretchedness. If you have ever felt thus, you know the pleasure of meditating on a world where the friendship of earth will be re-united, the fragments of your peace will be again bound together, and your union with those you love will become eternal. It may not be useless here to observe, that as the above characteristics are the native inheritance of poetic minds, so this idea, more frequently than any other, appears in their descriptions of hea-

ven. It was the case in antiquity, and continues to be so still. To them, in the mere words—kindred spirits—is concentrated a world of blessedness. The same notion of heaven is also uppermost in our minds, when we are parting from those we love.

Another, and a small class of persons think of heaven as deriving much of its charm from its sweet and inspiring music. They love to gather together the representations of the Apostle John, where he describes the celestial inhabitants with their palms of glory and their harps of gold, singing the new song of the lamb that was slain. Having by nature a love for music, they imagine themselves in the midst of the glory of heaven, listening to the magnificent chorus of the multitude that no man can number, now swelling its overpowering melody, and now dying away with inexpressible softness and sweetness, and they feel that this is heaven. It is a joy 'worth dying for,' to dwell in the midst of such a world. Their full souls overflow with delight. Their loftiest anticipations are exceeded; and as we sometimes whisper in our dreams, they exclaim in their bliss, 'Can this be heaven—and am I one of its inhabitants?'

These ideas of the world of light are all tinged with our own natural characteristics, springing from our predominant habits and modes of thinking. They are, in part, a fruit of that selfish desire that seeks our own private gratification. We may regard it as a cause of thankfulness, that God has provided in his word images of future blessedness, adapted to the peculiar characters and circumstances of all his people. But we should esteem it a worthy triumph of grace over nature, if we could habitually fix our minds on another notion of heaven, in which our likings should be merged and forgotten. And just in proportion as the Christian is sanctified, and led to entertain right views of God and himself, and spiritual things, we believe he will dwell on another characteristic. This is, that heaven is the glorious residence of Christ.

While by the other conceptions, the imagination of unregenerate men may be warmed and delighted, this can attract none but a holy heart. If we do not love Christ, we shall not desire to be with him. If we have not been often in communion with him on earth, we shall not joyfully anticipate being with him in glory. But if the whole course of our lives has led us to esteem him the dearest of all enjoyments, we shall with good reason exult in meditating on heaven under such a view. This view too, includes all the Christian can desire. If we are with Christ we shall be like him. As we fix our eyes upon his excellence, we shall be changed into the same image from glory to glory. In his presence there is fulness of joy; and we cannot but be perfectly happy. He

has gathered about him all the good, and wise, and lovely, from the beginning of the world; and we shall have their blessed society for ever and ever. If there be harmony in the universe, it is that which is poured forth in his praise; and if we are with him we shall feast upon it. The idea that heaven is the glorious residence of Christ, combines the excellence of all other notions, and is itself a test that will guard us from disappointment. If we anticipate that world because our Redeemer is there, we shall not fail enjoying it.

*From the Christian Watchman.*

#### PREACHING TO PREACHERS—No. 2.

Ministers are not understood. They often take their people to be wiser than they really are; wiser in the knowledge of terms, and even of many very common words. There are probably hundreds of words in almost every sermon of some ministers, of whose meaning a very large proportion of their hearers have the most vague and inadequate conceptions, and many of which they are utterly ignorant.

In this respect they want "preaching to" at least I think so. Of the objections to the use of simpler language, which are commonly brought, I am not wholly ignorant; but they seem to me to have very little weight. Why should not simple language, such as is adapted to the apprehension of the ignorant adult, and even children, be as captivating when spoken to an audience as when written in a book? Yet I have always observed that those books which interest the young most, engage most deeply the attention of parents. Where is the child that has been more interested in the writings of Edgeworth, and Sherwood, and Gallandet, than its parent? In like manner I am fully persuaded that no sermons would be more popular among parents, than those which should be successful in engaging the attention of their children. Is it not a pity, then, that a reform cannot be effected. If an audience consist of 500 adults and 500 children, of whom none but 200 adults understand the sermon, would it be important to interest, instruct and improve the remaining 800? Yet it has been my lot to hear, probably a thousand sermons, which to a greater proportion than four fifths of the audience were to all intents and purposes delivered in an unknown tongue.

Sermons too, are often much too intellectual. They "play round the head" of the hearer, but "come not near the heart;" no not within a mile of it. Some, and those not a few, are wholly metaphysical. I fear we have very little of the preaching which was common in Judea 1800 years ago. It savors too much of the school and the study. All is smooth and fair—beautifully written, and ex-

equally spoken; and it is no uncommon thing to secure attention to the sound for an hour or more. But what good is accomplished? The hearer may be intellectualized, (excuse the term) he may even be moralized, but he is seldom, if ever Christianized. In spite of your logical, systematic discourses, the heart often remains as untouched as if it were among the frosts of a polar winter. I am not certain, even, that these results have not become more common, since almost all sects have fallen into the habit of relying on an educated ministry. I should be sorry, however, that any suspicion on this point should be well founded; for such results are by no means necessary; and no man perhaps has more confidence in a well educated ministry than myself. The wider the ministerial range of knowledge is, *ceteris paribus*, the better.

Ministers would do more good, in my opinion if they interspersed their discourses with more familiar illustration and anecdote. Why I would again suggest, has 1800 years produced such a change in the character of Christian sermons? Is not human nature nearly the same in all ages and countries?

But lastly, it appears to me that ministers are yielding too much to the popular clamor for practical discourses. True, every thing should be practical; but this is not what is intended. It is dry morality which is wanted. Alas! here is one of the capital errors of the day; and when it will be corrected, no one can tell. It is not confined to a sect or two, who in effect, trample openly on the great doctrine of the cross; perhaps by denominating it a great central gallow, or something equivalent; but is, it seems to me, stealing its march on nearly all sects. On this point more than all the rest it is believed, ministers need "preaching to."

#### A LAYMAN.

#### JOHN THE BAPTIST.

The following remarkably dramatic, yet striking extract from a sermon of Krummacker, we find translated in the columns of the Sunday School Journal. The subject of the sermon is the death of John the Baptist.

"John is dead, but not to Herod. Tidings reach the court of a man of Nazareth called Jesus. He preaches, they say, with authority and not as the Scribes; he performs signs and miracles, and commands the elements. They ask each other who can this man be?—Some say it is Elijah; others, Jeremiah, or one of the prophets. But whilst the courtiers debate this, what is Herod doing? His hair rises on his head, his eyes become fixed, every feature is full of horror, and every limb trembles. 'It is John the Baptist!' he cries. It is true he was beheaded by the order of Herod, himself, but he has risen from the dead. In vain do they try to rally

and revive him; every time he hears the name of Jesus, he cries out 'It is John the Baptist!' and he trembles, he raves; he forgets that he is a Sadducee, and that as such he disbelieves in the resurrection; he forgets it, and his conscience ridicules his creed.—To his inward punishment was soon added his external chastisement. The Romans become weary of the tetrarch of Galilee; they strip him of his dominions and his subjects, and exile him with Herodias to the town of Lyons in France. There for some time, they existed in the greatest misery, until like Judas, they went to their own place, not because they had shed innocent blood—even for that there was purification in the fountain opened in the house of David—but because they had despised and trodden under feet the blood of Jesus. This day are they wandering in the eternal deserts; and they wash and wring their bloody hands, but the blood is not washed away, and remains deeply and indelibly stained. They cry out send John the Baptist to dip the tip of his finger in water to refresh our burning tongues! but in vain—there was no voice nor any that answered!"

#### RELIGION AND FEELING.

##### AN EXTRACT.

A man may feel but little, and yet if that lead him to do much it is piety notwithstanding. Of the two persons who listen to an affecting tale, one is seen to weep profusely, and is overwhelmed with the story; the other is attentive and thoughtful, but neither weeps nor sobs. They retire; the former perhaps to wipe away her tears, and to forget the misery which caused them; the other to seek out the sufferer and relieve him. Who had the most feeling?—The former. Who the most benevolence?—The latter. The conduct of one was the result of nature; that of the other the effect of principle. Take another illustration still more in point. Conceiv of two real Christians listening to a sermon in which the preacher is discoursing from such a text as this:—'Beloved, if God so loved us, we ought also to love one another; and in this ye know the grace of our Lord Jesus Christ, who, tho' he was rich, yet for your sake he became poor, that ye through his poverty might be rich.' His object, as that of every man should be, who preaches from such a text, is to show that a sense of divine love to us should fill us with benevolence towards others. In order to bring his heart to feel its obligations, he gave a vivid description of God's love to man, and then while his hearers are affected with God's mercy, he calls upon them in imitation of Jehovah, to relieve those who are in want, to bear with those who are vexatious, to forgive those who have injured them, to lay aside their wrath, and abound in all the expressions of genuine affection to their fellow christians. One of

the individuals is interested and affected by the first part of the discourse, sheds many tears, and is wrought up to a high pitch of feeling, while the preacher is describing in glowing colors that love of God. The other hears with fixed attention, with genuine faith, the whole sermon, but his emotions are not powerful; he feels, it is a tranquil feeling, unattended by either smiles or tears. They go home; the latter perhaps in silence; —the former exclaiming to his friends, "O what a delightful sermon! what a precious season! did you ever hear the love of God so impressively, so beautifully described?" With all his feeling, however, he does not go forth to relieve one child of want, nor does he attempt to extinguish one angry or implacable feeling towards an individual who had offended him. He is as passionate and unforgiving, as unkind, as selfish, after the sermon as he was before he heard it. The other retires with more calm and steady reflection than strong emotion. Harken to his soliloquy. "The preacher has given us a most astonishing idea of the love of God to us, and most clearly and affectingly deduced from it our obligations to love one another. Am I interested in this love? What! has this ineffable grace lavished all its benefits on me a sinner? And shall I not feel this constraining me to relieve the wants, to heal the sorrows, to forgive the offences of my fellow creatures? I will bear ill will no longer; I will put out the kindling spark of revenge; I will go in the spirit of meekness and love, and forgive the offender and be reconciled to my brother." By that grace on which he depended, he is enabled to act upon conviction, more merciful, more meek, more affectionate. Which has most feeling?—the former. Which has most religion?—the latter.

The following eloquent conclusion is extracted from an article by Pierpont. After speaking of the varying changes of nature, he says:

"If then the beauties of the year are so fading and its bounties so soon perish; if the loveliest scenes of nature lose their power to charm, and a few revolving years break the spell that binds us to those we love best; if the very figure of the earth is changed by its convulsion; if the forms of human government, and the monuments of human power and skill cannot endure; if nothing "on the earth beneath, or the waters under the earth" preserves its form unchanged—what is there that remains forever the same! What is there over which autumnal winds and wintry frosts have no power? What that does not pass away, while we are contending with wayward fortune, or struggling with calamity? What that is proof against the fluctuations of human opinion, and the might of the ocean's waves, and the convulsions by which mountains are heaved up from the

abyss, or thrown from their deep foundation.

It is the God by whom these mighty works are done by whose hand this great globe was first moulded, and has ever since been fashioned according to his will. Hast thou not known, hast thou not heard that the Everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary?"

## POETRY.

*From the Protestant Sentinel.*

The night was dark—the cold wind's blast  
Came hurrying from the hill,  
When lo! a form was seen to pass,  
Towards Cedron's mourning rill.

With hasty steps he crossed the stream,  
Still onward press'd his way,  
Until he found Gethsemane,  
Then stopp'd and kneel'd to pray.

O gracious God! what form was that,  
A form divinely fair,  
In holy attitude he kneel'd,  
And agonized in prayer.

Amazement seized that heavenly form,  
As on the ground he lay,  
The wrath of God in furious storm,  
Now mark'd him for his prey.

The cross with all its torturing pains,  
Pass'd full before his view,  
The cruel spear, death's iron chains,  
His anguish did renew.

But hark! and hear that gracious voice,  
O hear the Saviour pray,  
Father, if possible it be,  
Let the cup pass away.

Yet not my will, but thine be done,  
Even here as 'tis in heaven;  
O let thy wrath fall on thy son,  
If man may be forgiven.

He rose and fully now prepar'd,  
To suffer on the cross,  
Retrac'd his steps, and boldly dar'd,  
To meet the hostile host.

Not all the powers of hell combin'd  
Could now the victory win,  
His purpose fix'd it must be done,  
Man must be sav'd from sin.

Lo now he yelds his body up,  
A sacrifice to heaven;  
He drinks the dregs of sorrow's cup,  
That man may be forgiven.



## MISCELLANEOUS.

*From the New York Mirror.*

## FIRST IMPRESSIONS OF EUROPE.

Palm Sunday—Sistine Chapel—entrance of the Pope—the Choir—the Pope on his Throne—presenting the Palms—procession—Bishop England's Lecture—Holy Thursday—frescoes of Michael Angelo—"Creation of Eve"—"Lot intoxicated"—Delphic Sybil—Pope washing pilgrims feet—striking resemblance of one to Judas—pope and cardinals waiting upon pilgrims at dinner.

*Palm Sunday* opens the ceremonies. We drove to the Vatican this morning, at nine, and, after waiting a half hour in the crush, kept back, at the point of the spear, by the pope's Swiss guard, I succeeded in getting an entrance into the Sistine chapel. Leaving the ladies of the party behind the gate, I passed two more guards, and obtained a seat among the cowed and bearded dignitaries of the church and state within, where I could observe the ceremony with ease.

The pope entered, borne in his gilded chair, by twelve men, and, at the same moment, the chanting from the Sistine choir commenced with one long, piercing note, by a single voice, producing the most impressive effect. He mounted his throne as high as the altar opposite him, and the cardinals went through their obeisances, one by one, their trains supported by their servants, who knelt on the lower steps behind them. The palms stood in a tall heap beside the altar. They were beautifully woven in wands of perhaps six feet in length, with a cross at the top. The cardinal nearest the papal chair mounted first, and a palm was handed him. He laid it across the knees of the pope, and, as his holiness signed the cross upon it, he stooped, and kissed the embroidered cross upon his foot, then kissed the palm, and taking it in his two hands descended with it to his seat. The other forty or fifty cardinals did the same, until each was provided with a palm. Some twenty other persons, monks of apparent clerical rank of every order, military men, and members of the catholic embassies, followed and took palms. A procession was then formed, the cardinals going first with their palms held before them, and the pope following, in his chair, with a small frame of palm work in his hands, in which was woven the initial of the virgin. They passed out of the Sistine chapel, the choir chanting most delightfully, and, having made a tour around the vestibule, returned in the same order.

The ceremony is intended to represent the entrance of the Saviour into Jerusalem.—Bishop England, of Charleston, S. Carolina, delivered a lecture at the house of the English cardinal Weld, a day or two ago, explanatory of the ceremonies of the holy week. It was principally an apology for them. He

confessed that, to the educated, they appeared empty, & even absurd rites, but they were intended not for the refined, but the vulgar, whom it was necessary to instruct and impress through their outward senses. As nearly all these rites, however, take place in the Sistine chapel, which no person is permitted to enter who is not furnished with a ticket, and in full dress, his argument rather fell to the ground.

The ceremonies of *Holy Thursday* commenced with the mass in the Sistine chapel. Tired of seeing genu-flexions, and listening to a number of which I could not catch a syllable, I took advantage of my privileged seat, in the ambassadors' box, to lean back and study the celebrated frescoes of Michael Angelo upon the ceiling. A little drapery would do no harm to any of them. They illustrate mainly, passages of scripture history, but the "creation of Eve," in the centre, is an astonishingly fine representation of a naked man and woman, as large as life, and "Lot intoxicated and exposed before his two daughters," is about as immodest a picture, from its admirable expression as well as its nudity, as could easily be drawn. In one corner there is a beautiful draped figure of the *Delphic Sybil*—and I think this bit of heathenism is almost the only very decent part of the pope's most consecrated chapel.

After the mass, the host was carried, with a showy procession, to be deposited among the thousand lamps in the Capella Paolina, and, as soon as it had passed, there was a general rush for the room in which the pope was to wash the feet of the pilgrims.

Thirteen men, dressed in white, with sandals open at the top, and caps of paper covered with white linen, sat on a high bench, just under a beautiful copy of the last supper of Da Vinci, in gobelin tapestry. It was a small chapel, communicating with the pope's private apartments. Eleven of the pilgrims were as vulgar and brutal looking men as could have been found in the world, but of the two, in the centre, one was the personification of wild fanaticism. He was pale, emaciated and abstracted. His hair and beard were neglected, and of a singular blackness. His lips were firmly set in an expression of severity. His brows were gathered gloomily over his eyes, and his glances occasionally sent among the crowd, were as glaring and flashing as a tiger's.—With all this, his countenance was lofty, and if I had seen the face on canvass, as a portrait of a martyr, I should have thought it finely expressive of courage and devotion. The man on his left wept, or pretended to weep, continually; but every person in the room was struck with his extraordinary resemblance to *Judas*, as he is drawn in the famous picture of the last supper. It was the same marked face, the same treacherous, ruffian look, the same style of hair and beard, to a wonder. It is possible that he might have been chosen on purpose. The

twelve pilgrims being intended to represent the twelve apostles, of whom Judas was one—but if accidental, it was the most remarkable coincidence that ever came under my notice. He looked the hypocrite and traitor complete, and his resemblance to the Judas in the picture directly over his head would have struck a child.

The pope soon entered from his apartments, in a purple stole, with a cap of dark crimson satin, and the mitre of silver cloth, and, casting the incense into the golden censor, the white smoke was flung from side to side before him, till the delightful odor filled the room. A short service was then chanted, and the choir sung a hymn. His holiness was then unrobed, and a fine napkin, trimmed with lace, was tied about him, by the servants, and, with a deacon before him, bearing a splendid pitcher and basin, and a procession behind him, with large bunches of flowers, he crossed to the pilgrims' bench. A priest, in a snow-white tunic, raised and bared the foot of the first. The pope knelt, took water in his hand, and slightly rubbed the instep, and then, drying it well with a napkin, he kissed it.

The assistant-deacon gave a large bunch of flowers and a napkin to the pilgrim, as the pope left him, and another person, in rich garments, followed, with pieces of money presented in a wrapper of white paper. The same ceremony took place with each—one foot only being honored with a lustration. When his holiness arrived at the "Judas," there was a general stir, and every one was on tip-toe to watch his countenance. He took his handkerchief from his eyes, and looked at the pope very earnestly, and, when the ceremony was finished, he seized the sacred hand, and imprinting a kiss upon it, flung himself back, and buried his face again in his handkerchief, quite overwhelmed with his feelings. The other pilgrims took it very coolly, comparatively, and one of them seemed rather amused than edified. The pope returned to his throne, and water was poured over his hands. A cardinal gave him a napkin, his splendid cape was put again over his shoulders, and, with a paternoster, the ceremony was over.

Half an hour after, with much crowding and several losses of foothold and temper, I had secured a place in the hall where the apostles, as the pilgrims are called after the washing, were to dine, waited on by the pope and cardinals. With their gloomy faces and ghastly white caps and white dresses, they looked more like criminals waiting for execution, than guests at a feast. They stood while the pope went round with a gold pitcher and basin, to wash their hands, and then seating themselves, his holiness, with a good natured smile, gave each a dish of soup, and said something in his ear, which had the effect of putting him at his ease. The table was magnificently set out with the plate and provisions of a prince's

table, and spite of the thousands of eyes gazing on them, the pilgrims were now deep in the delicacies of every dish, even the lachrymose Judas himself, eating most voraciously. We left them at their dessert.

## PRINTS OF HUMAN FEET IN ROCKS.

In "Schoolcraft's Travels in the Central Portions of the Mississippi Valley," page 173, we find the following interesting description of the two apparent prints or impressions of the human foot in a tabular mass of limestone at New Harmony, Indiana. The stone had been previously conveyed from the banks of the Mississippi, at St. Louis, and carefully preserved from open area.

"Being aware of the conclusions which must result to geology from a fact of this nature, and that all former notices of the organic impression of our species in well consolidated strata have been deemed apocryphal, we were induced to examine the subject with particular attention.

"The impressions are, to all appearance, those of a man standing in an erect posture, with the left foot a little advanced, and the heels drawn in. The distance between the heels, by actual measurement, is six and a quarter inches, and between the extremities of the toes thirteen and a half. But by a close inspection it will be perceived that these are not the impressions of feet accustomed to the European shoe; the toes being much spread and the foot flattened, in the manner that is observed in persons unaccustomed to the close shoe. The probability, therefore, of their having been imparted by some individual of a race of men who were strangers to the art of tanning skins, and at a period much anterior to that which any traditions of the present race of Indians reaches, derives additional weight from this peculiar shape of the foot.

"In other respects the impressions are strikingly natural, exhibiting the muscular marks of the foot with great precision and faithfulness to nature. This circumstance weakens very much the supposition that they may possibly be specimens of antique sculpture, executed by any former race of men inhabiting this continent.—Neither history nor tradition has preserved the slightest traces of such a people. For it must be recollected that as yet we have no evidence that the people who erected our stupendous western tunnels possessed any knowledge of masonry, far less of sculpture, [the carvings of pipe bowls out of straited, indurated clay, and other soft materials, executed by Indians of the present day, do not, perhaps, merit the name of sculpture; but even if there is, we believe, no evidence that this simple art was practised before we made them acquainted with the use of iron.] or that they had even invented a chisel, a knife, or an axe, other than those of porphyry.

hornstone, or obsidian.

"The average length of the human foot in the male subject may perhaps be assumed at ten inches. The length of each foot, in our subject, is ten and a quarter inches; the breadth taken across the toes, at right angles to the former line, four inches; but the greatest spread of the toes is four and a half inches, which diminishes to two and a half at the heel. Directly before the prints, and approaching within a few inches of the left foot, is a well impressed and deep mark having some resemblance to a scroll, whose greatest length is two feet seven inches, and greatest breadth twelve and a half inches.

"The rock containing these interesting impressions is a compact limestone of a grayish blue color. It was originally quarried on the left bank of the Mississippi, at St. Louis, and is a part of the extensive range of calcareous rocks upon which that town is built.—Foundations of private dwellings at St. Louis, and the military works erected by the French and Spaniards, from this material sixty years ago, are still as solid and unbroken as when first laid."

From Parley's Magazine.

#### EFFECTS OF RASHNESS.

A certain Persian of distinction had, for some years, been extremely anxious that he might have a son to inherit his estate. His wishes on this subject were, at length, gratified; a son was born, and the fond father was so anxious for the health and safety of the little stranger, that he would scarcely suffer it to be taken out of his sight, and was never so much delighted as when he was employed in holding it.

One day, his wife, on going to the bath, committed the infant to the Persian's care, earnestly entreating him not to leave the cradle until she came back. Scarcely, however, had she quitted the house, when the king sent for her husband. To refuse, or to delay obeying the royal summons, was impossible; he, therefore, went immediately to the palace, after having entrusted the child to the care of a favorite dog, which had been bred up in the family. No sooner was the father out of sight, than a large snake made its appearance, and was crawling towards the cradle. When the dog saw the child's life in danger, he instantly seized the snake by the back of the head, and destroyed it.

Soon after, when the father returned from court, the dog, as if conscious of the service he had performed, ran out to meet his master. The man, seeing the dog stained with blood, imagined that he had killed the child; and without making any further reflection or inquiry, struck the faithful little animal such a blow with his stick, that he instantly expired.

When the father came into the house, and saw the child safe, and the snake lying dead by the side of the cradle, he smote his breast

with grief, accusing himself with rashness and ingratitude towards the dog. While he was uttering these woful lamentations, in came his wife, who, having learned the cause of his distress, blamed him severely for his want of reflection. He confessed his indiscretion, but begged her not to add reproaches to his distress, as reproof could now avail nothing. "True," said she, "advice can be of no service in the present instance, but I wish to rouse your mind to reflection, that you may reap instruction from your misfortunes. Shame and repentance are the sure consequences of precipitation and want of reflection.

"I have heard," continued she, "that a king of Persia had a favorite hawk. Being one day on a hunting party, with his hawk on his hand, a deer started up before him.—He let the hawk fly, and followed the deer with great eagerness, till, at length, it was taken. The courtiers were all left behind in the chase. The king, being thirsty, rode about in search of water. Reaching at length the foot of a mountain, he discovered a little water, trickling in drops from the rock. He accordingly took a little cup out of his quiver, and held it to catch the water.

"Just when the cup was filled, and the king was going to drink, the hawk, which had followed his master, alighted, shook his pinions, and overset the cup. The king was vexed at the accident, and again applied the vessel to the hole in the rock. When the cup was replenished, and he was lifting it to his mouth, the hawk elapped his wings, and again threw it down: at this the king was so enraged, that he flung the bird with such force against the ground, that it immediately expired.

"At this time, the officer called the table-decker, came up. He took a napkin out of his budget, wiped the cup, and was going to give the king some water to drink. The king said he had a great inclination to taste the pure water that distilled through the rock; but, not having patience to wait for its being collected in drops, he ordered the table-decker to go to the top of the mountain and fill the cup at the fountain head.

"The table-decker, having reached the top of the mountain, saw a large serpent lying dead at the spring, and perceived that the poisonous foam of this reptile had mixed with the water which fell in drops through the rock. He descended, related the fact to the king, and presented him with a cup of cold water out of his flagon.

"When the king lifted the cup to his lips, the tears gushed from his eyes. He then related to the table-decker the adventure of the hawk, and made many reflections upon the destructive consequences of precipitancy and thoughtlessness; and, during his whole life, the arrow of regret continually rankled in his breast."

The Persian, thus instructed by the good counsel of his wife, ever after guarded him-

self against that rashness to which he had been before addicted.

### DECISION OF CHARACTER.

You may recollect the mention in one of our conversations, of a young man who wasted in two or three years a large patrimony in profligate revels with a number of worthless associates calling themselves his friends, till his means were exhausted, when they of course treated him with neglect or contempt. Reduced to absolute want he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again; he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew his attention was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labor; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink which was given him. He then looked out for the next thing that might chance to offer; and went with indefatigable industry, through a succession of servile employments, of longer or shorter duration, still scrupulously avoiding as far as possible, the expense of a penny. He promptly seized every opportunity which could advance his design, without regarding the meanness of occupation or appearance.—By this method he had gained after a considerable time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages retaining without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incipient wealth. I did not hear, or have forgotten, the continued course of his life; but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth £60,000. I have always recollected this as a signal instance, though in an unfortunate and ignoble direction of decisive character, and of the extraordinary effect, which, according to general

laws, belongs to the strongest form of such a character.—[Foster's Essays.

**A NEEDLE BURIED IN A MAN'S HEART.**—The following case was lately reported to the Academy of Medicine by M. Renaudine. A man by the name of Louvet, limonadier, from Calvados, came to Paris on the 13th of June last, and took a lodging near the Barrier of Rhoulé. He seemed very absent in manner; spoke in monosyllables; usually left his apartment early in the morning and did not return till late at night. On the 20th there was found after him a note, in which he said he had always been an honest man, and would die so in the course of five or six days. On the 6th of July he took to his bed, kept an obstinate silence, and was occasionally delirious. The following night was found half strangled with a cord round his neck; on being questioned; he said he did not know what he was doing, but there were some villains who wanted to hang him, &c. He was taken to the Hospital Beaujon next day; when he said, that about two months before he had had shivering, vomiting, pain in the side and bloody expectoration. The celebrated symptoms now became aggravated—the pulse was 127—respiration 27—decubitus on the left side. In an effort to rise, he fell back and expired.

On examination of the body, a large quantity of seropurulent fluid was found in the pericardium. The apex of the heart was adherent; the heart itself more large and lengthened than natural. In the substance of the right ventricle was found embedded a needle, which extended into the cavity. The lungs were gathered up towards the top of the chest—No trace of a cicatrix by which the needle might have entered, could be discovered on the exterior of the body.—[Gaz. des Hopitaux.

1. When a man is not liked, every thing he does is amiss.
2. We bow to the bush that gives us shelter.
3. Some walk to get meat for the stomach, others walk to get a stomach for their meat.
4. A good wife is the workmanship of a good husband.
5. Life is half spent before we know what it is.
6. A wise man gets learning from those who have none themselves.
7. Neither praise nor dispraise thyself—thine own actions serve thee true.
8. He who listens to a slanderer is worse than a slanderer.
9. Pardon others, thyself never.

## EDITORIAL.

HISTORY OF THE LUTHERAN MISSION—*Continued.*  
*Sufferings of Mr. and Mrs. Judson and Dr. Price.*

The afflictions of the Missionaries at Rangoon, as already described, were truly distressing. And yet these were trifles when compared with the sufferings subsequently endured by Mr. Judson, his wife, and Dr. Price at Ava and Oung-pen-la. It has been already stated that these persons had been induced to settle at the seat of Government by the invitation of the King, given under circumstances and connected with intimations, which were regarded as peculiarly auspicious to the interests of the mission in that country. At the time of the capture of Rangoon these missionaries had been undisturbed, and their prospects of future success had been unimpaired. Shortly after this event, however, as they wore the dress and spoke the language of Englishmen, and more especially as it was found that their supplies of money had been derived from Bengal, they were suspected of being spies, in the pay of the Bengal Government; and accordingly Messrs. Judson and Price, together with several English residents, were arrested and committed to prison, their property confiscated, and Mrs. Judson, in those perilous times, left literally without a protector and without a friend. Under these circumstances, for the space of nearly two years, these missionaries endured sufferings, both of body and of mind, which have few parallels, even on the pages of romance.—As the history of these trials is too interesting to admit of being abridged, we will give it in detail in the words of Mrs. Judson herself, in a letter to her brother.

RANGOON, May 26, 1826.

"*My Beloved Brother*—I commence this letter with the intention of giving you the particulars of our captivity and sufferings at Ava. How long my patience will allow my reviewing scenes of disgust and horror, the conclusion of this letter will determine. I had kept a journal of every thing that had transpired from our arrival at Ava, but destroyed it at the commencement of our difficulties.

"The first certain intelligence we received of the declaration of war by the Burmese, was on our arrival at Tsen-pyoo-kywon, about a hundred miles this side of Ava, where part of the troops, under the command of the celebrated Bandoola, had encamped. As we proceeded on our journey, we met Bandoola himself, with the remain-

der of his troops, gaily equipped, seated on his golden barge, and surrounded by a fleet of gold war boats, one of which was instantly dispatched to the other side of the river to haul us, and make all necessary inquiries.—We were allowed to proceed quietly on, when we had informed the messenger that we were Americans, *not English*, and were going to Ava in obedience to the command of his Majesty.

"On our arrival at the capital, we found that Dr. Price was out of favor at court, and that suspicion rested on most of the foreigners then at Ava. Your brother visited at the palace three or four times, but found the King's manner toward him very different from what it formerly had been; and the Queen who had hitherto expressed wishes for my speedy arrival, now made no inquiries after me, or intimated a wish to see me. Consequently I made no effort to visit at the palace, though almost daily invited to visit some of the branches of the royal family, who were living in their own houses, out of the palace enclosure. Under these circumstances, we thought our most prudent course lay in prosecuting our original intention of building a house and commencing missionary operations as occasion offered, thus endeavoring to convince the government that we had really nothing to do with the present war.

"In two or three weeks after our arrival the King, Queen, all the members of the royal family, and most of the officers of government, returned to Amarapura, in order to come and take possession of the new palace in the customary style. As there has been much misunderstanding relative to Ava and Amarapura, both being called the capital of the Burmese empire, I will here remark, that present Ava was formerly the seat of government; but soon after the old King had ascended the throne, it was forsaken, and a new palace built at Amarapura, about six miles from Ava, in which he remained during his life. In the fourth year of the reign of the present king, Amarapura was in its turn forsaken, and a new and beautiful palace built at Ava, which was then in ruins, but is now the capital of the Burmese empire, and the residence of the Emperor. The King and royal family had been living in temporary buildings at Ava, during the completion of the new palace, which gave occasion for their returning to Amarapura.

"I dare not attempt a description of that splendid day, when majesty with all its attendant glory, entered the gates of the golden city, and amid the acclamations of millions, I may say, took possession of the palace. The saupwars of the provinces bordering on China, all the Viceroys and high officers of the Kingdom, were assembled on the occasion, dressed in their robes of state, and ornamented with the insignia of their office. The white elephant, richly adorned



with gold and jewels, was one of the most beautiful objects in the procession. The King and Queen alone were unadorned, dressed in the simple garb of the country; they, hand in hand, entered the garden in which we had taken our seats, and where a banquet was prepared for their refreshment. All the riches and glory of the empire were on this day exhibited to view. The number and immense size of the elephants, the numerous horses, and great variety of vehicles, of all descriptions, far surpassed any thing I have ever seen or imagined. Soon after his Majesty had taken possession of the new palace, an order was issued that no foreigner should be allowed to enter, excepting Lansago. We were a little alarmed at this, but concluded it was from political motives, and would not, perhaps, essentially affect us.

"For several weeks, nothing took place to alarm us, and we went on with our school. Mr. J. preached every sabbath, all the materials for building a brick house were procured, and the masons had made considerable progress in raising the building.

"On the 28d of May, 1824, just as we had concluded worship at the Doctor's house, the other side of the river, a messenger came to inform us that Rangoon had been taken by the English. The intelligence produced a shock in which was a mixture of fear and joy. Mr. Gouger, a young merchant residing at Ava, was then with us, and had much more reason to fear than the rest of us. We all, however, immediately returned to our house, and began to consider what was to be done. Mr. G. went to Prince Thar-yar-wadee, the King's most influential brother, who informed him he need not give himself any uneasiness, as he had mentioned the subject to his Majesty, who had replied, that, "the few foreigners residing at Ava had nothing to do with the war, and should not be molested."

"The government were now all in motion. An army of ten or twelve thousand men, under the command of the Kyee-woon-gee, were sent off in three or four days, and were to be joined by the Sakyar-woon-gyee, who had previously been appointed Viceroy of Rangoon, and who was on his way thither, when the news of its attack reached him.—No doubt was entertained of the defeat of the English; the only fear of the King was, that the foreigners, hearing of the advance of the Burmese troops, would be so alarmed as to flee on board their ships and depart, before there would be time to secure them as slaves. "Bring for me," said a wild young buck of the palace, "six kala pyoo (white strangers) to row my boat;" and "to me," said a lady of a Woon-gyee, "send four white strangers to manage the affairs of my house, as I understand they are trusty servants." The war boats, in high glee, passed our house, the soldiers singing and dancing, and exhibiting gestures of the most joyous

kind. Poor fellows! said we, you will probably never dance again. And it so proved, for few if any ever saw again their native home.

"As soon as the army were despatched, the government began to inquire the cause of the arrival of the strangers at Rangoon.—There must be spies in the country, suggested some, who have invited them over. And who so likely to be spies, as the Englishmen residing at Ava? A report was in circulation that Captain Laird, lately arrived, had brought Bengal papers which contained the intention of the English to take Rangoon, and it was kept a secret from his Majesty.—An inquiry was instituted. The three Englishmen, Gouger, Laird, and Rogers, were called and examined. It was found they had seen the papers, and were put in confinement, though not in the prison. We now began to tremble for ourselves, and were in daily expectation of some dreadful event.

"At length Mr. Judson and Dr. Price were summoned to a court of examination, where strict inquiry was made relative to all they knew. The great point seemed to be whether they had been in the habit of making communications to foreigners of the state of the country, &c. They answered, they had always written to their friends in America, but had no correspondence with English officers, or the Bengal government. After their examination, they were not put in confinement as the Englishmen had been, but were allowed to return to their houses.—In examining the accounts of Mr. G. it was found that Mr. J. and Dr. Price had taken money of him to a considerable amount.—Ignorant as were the Burmese of our mode of receiving money by orders on Beugal, this circumstance, to their suspicious minds, was a sufficient evidence, that the Missionaries were in the pay of the English, and very probably spies. It was thus represented to the King, who, in an angry tone, ordered the immediate arrest of the "two teachers."

"On the 18th of June, just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans accompanied by one, who, from his spotted face, we knew to be an executioner, and a "son of the prison." "Where is the teacher?" was the first inquiry. Mr. Judson presented himself. "You are called by the King," said the officer; a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm; "Stay, (said I.) I will give you money. "Take her too," said the officer; "she also is a foreigner." Mr. Judson, with an imploring look, begged they would let me remain till further orders. The scene now was shocking beyond de-



scription. The whole neighborhood had collected—the masons at work on the brick house threw down their tools, and ran—the little Burman children were screaming and crying—the Bengallee servants stood in amazement at the indignities offered their master—and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes; but he spurned my offers, and immediately departed. I gave the money, however, to Moung Ing to follow after, to make some further attempt to mitigate the torture of Mr. Judson; but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

“The officer and his gang proceeded on to the court house, where the governor of the city and officers were collected, one of whom read the order of the King, to commit Mr. Judson to the death prison, into which he was soon hurled, the door closed—and Moung Ing saw no more. What a night was now before me! I retired into my room, and endeavored to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the verandah, and continually called me to come out, and submit to his examination.—But previously to going out, I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact, that we had correspondents in England, and had minutely down every occurrence since our arrival in the country. When this work of destruction was finished, I went out and submitted to the examination of the magistrate, who inquired very minutely of every thing I knew; then ordered the gates of the compound to be shut, no person allowed to go in or out, placed a guard of ten ruffians to whom he gave a strict charge to keep me safe, and departed.

“It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down. I obstinately refused to obey, and endeavored to intimidate them by threatening to complain of their conduct to higher authorities on the morrow. Finding me resolved in disregarding their orders, they took the two Bengallee servants, and confined them in the stocks in a very painful position. I could not endure this; but called the head man to a window, and promised to make them all a present in the morning, if they would release the servants. After much de-

bate and severe threatenings, they consented, but seemed resolved to annoy me as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful earousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I had ever passed. You may well imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

“The next morning, I sent Moung Ing to ascertain the situation of your brother, and give him food, if still living. He soon returned, with intelligence that Mr. Judson, and all the white foreigners, were confined in the *death prison*, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of the Missionaries. I begged and entreated the magistrate to allow me to go to some member of the government to state my case; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the King's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message—She “did not understand it,”—which was a polite refusal to interfere; though I afterwards ascertained, that she had an anxious desire to assist us, but dared not on account of the Queen. The day dragged heavily away, and another dreadful night was before me. I endeavored to soften the feelings of the guard, by giving them tea and segars for the night; so that they allowed me to remain inside of my room, without threatening as they did the night before. But the idea of your brother being stretched on the bare floor in irons and confinement, haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted.

*To be continued.*

---

## SELECTIONS.

---

### REPORT OF THE DOVER ASSOCIATION.

Elder John Kerr from the select committee to whom was referred the unfortunate decisions in some of the churches, growing out of the introduction of the religious principles and practices of Mr. A. Campbell and his disciples, reported the following preamble and resolutions, which were adopted with but very few dissenting voices.

The select committee appointed to consider and report what ought to be done in reference to the new doctrines and practices which have disturbed the peace and harmony of some of the Churches composing this Association, met at the house of Elder Miles Turpin, and having invited and obtained the aid and coun-

sel of Elders Andrew Broadus, Eli Ball, John Mico, William Hill, Miles Turpin, and Brother Erastus T. Montague, after due deliberation respectfully report the following preamble and resolution for the consideration and adoption of the Association.

This Association having been from its origin blessed with uninterrupted harmony, and a high degree of religious prosperity, has seen with unspeakable regret, within a few years past, the spirit of speculation, controversy and strife growing up among some of the Ministers and Churches within its bounds. This unhappy state of things has evidently been produced by the preaching and writings of Alexander Campbell and his adherents. After having deliberately and prayerfully examined the doctrines held and propagated by them, and waited long to witness their practical influence upon the Churches and upon society in general we are thoroughly convinced that they are doctrines not according to Godliness but subversive of the true spirit of the Gospel of Jesus Christ—disorganising and demoralising in their tendency; and therefore ought to be disavowed and resisted by all the lovers of truth and sound piety.

It is needless to specify and refute the errors held and taught by them; this has been often done and as often have the doctrines quoted from their writings been denied with the declaration that they have been misrepresented and misunderstood. If after more than seven years' investigation, the most pious and intelligent men in the land are unable to understand what they speak and write, it surely is an evidence of some radical defect in the things taught, or in the mode of teaching them. Their views of sin, faith, repentance, regeneration, baptism, the agency of the holy spirit, church government, the Christian Ministry and the whole scheme of Christian benevolence, are, we believe, contrary to the plain letter and spirit of the New Testament of our Lord and Saviour.

By their practical influence, Churches long blessed with peace and prosperity, have been thrown into wrangling and discord—principles long held sacred by the best and most enlightened men that have ever lived, or died are vilified and ridiculed as "school divinity," "secularian dogmas" &c. Ministers who have counted all things but loss for the excellency of the knowledge of Christ Jesus are reprobated and denounced as "visionary dreamers," "mystifiers," "blind leaders of the blind," "hiring priests," &c. The Church in which many of them live and from which they call it persecution to be separated, is held up to public scorn, as "Babylon the mother of harlots and abominations of the earth." The most opprobrious epithets are unparingly applied to principles and practices which we

think are clearly taught in the word of God, and which we hold dear to our hearts. While they arrogate to themselves the title of "Reformers," it is lamentably evident, that no sect in Christendom needs reformation more than they do.

While they boast of superior light and knowledge, we can but lament, in their life and conversation, the absence of that wisdom "that is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy." In fine, the writings of Alexander Campbell and the spirit and manner of those who profess to admire his writings and sentiments, appear to us remarkably destitute of "the mind that was in Christ Jesus;" of that divine love "which suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Wherever these writings and sentiments have, to any extent been introduced into our churches, the spirit of hypercriticism, vain janglings and strife about words to no profit but to the subverting of the hearers have chilled the spirit of true devotion and put an end to Christian benevolence and harmony.

If the opprobrious epithets, and bitter denunciations so liberally heaped upon us by Mr. Campbell and his followers are deserved, they, as pious and honorable men cannot desire to live in communion with us; and if they are undeserved and designedly slanderous (as of itself would forbid our holding them in Christian fellowship. If indeed they have found the long lost key of knowledge, and are the only persons, since the days of the Apostles, who have entered and explored the Divine Arcanum, it is due to themselves, to put blind Christendom—to the world—to truth—to God, that they should, in obedience to the Divine command, clothed in the shining garments of truth and righteousness, walk out of Babylon, and concentrating their light, exhibit a true sample of the "ancient order of things," and diffuse around them a blaze of "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Until they do this grave and thinking men will doubt their high pretensions for "by their fruits ye shall know them." It would seem that conscientious, unobtrusive and holy men, whose hearts are sickened with the depravity of the times, and who mourn a general departure from truth and holiness, would voluntarily come out from the present corrupt order of things, and holding sweet communion with one another, and with their God let their light so shine that others seeing their good works may be induced to glorify with them in heaven, but alas! they appear to be a strange anti-sectari-

an dogmatical sect. who live only in the fire of strife and controversy, and who seek to remain in connection with the existing Churches that they may with the greater facility obtain materials for feeding the disastrous flame.

In every aspect of the case then, a separation is indispensably necessary. The cause of truth and righteousness requires it—the best interests of all the parties concerned demand it.

We, therefore, the assembled Ministers, and Delegates of the Dover Association, after much prayerful deliberation do hereby affectionately recommend to the Churches in our connection, to separate from their communion all such persons as are promoting controversy and discord, under the specious name of Reformers." That the line of distinction may be clearly drawn, so that all who are concerned may understand it, we feel it our duty to declare, that, whereas Peter Ainsley, John Duval, Matthew W. Webber, Thos. M. Henry, John Richards, and Dudley Atkinson, Ministers within the bounds of this Association, have voluntarily assumed the name of "Reformers," in its party application, by attending a meeting publicly advertised for that party; and by communing with and otherwise promoting the views of the members of that party, who have been separated from the fellowship and communion of regular Baptist Churches—

Resolved, That this Association cannot consistently and conscientiously receive them, nor any other ministers maintaining their views as members of their body; nor can they in future act in concert with delegates from any Church or churches that may encourage or countenance their ministrations."

#### PROTESTANT CHURCH IN FRANCE.

We throw together under the general head of the Protestant Church in France, a few detached facts connected with its present condition and prospects.

There is not in France any thing that answers to the current phrase in this country, the religious public. Religious books are few in number, and since the Revolution, new Roman Catholic publications are scarcely heard of. Protestantism we rejoice to say, is more active, and though compared with the wants of the people, the religious press has effected little yet compared with its feeble exertions a few years since, it is doing much. There are now several religious periodical publications issued in Paris, which are truly evangelical in their doctrine and spirit; namely, the *Sower*, the *Journal of Missions* and the *Friend of Youth*; besides the longer established *Archives du Christianisme*. The religious Tract Society has also issued many useful publications. We have not enumerated "The Pro-

testant," and some other publications because their doctrine is not scriptural but tinctured with neology.

Conversions are frequently occurring from Popery to Protestantism. The following is a recent and remarkable illustration. The town of Malaucene, in the department of Vaucluse which is connected with Avignon where formerly dwelt the Popes from Clement v. to Gregory ix. has always been under the most bigoted dominion of the Roman Catholic priesthood. On every side are chapels and riches dedicated to papal saints; and the true worship of God had been superceded by the grossest idolatry. Lately, however some Bibles have penetrated the place, and the perusal of them has been conspicuously attended by the blessings of God. M. Renous a pious protestant Minister, hearing that some of the people were assiduously studying the word of God, and were preparing to throw off the yoke of Popery, repaired to the place, and has been laboring diligently among them in preaching the doctrines of salvation. The attendance at his discourse had already increased from twenty to two hundred; thirty heads of families have sent in a declaration to the mayor, that they are determined to live and die Protestants; and have demanded the protection of the laws as a religious body. M. Renous describes his discourses as being interrupted with the frequent exclamations of his astonished and delighted auditors; contrasting the blessedness of simple Christian truth; and the offer of free pardon through the blood of the Saviour, with the follies and penances to which they had been accustomed.

The plan of circulating Bibles and Testaments in France by means of the *Hawkers* has had a most beneficial effect; for not only have copies of the word of God been by this means widely diffused, but in various instances the perusal of these copies has prepared the way for the stated preaching of the gospel.—This was poor Kieffer's favorite plan, and he wished to extend it as much as possible.—  
[Christian Observer]

#### THE EXALTED BENEVOLENCE

OF THE BIBLE DISTRIBUTION.

"There is nothing (says the Hon. William Wirt) sweet and touching in any other instance of human charity and mercy, nothing warming and fitting in any former example of heroism, which is not thrown into the shade in comparison with this. To have sent bread in former days to the famishing inhabitants of Carthage, and more recently to those of the Cape de Verd Islands, were thought beautiful instances of the sympathy of man for man; and yet how do they vanish in comparison with this noble effort to send the bread of life eternal throughout a lost and famished world! The emancipa-

tion of Greece, of France, and of Poland, which have heretofore so intensely engaged the solicitude of patriots—what would they be, if they could all be accomplished according to our wishes compared with the emancipation of this entire world from the bondage of idolatry and sin, and the introduction of all its inhabitants to the glorious liberty of God? The Crusades of former ages, whose contemplation, even at this distance of time, disturbs the sobriety of history, and disposes her to borrow the language of poetry in depicting all Europe as loosened from its foundations and precipitated against the bosom of Asia, for the purpose of rescuing from the infidels a small portion of territory called the Holy Land—what was there in their object, in their achievements, or in the boasted age of chivalry to which they led, that can bear a comparison with this magnificent enterprise of converting the whole earth into a Holy Land, and all its inhabitants to followers of the cross and heirs of glory? It is in vain that I seek for illustrations to express my conception of the grandeur of this enterprise.

There is a political scheme on foot, which aims at the abolition of war, and the establishment and perpetuation of peace among the nations of the earth. But the best of all peace-societies is the Bible Society. Let that book but be received by the world, in its original simplicity and purity, illustrated as it was by the life of our Saviour and his Apostles, and, as I trust, by the lives of those who are employed, like the angels of heaven, on the great errand of love—of disseminating it throughout the world; let it be understood and embraced in its true spirit, and we shall see verified the song of those other angels, addressed to the shepherds of the east at the epoch of the incarnation, "Glory to God in the highest, and on earth peace—good will towards all men."

**THE RESURRECTION.**—Twice had the sun gone down upon the earth, and all was yet quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts, the rays of the midnight moon gleamed on their helmets and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event and wondered at the ways of God. At length the morning star arising in the East announced the approach of light; the third day began to dawn on the world, when on a sudden the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from his presence, and fell prostrate to the ground; his countenance was like lightning, and his raiment was white as snow; he rolled away

the stone from the door of the sepulchre and sat upon it. But who is this that coneth forth from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy prince, O, Zion! Christian it is your Lord! He hath trodden the wine press alone; he hath stained his raiment with blood; but now as the first born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious; it was the jubilee of the universe! The morning stars sang together, and all the sons of God shouted aloud for joy; the Father of Mercies looked down from his throne in the heavens; with complacency he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature then was gladdened before him. Then the blessings of the eternal descended as the dew from heaven.—[Scotch Preacher.

## POETRY.

*From the Journal and Telegraph.*

### THE DYING BOY.

Come nearer to me, brother,  
My last dark hour is nigh,  
Come near, I cannot see thee  
With this dimly lighted eye:  
For the film is gathering o'er it;  
My pulses fainter grow;  
Come, brother, kneel beside me,  
And fan my dying brow.

Thou knowest not the darkness  
Of this strangely fearful hour,  
This deep and untold agony,  
Which rives me with its power.

I feel my life blood waning  
With each low quivering sigh,  
The "golden bowl is broken;"  
My brother, I must die!

"The silver cord is loosened,"  
Its strings are torn apart;  
O hold me closer, brother,  
To thy warm and faithful heart.

\* \* \* \* \*  
The last struggle now is o'er,  
Which foretells the hour of death,  
And I may now embrace thee  
With my last, my parting breath.  
Why dost thou gaze so deeply

On my altered cheek and eye,  
 And look so sadly on me,  
 Is it that I must die?

Weep not that I am going,  
 In my young unclouded years,  
 For the spirits wing is guiding  
 To a home undim'd by tears!

Weep not—His everlasting arm  
 Will fold me safe and warm;  
 In this last, this trying hour,  
 He will shield me from the storm!

He will be the soul's true beacon,  
 And guiding star of love—  
 To light my dying footsteps  
 To our Father's house above.

To that bright and glorious mansion  
 Which hath room for many a guest,  
 Where the wicked cease from troubling,  
 And the weary are at rest!"

May'st thou meet me there my brother,  
 In that holy home to dwell,  
 No more to be dis sever'd,  
 And now farewell! farewell!

ELIZABETH.

## MISCELLANEOUS.

## WELSH ANECDOTE.

A Welsh clergyman invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment,—although the church was fully able to support him comfortably,—took the following singular method of administering reproof:

In his address to the church, he remarked, "You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You did well.—God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him, and in order to his being happy amongst you, I have been thinking you have need to pray again. "Pray again! Pray again! What should we pray again for?" well—I think you have need to pray again. "But for what?" why I'll tell you. Pray that God would put Jacob's ladder down to the earth again. "Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister?" why I think if God would

put Jacob's ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all the week, then he could come down every Sabbath morning, so spiritually minded and so full of heaven, that he could preach to you almost like an angel. "O yes, that may be very well, and if it were possible, we should like it; but then we need our minister thro' the week, to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c., and therefore must have him always with us; we want the whole of his time and attention." That may be, and I will admit the daily necessity of his attentions to your concerns: but then you will remember that if he remains here, he must have bread and cheese; and I have been told that your former minister was often wanting the common necessities of life, while many of you can enjoy its luxuries: and therefore I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him."

*New York Baptist Register.*

*The Dragon of Wantley.*—This famous monster had, according to old story, four and forty teeth of iron, and some historians say he used to swallow up churches full of people, fat parson and all, and pick his teeth with the steeple; but that was probably only scandal. Little children, however, it is certain, he used to mow up as we would apples. He had eyes like live coals, with a long sting in his tail, and his sulphurous breath poisoned the country ten miles round. The knight who went to fight this monster, very wisely got himself a suit of armour stuck all over with iron spikes, so that he looked like a great hedgehog, and when the dragon tried to worry him, he was obliged to let go again; then the knight gave him some proper kicks in the ribs with the spikes at the end of his iron boots, and once ran his sword right into him and killed him, but the dragon, forgetting he was dead, still fought on, till a great part of him being lopped off, and his blood pouring out in buckets full, he cried out murder most lustily, and afterwards fainted away, and groaned, and kicked, and died; but after all, the knight ran his sword into him several times, rightly conceiving that such a villain could never be too dead!

If this story should not all be true, it is founded on truth, and that is much the same thing. An overgrown rascally attorney at Wantley, near Rotherdam, in Yorkshire, cheated some children out of a large estate, but a gentleman of the neighborhood, arming himself with the spikes of the law, recovered their property for them; and the attorney having lost it and his character forever, sickened, grieved and died. But what would such a dry every day story of

villainy be worth, without some poetical flourishes about it; or, as Platter says, "Really, the common occurrences of this little dirty world are hardly worth relating without some embellishment."—[Percy's Reliques of Ancient Poetry.]

#### SELECT PARAGRAPHS.

Sublime words do not make a man holy and just, but a virtuous life maketh him dear to God.

If thou didst know the whole Bible and the sayings of all the philosophers by heart, what would all that profit thee without the love of God?

Vanity of vanities! all is vanity, but to love God and serve him only.

He that knoweth himself is vile in his own eyes and is not pleased with the praise of men.

Many words do not satisfy the soul; but a pure conscience giveth confidence towards God.

If thou wilt know any thing profitably, love to be unknown, and of no account.

The highest and most profitable lesson is, the true knowledge of ourselves.

It is great wisdom to esteem ourselves nothing, and to think always well and highly of others.

He to whom all things are one, who red-  
eeth all things to one; and seeth all things in one, may be stable in heart and remain peace-  
able in God.

The more simple any one is, the more doth he understand, without labor, because he receiveth the light of knowledge from above.

A pure, simple, and stable spirit is not dissipated though it be employed in many works because it does all to the glory of God, and seeks not itself in any thing it doth.

An humble knowledge of thyself, is a surer way to God than a deep search after science.

He is truly great that is little in his own eyes, and that maketh no account of any height or honor.

We must not give ear to every saying or suggestion, but warily and leisurely ponder things according to the will of God.

Good men do not easily give credit to every thing one tells them, because they know human frailty is prone to evil, and very subject to fail in words.

Consult with a wise and conscientious man, and seek to be instructed by a better than thyself, rather than to follow thine own inventions. The humbler one is, and more resigned to God, the more prudent and contented shall he be in all things.

Trust not in thy knowledge, nor in any living creature; but rather in the grace of God, who helpeth the humble and humbleth the proud.

Glory not in wealth, nor in friends; but in

God who giveth all things, and desireth to give thee himself above all.

Esteem not thyself better than others, lest in the sight of God thou be accounted worse than they.

The humble enjoy continued peace; but in the heart of the proud is envy and frequent indignation.

Lay not thy heart open to every one; but treat of thy affairs to the wise and such as fear God.

Keep company with the humble and simple, with the devout and virtuous; and confer with them of those things that may edify.

We might enjoy much peace if we would not busy ourselves with the words and deeds of others in which we have no concern.

Blessed are the single hearted, for they shall enjoy much peace.—[Conn. Observer.]

*Birthplace of Printing.*—It is said that the inhabitants of Montz, a town of the Netherlands, (long celebrated as the birthplace of the art of Printing,) have determined to erect a monument to Guttenberg, the great inventor of the art. It is proposed to complete the erection in 1838, which will be precisely four centuries since Guttenberg perfected the invention by the discovery of moveable types. In order to raise funds for the erection of a suitable monument, the committee have called upon the learned of every nation to contribute—the names of the donors to be preserved in a book to be kept by the corporation of Montz.

*A Moral Inability.*—Let the drunkard be ever so much under the dominion of his beastly appetite, let him tell us with tears in his eyes that he cannot cure himself of his strong propensity to drink, nor resist the temptation when liquor is before him, still we do not believe that he has no power whatever to become a sober man. We may believe that nothing but the interposition of Almighty power ever will break him off from his beastly habits, still we believe that he can break off himself. His inability, therefore, is still a moral one.—[Obs. & Tel.]

*Steam Boat Disaster.*—The steam boat Columbia, Capt. Laurent, sunk about twenty miles above New Orleans, on the morning of the 11th ult. with a full cargo of more than nine hundred bales of cotton. One engineer and two negroes are supposed to have gone down with her.



EDENTON, NOVEMBER, 1833.

The fact that the last number of the Interpreter was so destitute of intelligence and of editorial matter, was owing to the necessary absence of the Editor, and will therefore, we trust, be excused.

We publish in our present number the Report, recently adopted by the Dover and Virginia Portsmouth Associations, respecting the Campbellite Reformers. We are induced to do this, in order that our readers may know who these Reformers are—what they teach—what they have done—and what it is their aim to accomplish. We take it for granted that, respecting the general correctness of the information thus furnished, a reasonable doubt cannot be entertained. That the brethren who drew up this document, and also those concerned in making it public, possessed the means of knowing the truth or falsehood of what is there stated, admits not of a question. Their veracity is certainly above suspicion. It therefore amounts to a certainty, it appears to us, that this document is, in every respect, fully entitled to our confidence.

Several communications are unavoidably excluded from this number. They shall appear in our next.

*The Interpreter.*—We have hit upon a plan for the issuing of this paper, by which we think we can contribute materially to the convenience of our readers. It is to issue *one sheet* at a time, instead of a sheet and a half as heretofore. In order that the same number of sheets, and the same amount of matter may be afforded as at present, we shall publish two whole sheets every second month, and every intervening month, one;—thus making up in the course of a year the full compliment of 18 sheets. The advantages to our readers will be the following:—Their postage will be reduced nearly one half—they will receive 18 numbers instead 12—and the intelligence which they get will arrive more frequently, and will be, in many instances, much fresher.—Accordingly our first number will be issued the first week in January; the second, the third week in January; the third, the first week in February; the fourth, the first week in March; the fifth, the third week in March.—and so on, *semi-monthly* and *monthly*, to the end of the year.

We are aware that our subscribers have some reason to complain on account of not having received all their numbers in proper season. This, we have already stated, was owing in part to disappointments which we were not able to avert; but the delay, in many instances, was greatly increased by the bad management of the mails. We therefore venture to hope that our readers, taking into consideration the disadvantages under which we have laboured, and the pecuniary responsibilities which we have assumed, will still continue to exercise patience, and try us at least a year longer.—We feel confident in the belief that there will be no delay on our part after the present year. And if it is possible to effect an improvement in the mails it shall be done.

Those who have not received the first four numbers shall be supplied as soon as those numbers can be reprinted. And those who have failed to get any of the subsequent numbers, shall be furnished as far as the copies on hand will extend.

Those who design sending on their names as new subscribers, are requested to do so by the last of December. Our Agents will confer on us increased obligations by giving a little attention to this matter *just at the present crisis*.

*THE RECORDER.*—We have recently transmitted prospectuses to our agents, with a hope that they would be induced to do what they conveniently could for this paper, and make their returns by the middle of Dec. or as soon after as possible. All to whom we shall send the first number, and especially ministers and Post Masters, are respectfully requested to act in this behalf. Any person sending us six responsible names, or enclosing the pay for six copies, shall be entitled to a seventh copy gratis. The terms are \$2 if payment be made within three months—\$2 50 if prior to the end of the year—and \$3 if delayed longer than twelve months.

Those persons sending us lists of subscribers, and wishing to receive a copy themselves, are requested to add their own names with their address. Owing to omissions in this respect, some persons have failed to get their gratis copies of the Interpreter. Should there be any who have not yet made this fact known to us, if they will send on their names &c. we will forward the papers.

*The N. Carolina State Convention.*—This body held its third annual meeting at Carthage's Creek, Richmond County, commencing on Friday the 1st inst. and continuing in session until the evening of the following Wednesday. We had formed high expectations respecting the interest and importance of this meeting, and we can now say, that we were not disappointed. It is our present belief that when we consider the importance of the measures adopted—the spirit of kindness, of harmony, and of enterprize that prevailed, the encouraging prospects of future usefulness that were unfolded—and the general aspect of the worshipping assemblies—it has never been equalled by any meeting of the Baptist Denomination in this State.

The number of delegates in attendance, as nearly as we can recollect, for we write altogether from memory, was upwards of sixty—of whom about twenty-five or thirty were ministers. A considerable proportion of the Churches and Societies which had heretofore sent on their contributions, owing, as we suppose in most instances to their remoteness from the place of meeting, were not represented. The funds actually transmitted fall something short of the contributions received last year; but when we take into consideration the circumstance just mentioned, and, added to that, the fact that payments to a large amount have been made to the Wake Forest Institute we can see no reason for believing that the liberality of our brethren, or the number of our friends, has suffered any abatement.

Among other measures adopted on the occasion were the following:—The concerns of the Wake Forest Institute were entrusted to the management of 40 trustees, to be appointed periodically by the Convention. Two Agents, Elds. John Culpeper and Jas. Thomas, were engaged to labour for the Convention during the ensuing year. The State was divided into 12 sections and a missionary appointed for each, with instructions to labour three months during the first half year ensuing. The missionaries and agents were directed to receive contributions when offered, and to take up collections when approved by the brethren and friends specially concerned,—but in no instance to permit themselves to become pressing or annoying in their applications. The

next annual meeting was appointed to be held at the Cashie Church, near Windsor, Bertie County, with the understanding that the meeting following should be held at some approved place in the Western part of the state.

The congregated multitudes assembled for worship were very large and what we deemed much more important,—they were unusually correct and decorous at every period of the meeting. During the whole time we neither saw nor heard of a single case of disorder. We have rarely seen congregations when comfortably seated for a short season in a meeting house, more uniformly attentive, or more solemnly engaged, than was this vast assembly whenever we had an opportunity of being present. Numbers professed to be deeply concerned, and many will doubtless have occasion long to remember the opportunities which they there enjoyed.

We should not do justice to the occasion, were we to withhold the praise that is due to the brethren and friends residing in the neighborhood, for the judicious and ample provision which they had made for the accommodation of the people on the ground. Having erected a suitable number of tents, rather resembling permanent dwellings than temporary shelters, and furnished with every convenience and comfort which the occasion required, we were favoured with all the social and devotional privileges which could have been obtained in a large and compact village. We shall long remember the gratification which we here enjoyed in company with many friends whom we never before had seen, and whom perhaps, in this life, we may never see again.—Owing to these arrangements, we were particularly struck and uncommonly delighted by witnessing the exercises of public worship at night. The vast assembly just made visible by the scattering lights among the trees—the numerous fires blazing in the darkness as far in every direction as the eye could reach—the full chorus of praise swelling on the stillness of night, and reverberating through the surrounding woods—and then the voice of prayer solemnly and alone ascending on the breath of evening—altogether produced an effect of which before we had never fully conceived. We believe we speak the sentiment of every one present, when we say, that it was certainly good for us to be there.

*The Wake Forest Institute.*—This School, as already stated, has been entrusted solely to the management of a Board of Trustees to be appointed periodically by the Convention.—Rev. Samuel Wait, the late Agent for the Convention, has accepted of the appointment of Principal Instructor, and has already moved his family to the Institute. Measures such as were considered necessary by the Board, have been taken to cause the farm buildings, &c. to be in readiness for the commencement of the school on the first of February next. The number of students proposed to be admitted is not to exceed 50. Application must be made, personally or by letter to Mr. Wait—at "Wake Forest." From the known standing of brother W. and his tried ability as an instructor of youth, we are induced to believe that the Institution over which he is to preside, notwithstanding some existing discouragements will be favoured with a large share of public confidence and patronage.

*The Baptist Church at Edenton.*—As the recent proceedings of this body have excited considerable attention among our surrounding brethren, and have doubtless given rise to a diversity of conflicting rumors,—that misapprehensions, should such exist, may be corrected, and that other churches may derive advantage from the experience of this, we have thought proper to lay before our readers a brief statement of facts touching the case.

Owing to circumstances which could not be fully and correctly stated without calling in question the conduct of individuals, that church was left, in May last, without a pastor. Shortly after this event, a person, whose name it is not important to mention, came to Edenton in the character of a Dentist, professing at the same time, as was generally understood, to be a minister of the gospel connected with the Regular Baptist Church. As the pulpit was unoccupied, he was, of course, invited to officiate during his stay in town. Finding persons, as we suppose, who proved to be sufficiently pliable for his purpose, it was not long before he began to inculcate doctrines and to introduce modes of practice, which were manifestly subversive of some of the fundamental principles of our churches. These facts being generally known, as soon as opportunity offered, the only minister in connexion with

the church, and who had been the pastor of that body for the last seven or eight years, took occasion to point out the nature and tendency of these innovations, and earnestly to remonstrate against their admission.—It was confidently contended however on the other hand, that all that had been taught was in accordance with the gospel, and that the questionable proceedings were valid and correct. Finding that the caution thus offered was wholly disregarded, and that the advocates for the new measures were ardent in their vindication we deemed it due to the neighboring churches, and to the public, to apprise them of the errors thus insidiously introduced among us, and to offer a few remarks calculated to set forth the absurdity of the reasoning by which they were supported. So soon as this article made its appearance, those who had been chiefly concerned in adopting and advocating the new measures, as far as we could understand the case, immediately changed their ground, and, instead of pleading longer for the recent innovations, maintained that they had never departed in the least from the faith and practice of Regular Baptists,—that the sentiments and proceedings in question had been entirely misapprehended—and that we had convicted ourselves of having published, to use their own efficacious phraseology, a "malicious libel." Notwithstanding this singular transition however, during our recent absence, the statements of a Dentist,—now an open and professed Reformer,—accompanied by an old gentleman, who, we are told, professed to be the founder of the Campbellite System,—returned to Edenton, as we have understood, in order to sustain the new interest, and to supply the church there with a pastor. To the exclusion of one of our regular ministers, who, by request, and agreeably to appointment, had come to supply the church during the day, these gentlemen, at the instance of one of the deacons took possession of the pulpit after the morning sermon, and continued it in possession until after our return.—In the mean time, the pulpit and the party proceedings were chiefly devoted to the propagation of Reformation principles, and as we have been informed those who were favourable to the proposed order of things, were solicited to come out and make their views known. The principles and views were openly commended by members of the church—

an attempt was made by one of the deacons to read extracts from Campbell's pamphlets at a church meeting—letters were given the aforesaid preachers certifying that what they had taught was according to the scriptures—and one of the gentlemen mentioned, as we have been credibly informed, afterwards boasted in a neighboring town, that the whole church, with a few exceptions, had embraced Campbellism.

Such was the state of things when we returned to Edenton. We had heard before, when on our way, that the Baptist church was torn to pieces by the introduction of new opinions, and that a considerable proportion of her members, supposed to constitute a majority, had embraced Reformation principles. All this on arriving appeared to be too true. The excitement had manifestly become too high to admit of any attempt to enforce discipline and restore order and tranquility, without incurring the hazard of an explosion. As we immediately resolved not to stand connected with a church which had thus clearly relinquished the "faith and practice" of regular Baptists, and as we could not think of becoming embroiled with such persons as had usurped the controlling power of the body, there was left for us but one course. That was to *separate*, and cast oneself upon the liberality of some sister church. This we accordingly did without hesitation, and our example was immediately imitated by about two thirds of the members present. Discovering by this movement that a large majority of the members of the church, when permitted to act for themselves, were still disposed to retain their integrity, and to come out and be separate from those with whom they could no longer walk in quietness, we immediately proceeded to the adoption of Resolutions, in which we declared ourselves to be "The Regular Baptist Church of Edenton." These measures put an end to a state of things which had already embroiled the church, and which was as degrading to the cause of Christ as it was mortifying to the feelings of all the friends of good order and christian decorum. There are about a dozen, including two deacons, who have virtually declared themselves on the side of the Reformers. Whether they will endeavor to sustain an interest of their own in Edenton or whether they will dissolve and seek to unite with other churches, we are of course unable to decide.

Revolutions, whether in church or state, are always to be deprecated. Like other evils, however, they sometimes bring with them important advantages. And such, we trust, will prove to be the case in relation to the unpleasant proceedings of which we have now given a condensed but plain and candid statement.

REFORMERS.—It is known to some of our readers that certain persons, assuming this appellation, have recently made their appearance among us for the ostensible purpose of reforming our churches. We are not disposed to call in question the motives of these gentlemen nor are we sollicitous to have with them any sort of controversy; but as they have seen proper to obtrude themselves on our notice by attempting to propagate their principles in our vicinity we shall not shrink from what we conceive our duty plainly demands. At present, however, we shall only make such remarks as are calculated to put our brethren on their guard against the innovations and their consequences which it is the aim of these men and their party to introduce.

It ought to be distinctly understood, in the first place, that these Reformers are not in connexion with the Regular Baptist Church. As may be learned from the Report on a preceding page, and also from the resolutions published in a preceding number, they have been formally discarded by both the Dover and Virginia Portsmouth Associations. The latter of these bodies more especially, has declared that they are—a new and strangely infatuated sect.—that they teach "an inconsistent and absurd heresy."—and that they have been "separated from the fellowship of the Regular Baptist Churches:" and both have united in recommending to the churches in their respective connexions, not to admit their ministers to their pulpits, and forthwith to expel from their communion all individuals who are known, either publicly or privately, to favour their doctrines. These facts of themselves, we would suppose, ought to be sufficient to convince our churches of the expediency of having as little as possible to do with them, at least until it can be shown that our Virginia brethren have grievously misrepresented and injured them.

It should be borne in mind, moreover, that the almost inevitable consequence of the teaching of these Innovators, in any christian community, is the excitement of contention, strife and division, with all their degrading and pernicious consequences. There has never been a heresy how absurd soever in itself, which, when set forth by plausible and practised advocates, has not found some adherents. So wherever those of this party have gone to work, they have seldom failed to find

some who, either imposed on by their sophistry, or attracted by the novelty of their opinions, have not hesitated to embrace their views. As such persons will, of course, contend for the proposed innovations, and as these innovations strike at the root of fundamental and distinguishing principles, the opposition of all favourable to the ancient order of things is necessarily excited. Thus a controversy is introduced, with all its attending evils, which can be terminated only by a separation of the contending parties. What is thus obvious from the deductions of reason, is fully confirmed by facts. What is the history of this pretended Reformation, otherwise called Campbellism but a history of internal broils and commotions, as detrimental to the interests of piety and truth as dishonorable to those who have been instrumental in giving them existence?—Let the Churches in Virginia, Kentucky, Tennessee, and wherever these new doctrines have been inculcated, answer this question.

The customary declaiming of these Reformers in favour of universal harmony and peace, and their frequent denial of any intention to create discord, reminds us of the admirable consistency of the Romish Inquisitor, who generally endeavours to persuade the wretch that is writhing beneath his instrument of torture that—he designs him no harm—he only intends the good of his soul! While such absurd pretences may serve to deceive the thoughtless or the simple persons of ordinary discernment will perceive that it is worse than folly for men to harp on the benevolence or rectitude of their intentions, when the manifest tendency as well as the uniform result of their actions, clearly and loudly proclaim the contrary.

If therefore our churches desire to avoid the most distressing internal commotions, and to live and prosper in the exercise of that peace which they have so long enjoyed, we would advise them to profit by the experience of their brethren in other states, and to have a care how they permit strangers to sow within their enclosures, the pernicious seeds of discord and strife.

There is another thing in the conduct and professions of this "sect" which ought to be observed. Notwithstanding all their pretensions to Reformation, they still maintain that they are Regular Baptists—they say virtually that they are of the same "faith and order" with ourselves, and even seem eager to be associated with us in all our church relations. Now if these things be so—if they are really of the same *faith* and *order* with ourselves—if they can sit with us at the table of the Lord—and if they can thus conscientiously sanction our views and practices,—Why should they be so eager to reform us? why encompass sea and land for the purpose of

making a proselyte?—and, above all, why incur the fearful hazard of embroiling the churches which they so cordially fellowship, for the purpose of giving currency to their principles? We must confess that this is a question which we are wholly unable to answer with any thing like satisfaction to ourselves or credit to the party more immediately concerned. This much however, appears to be indisputable,—either there is a great want of candour and sincerity in their mode of proceeding, or else the Reformation which they propose is by no means worth the evil which must be hazarded in effecting it. In either case they certainly can have nothing to recommend them to the favourable attention of our churches.

We would conclude these remarks by saying:—If we even take these Reformers on their own grounds, we can see no good reasons why they should busy themselves about our churches, or why our churches should consent to be annoyed by their intrusions. In the first place, by their own admissions, there can be nothing very deadly in our corruptions;—otherwise why should they be so eager for our friendship, our fellowship, our confidence, &c. In the next place, the proposed amendments are so slight, that they can be embraced, and advocated, and practised upon, and yet the persons so doing, according to their own testimony, may never have deviated from the principles of the Regular Baptist Church. Further than this, since the contemplated alterations are so small, and the hazard of producing discord and division is so great—in other words—since the advantages to be obtained are so inconsiderable, and the evils to be incurred are so serious—prudence would seem to dictate to us the propriety of remaining as we are. Again—since these Reformers are so zealous for the promotion of truth, it strikes us that they might exercise their functions to fully as great advantage, to say the least, by bestowing their labour where the gospel is not known, and where the Religion of Christ is not practised at all. And in the last place, it is our opinion, that it will be time enough for these benevolent gentlemen to volunteer their services in our behalf, when our churches, finding themselves unable to take of their own interests, shall consider it necessary to call in foreign aid.

Should any person wish to know why we have taken so much notice of these Reformers—our answer is this:—We conceive it to be our indispensable duty, as the conductor of the only Baptist paper in the State, to put our churches and brethren generally on their guard, by presenting them promptly at once, before the mischief is done, with such information as will clearly and conclusively unfold their character and their aims. And this we consider the more necessary on account of their peculiar mode of procedure. If they approached us as enemies—as igno-

vators—as the promoters of strife—as the subverters of the order and quietness of our churches—there would be nothing to fear—every door would be shut and every ear would be sealed. But they pursue altogether a different method. They come to us as brethren—as Baptists of the same faith and order—as differing from us, if at all only in some unimportant non-essential points; they go respectfully into our pulpits—they sit meekly at our communion tables—they circulate complaisantly among our people, and if accused of being Campbellites, they stoutly deny—and profess to consider themselves grieved and insulted by the insinuation! And it is not until they have thus secured individual confidence, and instilled their poison, and made sure of their men, that they throw off the mask and appear in their true character.

Taking all the above considerations together, we now give it as our advice to the Baptists of North Carolina,—to have as little as possible to do with the propagators of this new order of things; and particularly to abstain from a y mode of treatment which can be construed into a sanction of their innovations, or a recommendation of them to the confidence of others. This may be considered harsh counsel; but the necessities of the case demand it. We, as Baptists, are already too much divided. Differences of opinion and inward contentions have withered our energies and blighted some of our fairest prospects. And if we now permit ourselves, either for the sake of gratifying an idle curiosity, or with a view of exercising a fallacious charity, to receive among us another bone of contention none can predict the amount of evil and distress which we shall thus needlessly bring upon ourselves, our churches, and our common cause.

*The Pearl River Baptist Association* convened at Steen's Creek Church, Rankin Co. Miss. Sept. 7th, 1833. SHADDEEN COCKER was chosen Moderator, and NORVELL ROBERTSON, Jun. Clerk. Letters from most of the churches composing the body, in all 23 in number, were read. During the past year there had been—31 baptised—55 received by letter—84 dismissed—11 expelled—4 restored—11 dead—decrease 16—in all 1057.

*The Raleigh Baptist Association* was held at Smithfield Johnson Co. N. C. on the 4th and 5th of Oct. 1833. Rev. DAVID S. WILLIAMS preached the introductory sermon. HENRY W. THOMPSON was chosen Moderator—Geo. W. PERRY, Clerk, and DAVID THOMPSON, Assistant Clerk. The churches, 17 in number, were all represented with the exception of two. The increase of members during the year was 19—and whole number in connexion 1472.

*The Cape Fear Baptist Association* assembled at Bear Swamp M. H. Marion Dis-

trict, S. C. on the 11th Oct. 1833. The Association Sermon was delivered by Elder PHILIP HARRINGTON. CHAS. McALLISTER was appointed Moderator, JAS. McDANIEL Clerk, and JESSE FORD Assistant Clerk.—There are 23 churches composing this Association—all of which were represented but three. Several of them speak well in their letters of the benevolent enterprise of the age, and some expressly recommend to the attention of their brethren, the North Carolina State Convention. In connexion with these facts it is gratifying to observe the tokens of Divine favour which this body has enjoyed during the past year. No less than ten churches are represented as having experienced a revival. The whole number received last year is 544—more so \$04. Three churches in this body stated in their letters that they had examined the *New Testament*, and *had not been able to find authority for Missions or Education*.—It is curious and instructive to look at the table sawing the state of these churches.—One has received by baptism, the last year, 1, and the other two have received 3 each!—Their total numbers are—21—47—33!—While their sister churches that are up and doing, are receiving large accessions to their numbers, these are like sickly plants, trodden down and ready to perish. We do hope our brethren will look at such facts as these and consider them well.

*Seneca Baptist Association* held its 11th Annual Session at the Baptist Meeting House, at Lodi, Seneca County, N. Y. on the 4th and 5th Sept. 1833. This body numbers 20 churches, 15 ordained ministers, 3 licentiates, and 2566 members. During the past year, they baptised 193—received by letter 125—restored 4—dismissed 11—expelled 19—and lost by death 14—whole increase 187. Resolutions favorable to Temperance, Sunday Schools, Missions, &c. were adopted and a public collection was taken up in behalf of the N. Y. Baptist State Convention, amounting to \$42 91. The Treasurer's Report for the past year shows \$149 69, have been collected for Domestic Missions, and \$144 21 for Foreign Missions.

*New-Hampton Institution*.—We have been politely favored with a catalogue of the officers and students of this School. It embraces a Theological, a Classical, a Female, and two English Departments. The number of professors and teachers, of whom Elder B. Smith is principal, is nine. The number of students in the Theological Department is 17—in the Classical 80—in the Female 150—and in the two English Departments 110—in all 371. Should we draw our conclusion from the number of students, the usual mode of calculating in such cases, we should certainly pronounce this a most prosperous and useful Institution. Would shall we have such an one in North-Carolina?



*The Fathers' Magazine.*—We have received a prospectus proposing the publication of a periodical under this title. It is to be a monthly paper to contain sixteen octavo pages to be devoted to the use of Fathers in the management of their children, to be edited by an association of fathers, and to be published in New York at one dollar per annum, payable in all cases in advance. Communications to be addressed to Jno. Wiley, 22, Nassau st. N. Y.

### COMMUNICATIONS.

WAKE Co. N. C. Nov. 16, 1833.

Br. Meredith:—Notwithstanding the number of delegates at the recent meeting of the Convention was very respectable, it would have been considerably larger had all the brethren who had been appointed for that purpose, found it convenient to attend. But several living at a great distance from the place of meeting failed.

It has occurred to me that these brethren would be glad to know what ought to be done with the funds now in hand. For their convenience I would state that Col. Charles McAllister of Fayetteville is now the treasurer of the Baptist State Convention of N. Carolina. Letters to Bro. McAllister enclosing funds for the Convention should state distinctly to what objects they are to be applied; and, for reasons perfectly obvious, the bills that are sent should be as large as possible.

The friends of this institution will rejoice to learn that correct sentiments in relation to the benevolent efforts of the day are rapidly gaining ground in our State. One proof among the many that might be brought forward in support of this assertion is found in the fact that although in the course of the last year a farm has been purchased, and other expenses to a considerable amount have been incurred, in making the necessary arrangements for the commencement of the manual labour school yet the sum brought up by the delegates at the last meeting of the Convention falls but a little short of the amount raised the year before.

I have just been to examine the condition of the Wake Forest Institute and I am confident we shall be prepared to commence operations in that institution early in February next. Your brother,

SAMUEL WAIT.

The following letter was designed by the author as will appear from the address for the members composing the Convention, and for them only. The sentiments which it inculcates however and the information which it imparts, we have thought worthy of publication. The writer, we hope, will appreciate

our motives, and excuse the liberty we take in giving it a place in our paper.

“*Non-Resisting City.*”

Lincoln N. C. October 17th. 1833.

Dear Brethren of the N. C. Baptist State Convention:

Fearing an attack of a disease of the head, such as I have had for the two falls past, I have thought proper to inclose \$10 to the Convention to be appropriated to the use of Foreign Missions, poor Burmah! poor Burmah!

I am careful that my little should reach with certainty the destined point. Now that it is the seed time of that Mission O what a harvest this small sum may yield 100 years hence—being sown and reaped and sown and reaped for a century; what a worth of souls may it bring to meet the blood of the Lamb and what a revenue of glory may it bring to God being rightly managed in the hands of the “exchangers.”

Dear Brethren do work early—O that I had engaged in this glorious work 25 years ago; but let me only now do my duty to the end of my life and God will be well pleased with me that far no doubt.

The Missionary spirit is rapidly increasing in the western end of our state, and the Lord is blessing us with glorious revivals in a ratio about equal to the growth of the appreciation and praise for the prudent liberal institutions of the age, and this fact speaks loud in favour of the cause of the poor heathen. May God bless you—farewell.

Yours in the Lord,

HUGH QUINN.

*For the Interpreter.*

Lumberton. Ro. Co. N. C. Nov. 19, 1833.

Dear Bro. Meredith:—The inhabitants of Lumberton are now blessed with a time of refreshing from the presence of the Lord.—On last Saturday and Sunday, the 16th and 17th of Nov. I aided in the constitution of a new church in the village consisting of 25 members the most of whom were received and baptized in Lumberton by our bro. M. Ross, a little time since. The rest of the disciples composing the little church here, were from other churches adjacent to this place; except two whom I baptized last Sabbath in the presence of a large and feeling assembly. This little Church is friendly to Missions, and will do something for the Convention. They are without a pastor, and crave the attention and assistance of Missionaries and visiting brethren. Yours,

JAMES THOMAS.

*For the Interpreter.*

Chapel Hill, November, 1833.

Dear Bro. Meredith:—It is known to some

of your readers, that about eighteen months ago all the members of the Abbott's Creek Union Association, friendly to the benevolent institutions of the day, were compelled to leave that body,—after which, they formed themselves into a separate body, called the Liberty Association. The cause of the separation was that the Abbott's Creek Association declared non-fellowship with all who had aided, or were friendly to the benevolent societies. The friends of "liberty of conscience" were compelled to leave that body, which plainly shows that all the divisions that have taken place on Missions, &c. are chargeable upon the opposers and not upon the friends of those societies.

I attended the first meeting of the Liberty Association in Nov. 1832 and found the brethren of that body possessing a commendable zeal for the prosperity of the Redeemer's Kingdom. Much brotherly love existed. In August last, myself and two other brethren in the ministry, attended a camp-meeting at Jamestown, in Guilford County, where there is a Church belonging to this Association. The meeting was signally blessed of the Lord.—Christians rejoiced in their saviour—about 20 professed to be converted—a general seriousness pervaded the whole assembly.

About the last of October a camp-meeting was held at the Jersey settlement in Davidson County, another Church of this body—which meeting was no less signally blessed. Twenty-six persons professed a hope in Christ. It is enough to cheer and animate the zeal of any Christian, to hear the brethren who attended this meeting, speak of it with so much interest.

Immediately after the meeting of the Convention I attended their first annual Association, and found the brethren possessed of the same good spirit as before. A goodly number found peace in believing—more penitent sinners to the size of the audience (which was large) I think I never saw. Those opposed to Missions enjoy no revivals and have but few, very few accessions to any of their Churches. The reason is obvious. Yours, &c.

G. W. P.

ELIZ. CITY, Nov. 13, 1833.

Dear Bro. Meredith: You will confer a favor by giving the following list of appointments an insertion in the Interpreter.

At Cool Spring, Dec. 10; in the evening at Winton. Parker's M. H. on the 11th; Robert's Church 12; Piney Grove 13; Smith's Church 14; Potecasey 15; Sandy Run 16; Connaritsy 17; Cashie 18; Cross Roads near Eld. Lawrence's 19; Capehart's 20; Ross' M. H. 21 & 22; Holly Grove 23; Colegan 24; Aholky 25.

Dear Bro.—I would offer the following as an apology to the Brethren in Bertie and

Hertford, for not visiting them according to appointment:—Previous to going to Tyrrel and Washington my calculations were to visit the churches according to the appointments forwarded by bro Delk, immediately on my return; but I found, on my visit to the above named places, that it was indispensably necessary to return as quickly as possible, for the purpose of constituting a new church. This occupied the time specified in the appointments; perhaps the neglect of this might have done harm. I hope the above reasons will be received as a sufficient apology by all my brethren.

Yours affly in Christ,

GEO. M. THOMPSON.

The following are the names of preaching places in Washington and Tyrrel Counties, the order in which they stand, and the number of days required to supply the whole.

- 1 Plymouth.
- 2 Mackey's Creek.
- 3 Skimmersville.
- 4 White Chapel.
- 5 Shiloh.
- 6 Concord.
- 7 Columbia.
- 8 Sound Side.
- 9 Little Alligator.
- 10 South Shore.
- 12 Mrs. Swain's House. [One day lost here.]
- 13 Frying Pan.
- 14 Gum Neck.

RECEIPTS.—*Carthage*; Joseph G. Moore, \$1.—*Chapel Hill*; Rev. Wm. Hooper \$1.—*John's River*; Daniel Moore, Sen's, \$1.—*Linville River*; John Pearson \$1.—*Brushy Creek*; Samuel S. Baily \$1.—*Tindalsville*; Nehemiah Tindall \$1.—*Gilchrist's*; Catharine White \$1 for 1834.—*Emerson's Tan Yard*; Aaron Emerson \$1.—*Raglins*; Andrew Headen \$1.—*Rockingham*; William C. Thomas \$1.—*Wadesboro'*; James Bennet \$1.—*Mount Chrogan*; Rebecca Gordan \$1.—*Meltongville*; Abel McIver \$1.—*Lilesville*; James Thomas \$1.—*Kenansville*; Stephen Graham \$1.—*Greenville*; Reading S. Blount \$1.—*Belford*; John Brasswell \$1.—*Tick Creek*; John Burke \$1.—*Larson's Store*; Wm. L. Stubblefield \$1.—*Baldard's Bridge*; Reuben Hurdle \$1.—*Edenton*; Mrs. Sarah Skinner \$1; James Wills \$1; Miss Mary Roberts \$1.—*Murfreesboro'*; Lazarus Cook \$1; Dr. John Peele \$1 for 1834.

#### TERMS OF THE BAPTIST INTERPRETER.

☞ A single subscriber, \$1 per annum, in advance.

☞ Seven subscribers together, \$6 per annum, in advance. ☞ When payment is not made in advance, \$1 50 is charged.

☞ Letters to be addressed (POST PAID,) to THOS. MEREDITH, Editor and proprietor.

☞ The postage on each number of this paper is—under 100 miles 2½ cents—over 100 miles 3½.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, N. C., DECEMBER, 1833.

[Vol. I

\$1 PER ANNUM—BY T. MEREDITH.

No 12.]

POMPEII.—BY N. P. WILLIS.

We have just returned from our first excursion to *Pompeii*. It lies on the southern side of the bay, just below the volcano which overwhelmed it, about twelve miles from Naples. The road lay along the shore, and is lined with villages which are only separated by name. The first is *Portici*, where the king has a summer palace, through the court of which the road passes. It is built over Herculaneum, and the danger of undermining it has stopped the excavations of unquestionably the richest city buried by Vesuvius. We stopped at a little gate in the midst of the village, and taking a guide and two torches, descended to the only part of it now visible, by near a hundred steps. We found ourselves at the back of an amphitheatre. We entered the narrow passage, and the guide pointed to several of the upper seats for the spectators, which had been partially dug out. They were lined with marble, as the whole amphitheatre appears to have been. To realize the effect of these ruins, it is to be remembered that they are embedded in solid lava, like rock, near a hundred feet deep, and that a city which is itself ancient, is built above them. The carriage in which we came stood high over our heads, in a time-worn street, and ages had passed, and many generations of men had lived and died over a splendid city, whose very name had been forgotten! It was discovered in sinking a well, which struck the door of the amphitheatre. The guide took us through several other long passages, dug across and around it, showing us the orchestra, the stage, the numerous entrances, and the basis of several statues which are taken to the museum at Naples. This is the only part of the excavation that remains open, the others having been filled with rubbish. The noise of the carriages overhead in the street of *Portici* was like a deafening thunder.

In a hurry to get to *Pompeii*, which is much more interesting, we ascended to day-light, and drove on. Coasting along the curve of the bay, with only a succession of villas and gardens between us and the beach, we soon came to *Torre del Greco*, a small town which was overwhelmed by an eruption thirty-nine years ago. Vesuvius here rises gradually on the left, the crater being at a distance of five miles. The road crossed the bed of dry lava, which extends to the sea in a broad black mass of cinders, giving the country the most desolate aspect. The town is rebuilt just beyond the ashes, and the streets are crowded with the thoughtless inhabitants

who buy and sell and lounge in the sun with no more remembrance or fear of the volcano than the people of a city in America.

Another half hour brought us to a long, high bank of earth and ashes thrown out from the excavations; and, passing on, we stopped at the gate of *Pompeii*! A guide met us, and we entered. We found ourselves in the ruins of a public square, surrounded with small low columns of red marble. On the right were several small prisons, in one of which was found the skeleton of a man with its feet in iron stocks. The cell was very small, and the poor fellow must have been suffocated without even a hope of escape.—The columns just in front were scratched with ancient names, possibly those of the guard stationed at the door of the prison.—This square is surrounded with shops, in which were found the relics and riches of tradesmen, consisting of an immense variety. In one of the buildings was found the skeleton of a new-born child, and in one part of the square the skeletons of sixty men, supposed to be soldiers, who, in the severity of Roman discipline, dared not fly, and perished at their post. There were several advertisements of gladiators on the pillars, and it appears that at the time of the eruption the inhabitants of *Pompeii* were principally assembled in the great amphitheatre, at a show.

We left the square, and visiting several small private houses near it, passed into a street with a slight ascent, the pavement of which was worn deep with carriage-wheels. It appeared to have led from the upper part of the city directly to the sea, and in rainy weather must have been quite a channel for water, as high stones at small distances were placed across the street, leaving open places between for the carriage-wheels. (I think there is a contrivance of the same kind in one of the streets of Baltimore.)

We mounted thence to higher ground, the part of the city not excavated. A peasant's hut and a large vineyard stand high above the ruins, and from the door the whole city and neighborhood are seen to advantage.—The effect of the scene is strange beyond de-

+ *Pompeii*, as my readers know, was buried by an eruption of Vesuvius about thirty years after the crucifixion of our Saviour, and was accidentally discovered some eighty years ago, by the laborers in a vineyard over it, after long forgotten near seventeen centuries! The shower of "cinders, hot water and ashes," which buried it, settled into a loose mass, which has been easily removed, and about one-third of the town is now cleared and open to the sky.

scription. Columns, painted walls, wheel-worn streets, amphitheatres, palaces, all as lonely and deserted as the grave, stand around you, and behind is a poor cottage and a vineyard of fresh earth just putting forth its buds, and beyond the broad, blue, familiar bay covered with steamboats and sails, and populous modern Naples in the distance—a scene as strangely mingled perhaps, as any to be found in the world. We looked around for a while, and then walked on through the vineyard to the amphitheatre which lies beyond, near the other gate of the city. It is a gigantic ruin, completely excavated, and capable of containing twenty thousand spectators. The form is oval, and the architecture particularly fine. Besides the many vomitories, or passages for ingress and egress, there are three smaller alleys, one used as the entrance for wild beasts, one for the gladiators, and the third as that by which the dead were taken away. The skeletons of eight lions and a man, supposed to be their keeper, were found in one of the dens beneath, and those of five other persons near the different rooms. It is presumed that the greater proportion of the inhabitants of Pompeii must have escaped by sea, as the eruption occurred while they were nearly all assembled on this spot, and these few skeletons only have been found.†

We returned through the vineyard, and stopping at the cottage, called for some of the wine of the last vintage. (delicious, like all those in the neighborhood of Vesuvius) and producing our basket of provisions, made a most agreeable dinner. Two parties of English passed while we were sitting at our out-of-doors table. Our attendant was an uncommonly pretty girl of sixteen, born on the spot, and famous just now as the object of a young English nobleman's particular admiration.—She is a fine dark-eyed creature, but certainly no prettier than every fifth peasant girl in Italy.

Having finished our picturesque meal, we went down into the ancient streets once more, and arrived at the temple of Isis, a building in excellent preservation. On the altar stood, when it was excavated, a small statue of Isis, of exquisite workmanship, (now in the museum to which all the curiosities of the place are carried,) and behind this we were shown the secret *penetralia*, where the priests were concealed who uttered the oracles supposed to be pronounced by the goddess. The access was by a small secret flight of stairs, communicating with the apartments of the priests in the rear. The largest of these apartments was probably the refectory, and here was found a human skeleton near a table, upon which lay dinner utensils, chicken bones, bones of fishes, bread and wine, and a

faded garland of flowers. In the kitchen, which we next visited, were found cooking utensils, remains of food, and the skeleton of a man leaning against the wall with an axe in his hand, and near him a considerable hole which he had evidently cut to make his escape when the door was stopped by cinders. The skeleton of one of the priests was found prostrate near the temple, and in his hand three hundred and sixty coins of silver, forty-two of bronze, and eight of gold, wrapped strongly in a cloth. He had probably stopped before his flight to load himself with the treasures of the temple, and was overtaken by the shower of cinders and suffocated. The skeletons of one or two were found upon beds, supposed to have been smothered while asleep or ill. The temple is beautifully paved with mosaic, (as indeed are all the better private houses and public buildings of Pompeii,) and the inner court is bordered with a quadrilateral portico. The building is of Roman Doric order. (I have neither time nor room to enumerate the curiosities found here and in other parts of the city, and I only notice those which most impressed my memory. The enumeration by Madame Stark, will be found exceedingly interesting to those who have not read her laconic guide-book.)

We passed next across a small street to the tragic theatre, a large handsome building, where the seats for the vestals, consuls, and other places of honor, are well preserved, and thence up to the hill to the temple of Hercules, which must have been a noble edifice, commanding a superb view of the sea.

The next object was the triangular forum, an open space surrounded with three porticoes supported by a hundred Doric columns.—Here were found several skeletons, one of which was that of a man who had loaded himself with plunder. Gold and silver coins, cups, rings, spoons, buckles and other things were found under him. Near here, under the ruins of a wall were discovered skeletons of a man and a woman, and on the arms of the latter two bracelets of gold.

We entered from this a broad street lined with shops, against the walls of which were paintings in fresco and inscriptions in deep red paint representing the occupations and recording the names of the occupants. In one of them was found a piece of salt fish, smelling strongly after seventeen centuries! In a small lane leading from this street, the guide led us to a shop, decorated with pictures of fish of various kinds, and furnished with a stove, and marble dressers, and earthen jars, supposed to have belonged to a vender of fish and olives. A little further on was a baker's shop, with a well-used oven in which was found a batch of bread burnt to a cinder. Near this was the house of a midwife. In it were found several instruments of a simple and excellent construction, unknown to the moderns, a forceps, remains of

†“The number of skeletons hitherto disinterred in Pompeii and its suburbs is three hundred.” Stark.

medicines in a wooden box, and various pestles and mortars. The walls were ornamented with frescos of the graces, Venus and Adonis, and similar objects.

The temple of the pantheon is a magnificent ruin, and must have been one of the choicest in Pompeii. Its walls are decorated with exquisite paintings in fresco, arabesques, mosaics, &c., and its court is one hundred and eighty feet long, and two hundred and thirty broad, and contains an altar, around which are twelve pedestals for statues of the twelve principal deities of the ancients.—Gutters of marble are placed at the base of the *triclodium*, to carry away the blood of the victims. A thousand coins of bronze, and forty or fifty of silver, were found near the sanctuary.

We passed on to the *Curia*, a semicircular building, for the discussion of matters of religion by the magistrates; a temple of Romulus; the remains of a temple of *Janus*; a splendid building called the *Chalcidicum*, constructed by the priestess Eumæa and her son, and dedicated as a temple of concord, and came at last, by a regular ascent, into a large and spacious square called the *Forum Civile*. This part of the city of Pompeii must have been extremely imposing. Porticoes, supported by noble columns, encompassed its vast area; the pedestals of colossal statues, erected to distinguished citizens, are placed at the corners; at the northern extremity rose a stately temple of Jupiter, on the right was another temple to Venus; beyond, a large public edifice, the use of which is not known; across the narrow street which bounds it, stood the Basilica, an immense building which served as a court of justice and an exchange.

We passed out at the gate of the city, and stopped at a sentry-box, in which was found a skeleton in full armour—a soldier who had died at his post! From hence formerly the road descended directly to the sea, and for some distance was lined on either side with the magnificent tombs of the Pompeians.—Among them was that of the vestal virgins, left unfinished when the city was destroyed; a very handsome tomb, in which was found the skeleton of a woman, with a lamp in one hand and jewels in the other, (who had probably attempted to rob before her flight,) and a very handsome square monument, with a beautiful relief on one of the slabs, representing (as emblematic of death) a ship furling her sails on coming into port. Near one of the large family sepulchres stands a small semicircular room, intended for the funeral feast after a burial; and here were found the remains of three men around a table scattered with relics of a meal. They were overwhelmed ere their feast was concluded over the dead!

The principal Inn of Pompeii was just inside the gate. We went over the ruins of

it. The skeleton of an ass was found chained to a ring in the stable and the tire of a wheel lay in the court yard. Chequers are painted on the side of the door as a sign.

Below the tombs stand the "suburban villa of Diomed," one of the most sumptuous edifices of Pompeii. Here was found every thing that the age could furnish for the dwellings of a man of wealth. Statues, frescos, jewels, wine, household utensils of every description, skeletons of servants and dogs, and every kind of elegant furniture. The family was large, and in the first moment of terror they all retreated to a wine vault under the villas, where their skeletons (18 grown persons and 2 children) were found seventeen centuries after! There was really something startling in walking the deserted rooms of this beautiful villa—more than one feels elsewhere in Pompeii—for it is more like the elegance and taste of our own day; and with the brightness of the preserved walls, and the certainty with which the use of each room is ascertained, it seems as if the living inhabitant would step from some corner and welcome you. The figures on the walls are as fresh as if done yesterday. The baths look as if they might scarce be dry from use. It seems incredible that the whole Christian age has elapsed since this was a human dwelling—occupied by its last family while our Saviour was walking the world.

It would be tedious to enumerate all the curious places to which the guide led us in this extraordinary city. On our return through the streets, among the objects of interest was the house of Sallust the historian. I did not think, when reading his beautiful Latin in school, that I should ever sit down in his parlor! Sallust was rich, and his house is uncommonly handsome. Here is his chamber, his inner court, his kitchen, his garden, his dining room, his guest chamber, all perfectly distinguishable by the symbolical frescos on the walls. In the court was a fountain of pretty construction, and opposite, in the rear, was a flower-garden, containing arrangements for dining in open air in summer. The skeleton of a female, (supposed to be the wife of the historian) and three servants, known by their different ornaments, were found near the door of the street.

We passed a druggist's shop and a confectionery shop, and entered, treasured on a beautiful mosaic floor, the "house of Diomed, the poet" so named, from the character of the paintings with which it is ornamented throughout. The frescos found here are the most magnificent paintings in the world, and from their familiarity in the rings upon the fingers of the female figures, they are supposed to be family portraits. With assistance like this, how easily the imagination re-people these deserted dwellings!

A heavy shower drove us to the shelter of the wine vaults of Diomed, as we were step-

ping into our carriage to return to Naples.— We spent the time in exploring, and found some thirty or forty earthen jars, still half-buried in the ashes which drifted through the loop-holes of the cellar. In another half hour the black cloud had passed away over Vesuvius, and the sun set behind Posilipo in a flood of splendor. We were at home soon after dark, having had our fill of astonishment for once. I have seen nothing in my life so remarkable as this discombed city. I have passed over in the description, many things which were well worth noting, but it would have grown into a mere catalogue else. You should come to Italy. It is a privilege to realize these things which could not be bought too dearly, and they cannot be realized but by the eye. Description conveys but a poor shadow of them to the fancy.

#### REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

Mr. Todd, in one of his lectures to his children, relates the following affecting incident:

One hot Sabbath I had walked out to meet my Sabbath-school, and at the close of the lessons, I felt weary and unwell. The children were expecting me to give them a history of the Holy Sabbath from its first appointment, and to tell them why God appointed it, and what are our *duties* in regard to it; for so I had promised them, and had in fact prepared myself to do it. But being weary and unwell, I told them for these reasons, I would defer it till the next Sabbath. While thus putting it off, I noticed a bright little boy, sitting near me, who seemed to look disappointed. He had expected to hear about the Holy Sabbath. Oh! had I remembered how Christ taught the poor women of Samaria, though he was weary and faint, should I not have done differently?

The next Sabbath came, and my school were again coming together. On arriving at the house, instead of finding them all quiet in their seats as usual, I found them grouped around the door, some sobbing, others looking frightened; all silent. On inquiry, they told me that "little Lewis—— had just been killed by the mill!" This was all they knew about it. At the head of my little flock, I hastened to the house where the little boy lived. At the door I was met by the father of the child, wringing his hands, his face red and swollen, his eyes sunken and his breath loaded with the fumes of ardent spirits.

"Oh!" cried the man, "I might have

known it. I might have known it all!"

"Might have known what sir?"

"O, I might have known that to-day one of my family must go; but I did not think, could not think it must be my youngest boy!"

"Pray how might you know that one must die to-day?"

"Why, when I came home last evening, old Rover," (pointing to a stupid old dog that lay crouched under the table,) "sat on the door steps, with his face to the east, howling, and howling; I knew then some one, or, I might have known that some one must go to day; but did not think it must be poor little Lewis!"

"Do you believe there is a God?"

"O yes, have no doubt of it."

"And do you suppose he reveals events to a dog, a creature without a soul, and without reason, which he does not reveal to the wisest of men? Nothing is more common than for a dog to howl when his master is gone and he feels lonely, and as to his face being towards the east, I see nothing strange in that since your house faces the east."

"Ah! you say so, but I might have known it would come," and again he turned away to sob, and I fear to drink; and then wonder over his being more stupid than his dog.

I led my scholars into the room. They seemed to breathe only from the top of their lungs. I lifted up the white napkin, and there was little Lewis; a mangled corpse! The children were all hushed as we gazed. The little girls covered their faces with their handkerchiefs and aprons. The little boys wiped their eyes with their hands and with the sleeves of their jackets.

For some weeks it had been very dry, and the stream had become very low. But during the preceding day and night a heavy rain had fallen. A mill, on a small stream near by, which had stood still for some time for want of water, was set a going early on Sabbath morning. I need not ask if the miller feared God.

About an hour before the Sabbath School usually came together, little Lewis went down to the mill-stream to bathe. The poor boy had never seen his parents keep the Sabbath holy. He swam out into the stream. The current was strong; too strong for him; he raised the cry of distress; the miller heard him and saw him, but was too much frightened to do any thing. The current swept along; the little boy struggled; again cried for help; the waters rushed on; he was sucked down under the gate; the great mill-wheel rolled round; crash! he was in



a moment crushed and dead! Scarcely had his last cry reached the ears of the miller, before his mangled corpse came out from under the wheel. *It was the same little boy who had looked so disappointed on the last Sabbath, because I omitted to talk about the Holy Sabbath.*

While standing beside the lifeless clay of this fair child, with all the children about me, my feelings were awful indeed. It seemed as if every child would cry out, 'Oh! had you kept your word, and told us about breaking the Sabbath, he would not have gone into the water; he would not have lain there dead.' It seemed as if the lips, though sealed by the hand of death, would open and reproach me. Had I not put off my duty, probably this life would have been saved; perhaps an undying soul would have been saved from the guilt of being the everlasting enemy of God.—What sacrifices would I not make, could that child once more come into my Sabbath School? Such were my thoughts. I have never been able to look back upon that scene without keen anguish. I have sometimes mentioned it to Sabbath school teachers, and by it, urged them never to put off till the next Sabbath, any duty which can be performed on this. And since when I have felt weary and feeble and tempted to put off some duty to a more convenient season, I have recalled that scene to my mind; and truly thankful shall I feel in the great judgement day, if you my dear children, will learn from this simple story two things:

1. To remember and keep holy the Sabbath day.—Had that dear child only obeyed this one short text, he would not have been called to the presence of God, while in the very act of sin.

2. Never to put off any duty, or any opportunity to do good, because we do not feel like it now. You may never have the opportunity again.

#### THE SONS AND THE FATHER.

A correspondent of the Boston Christian Watchman, who writes from Illinois, relates the following facts.

I know a man who says he would send his children "to any place rather than the Sabbath-school;" and as for the Bible "he would not have their youthful minds tainted by a perusal of its absurd stories." So he says, and so he teaches his children; and now, dear reader, mark the result of his philosophy, his "better way," his "liberal principals." "His boys are already notorious

for quarrelling and outrageous profanity, and those who know them, see with pain that the principals of truth and honesty are lightly esteemed, and may be violated for convenience or interest.

They have even gone beyond their father's teaching, and as he has taught them *not to fear God*, nor obey his laws, so they in the march of liberal principals have concluded they may as well disobey their father and despise his counsels when opposed to their notion of pleasure or advantage. Already has this philosophic father been obliged to seek his "bold and free-spirited" boys at the dead of night, and where think you he found them? Not at a preaching, or a Bible class, or any such place! O no, he found them locked in an old deserted dram-shop with a man of the meanest character, and several boys of different ages, all notorious for their vile, obscene conversation, and disregard of every decent habit! Yes, there he found them gambling away his money upon the head of a barrel. There was no bigotry, no priestcraft there, no Sunday school boys, but our philosopher could not stand it, and so he *cursed* them all and whipped his little philosophers home mixing his admonitions with curses and threats of punishment more severe should they ever again transgress his law.

One more case to the point. Here is another man who professes to fear the influence of Sabbath-schools, and will not suffer his children to attend, saying, they learn nothing but mischief there, and therefore he would rather prefer to have them stroll about the country and "take their comfort" that way. He says the principals taught in Sabbath-schools are erroneous and dangerous; and finally he is one of these levellers who cry "down with all these societies, Sunday-school, temperance, tract, missionary, and all, and let people learn for themselves."

Such is this "liberal" man's creed, and such his precept, and now see the consequence with those children for whose principles and happiness he professes to feel very solicitous.

His boys are notorious through the whole settlement and every returning Sabbath finds them wandering from place to place, making their path known by the acts of mischief committed. In the season of fruit no field escapes a visit; and what they cannot eat is wickedly destroyed. Whatever will aggravate or injure any one seems to afford them pleasure, and as might be expected they are the aversion of the neighbourhood.

### MY MOTHER.

With whatever respect and admiration a child may regard a father, whose example has called forth his energies, and animated him in his various pursuits, he turns with greater affection, and intenser love, to a kind-hearted mother. The same emotion follows him through life, and when the changing vicissitudes of after years have removed his parents from him, seldom does the remembrance of his mother occur to his mind unaccompanied by the most affectionate recollections.

Show me a man, though his brow be furrowed, and his hair grey, who has forgotten his mother, and I shall suspect that his memory is impaired, or that a hard heart is beating in his bosom. "My Mother," is an expression of music and melody, that takes us back again to the days of our childhood; places us once more kneeling in the soft lap of a tender parent, and lifts up our little hands in morning and evening prayer.

For my own part, I never think of my mother, without thinking, at the same time, of unnumbered kindnesses, exercised not to wards me only, but to all around her. From my earliest years I can remember that the moment her eye caught the common beggar, her hand mechanically fumbled in her pocket. No shoeless and stockingless woman, with her cluster of dirty children, could pass unnoticed by her, and no weary and wayworn traveller could rest on the milestone opposite our habitation, without being beckoned across to satisfy his hunger and his thirst. No doubt she assisted many who were unworthy, for she relieved all within her influence.

"Careless their merits or their faults to scan,  
Her pity gave ere charity began."

Had her kindness, like that of many, been confined to good counsel, or the mere act of giving what she had to bestow, it would not have been that charity which "beareth all things, believeth all things, endureth all things." Her benevolence was uniform, and unceasing; it was a part of her character. In benefiting another, diffidly only increased her desire and determination to be useful. She was one who "sarched out" the cause that she knew not; her pen addressed the poor, and her feet trod the threshold of the pauper, with equal alacrity in the cause of charity. To be occupied in relieving the poor, and pleading the cause of the friendless was medicine to her body and mind.

No child could cry, no accident take place, no sickness occur, without my mother hastening off to render assistance. She had

her piques, and her prejudices, but kindness was the reigning emotion of her heart.

Reader, if you think that I have said enough, bear with me; remember, I am speaking of my mother.

Among the many sons and daughters of affliction whose hearts were made glad by her benevolence, was a poor widow of the name of Wim, who resided in an alms' house; my mother had known her in her childhood. Often have I gazed on the aged woman, as she shaped her tottering steps, leaning on a stick, towards our dwelling. A weekly allowance, a kind welcome, and a good dinner, once a week, were hers to the close of her existence. She had a grateful heart, and the blessing of her who was "ready to perish," literally rested on my mother.

I could weary you with instances of my mother's kindness of heart; one more, and I have done.

One day, when my mother, with her trowel in her hand, was busily engaged among the shrubs and flowers of her little garden, and listening with pleasure to the sound of a band of music, which poured a cheerful air from a neighbouring barrack yard, where a troop or two of soldiers were quartered; a neighbour stepped into the garden to tell her, that a soldier was then being flogged, and that the band only played to drown the cries of the suffering offender. Not a word was spoken by my agitated parent, "down" dropped her trowel on the ground, and away she ran into the house, shutting herself up, and bursting into tears. The garden was forgotten, the pleasure had vanished, and music had turned into mourning in the bosom of of my mother.

Reader! have you a mother? If you have, call to mind her forbearance, her kindness, her love. Try also to return them by acts of affection, that when the future years shall arrive, when the green sod shall be springing over the resting place of a kindhearted parent, you may feel no accusing pang when you hear the endearing expression, My Mother!

### REV. ROWLAND HILL.

As he attracted larger numbers at this time than any other person, he was much pressed to preach charity sermons in the Churches in London, invitations which he always accepted with great readiness; and to the end of his life nothing gave him more exquisite pleasure than being asked to preach in a Church, and nothing caused him such evident mortification as a refusal to allow him to officiate in an Episcopal place of wor-

ship. He used often to say—"Good Mr.—asked me to come and see him; but he will not let me preach in his Church; I go no where, where I cannot preach, and I do not choose to hurt his mind by preaching in a meeting house while on a visit to him."—Sometimes, when mentioning books containing strictures on the establishment, he would exclaim—"I don't like that book, it is full of bigotted railing against the Church."—Nothing made him more indignant than being called a dissenter—"I am not," he would say; "the Church turned me off and not I her—I confess I like a *little more liberty* than she allows, and thank God, I can ask great Dr. Chalmers, and great Mr. Morrison, and others, when they come to London, to preach in Surry Chapel pulpit"—and then he would add, with his own indescribably arch look—"I suppose they would not let St. Paul, if he was to come upon earth now, preach in his own cathedral; but I really do not think it would produce an earthquake if he did." He was, soon after his ordination, often preaching by dawn of day, and the shades of evening would close over him engaged in the same exercise, at a distance, perhaps, of many miles from the scene of his morning labors. When night came instead of being tired, his spirits seemed to rise to their greatest height, and he allowed them full vent in the overflow of his animated conversation. After a day's exertions, which would have completely prostrated the strength of an ordinary man, he appeared unconscious of the slightest fatigue; and when supper was at an end, he became unusually communicative and entertaining, and would tell of his preaching adventures, declare the experience of his own mind, and enliven the social circle with remarks and anecdotes, given in a manner such as those only who knew him in retirement can possibly conceive; and this, perhaps after four sermons preached to assembled thousands, with an energy of manner and power of voice of the most extraordinary nature. Suddenly, when all the party were raised to the highest pitch of interest, he asked "what's o'clock?" and finding it was too late, he would exclaim—"dearest me, only think of that—it is time for all Methodist preachers to be in bed I am sure"—then, after his night's rest, he began the next day with the same ardour as ever in the service of God.

This year, as has been noticed in a brief quotation from his diary, Mr. Rowland Hill lost his mother, Lady Hill. No one of his family was so strongly opposed as she was to the course he was pursuing. The choice of the first text he preached from after her decease was remarkably characteristic of him: it was 2 Sam. 23: 5.—*Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure*—an evident allusion to the

religious differences existing between himself and those of his house, a circumstance well known to the congregation of the Tabernacle before which he preached. The great secret, perhaps, of the amazing effect of his preaching was, its being all nature. He generally chose the subject which impressed and affected his own mind at the moment, and discoursed on it as he felt, not as he had previously thought: and thus, on every occasion, whether joyous or grievous, he found his way to hearts whose strings vibrated in union with those of his own. Sheridan used to say of him, I "go to hear Rowland Hill because his ideas come red-hot from the heart." Never was there a truer description of the preaching of any minister; he spoke as he felt; and the tears he shed, and the smiles that beamed upon his countenance, soon "Waked up their fellows" in the listening throng that heard him. After one sermon, in which he had poured forth the experience of his pious soul in expressing the exulting feelings of the Christian's joy, Mr. Ambrose Serle came into the vestry of Surry Chapel, and seizing him by the hand, exclaimed—"Oh, my dear sir, if we are so happy now, what shall we be a hundred thousand years hence in heaven?" And on another occasion Dr. Milner, the celebrated Dean of Carlisle, was so worked upon, that he went to him and said—"Mr. Hill, Mr. Hill, I felt to-day—'tis this *slap-dash* preaching, say what they will, that does all the good." The elements of our nature remain unchanged after the highest refinement and cultivation of the understanding; and the same genuine feeling which touched the hearts of these highly gifted men in Mr. Rowland Hill's riper age, was the secret which attracted the spell-bound multitudes who followed him in his youthful days.

---

From the Cross and Baptist Journal.

#### TIPPLING SHOPS.

Experience has proved that nothing stands so much in the way of the success of the temperance cause as the system of licensing tippling shops. This system of licensing is wrong and ought to be abolished, and a system of fines for all offences against sobriety and public morals in the sale of ardent spirits, substituted.

The license system is wrong in principle. To license is to permit by law, to legalize; and in every community legality, morality, and respectability, will ever be considered as terms somewhat synonymous. The law is always presumed to be an expression of the public sentiment; it is presumed to be the decision of the wisest men of the community, and though in any particular case you prove it to be imperfect, yet

you do not disprove the presumption that, upon the whole, it is the best which the public wisdom, assembled in established constitutional form, has been enabled to devise.—An individual unaccustomed to discuss nice distinctions in morals, might well hesitate before setting aside such a decision, even if he were an impartial judge; much less will he hazard such a responsibility when he is urged to submission by selfish motives.—This, therefore, is the practical standard by which the mass of the people judge of morality and respectability. Legalize a thing, and in their view it shortly becomes moral and respectable.

On the other hand, a fine implies that the act is wrong, and is a mark of censure. Not long since, the keeper of a gambling house was brought before a magistrate in one of our cities, and fined one thousand dollars. He would willingly have paid a thousand dollars for a license, which would have given him the liberty to open his house to the public, with none to molest him. But in the form of a fine, the transaction placed the stamp of illegality upon his whole business; compelled him to be more secret in his operations, and of course curtailed his influence. Upon the license system, the thousand dollars might have been instrumental in bringing him in twenty thousand, but, paid as a fine it was a dead loss, which tended to make his business unprofitable, and therefore to induce him to abandon it. The license would have rendered his business in the eyes of many, moral and respectable, the fine rendered it in the eyes of all disreputable.

If this statement of the case be correct then the direct effect of the present system of licensing grog shops, is to render this disgusting business, in the eyes of a large portion of the people, moral and respectable. If we would bring the power of the law to bear, we must abolish the system, and commence anew by a course of fines and legal disabilities.

All the friends of temperance, whether in favor of total abstinence or not, ought to unite for this purpose. Whatever may be their differences of opinion with regard to the use of ardent spirits, they are agreed upon one thing, viz: that the *excessive* use of ardent spirits is criminal, and ought to be discountenanced. Upon this principle common tippling must be condemned; for the direct effect of these shops, all respectable persons will admit, is to encourage excess.

Supposing it conceded, for the sake of

argument, that the moderate use of ardent spirits is in itself not criminal; still it would remain true that such use, under circumstances injurious to the public morals, is criminal. Tippling shops encourage excess; and hence it follows that all who patronize such places, even moderate drinkers, contribute to the support of this vice.

To license tippling shops, then, is to license excessive drinking. No one for a moment can defend such conduct as this.—And every legislator, every respectable man whether an advocate of the principle of total abstinence or not, ought to unite for the abolition of the present unjust and injurious system.

Especially ought the friends of total abstinence to unite in carrying this point.—As we have already remarked, experience has shown that nothing stands so much in the way of their success as the system of licensing tippling shops. The system must fall.—Long since it ought to have been banished from every state in the Union.

#### MEN RAISED BY MERIT.

Dr. Benj. Franklin, from a Journeyman Printer, became one of the greatest men in the civilized world; and his life written by himself, is a beautiful illustration of what may be effected by industry and application. Watt, the improver of the Steam Engine, and thereby the donor of one of the greatest gifts ever bestowed on the human race by man, was a Mathematical Instrument Maker, in a very humble sphere.—His labors have benefited mankind to the extent of thousands of millions; and his own family, by upwards of one million sterling. Sir Richard Arkwright, the great improver of the Cotton Mill, was a common barber. The great Dr. Hutton, was a coal porter. Huddart, an eminent mathematician and machinist and known from his improvements in the manufacture of carriage, was a shoe maker. Brindley, a man brought forward by the Duke of Bridgewater, from the humble condition of a common laborer, unable to read or write, became the greatest Civil Engineer of his day, for the construction of canals. Braham, was a common joiner, and established himself as a machinist in London, where he became celebrated for his various inventions; among which the Hydrostatic Press, and his Locks, stand preeminent. Leslie, who fills a Professor's chair in the University of Edinburgh, was a common shepherd boy. Stevenson, who built the Light House on the Bellrock, (which is dry only once

or twice for a few hours in the year) a work of great difficulty and merit—was a tin-plate worker.

To the above list of Englishmen, raised from humble obscurity to wealth and consequence, by their industry and skill, we may add the names of thousands of our citizens, who have arrived at the same goal by a similar road, among whom are the following prominent instances.

The Post says that Preserved Fish commenced life as an apprentice to a blacksmith, and his next situation was that of a seaman on board of a whaleing ship. From being a hand before the mast he rose to be a mate, and finally commander, and in this hazardous pursuit amassed the foundation of his fortune.

Saul Alley was bound when a small boy to a coach maker. During his apprenticeship his father, died, and left him dependent on his own exertions.—The very cloths he wore he was obliged to earn by toiling extra hours after the regular time of leaving off work had passed. The foundation of his fortune he acquired by the exercise of frugality and prudence while a journeyman mechanic.

Cornelius W. Lawrence, the present Mayor of New-York, was a farmer's boy, and worked many a long day in the sand and sunshine on Long Island. There were few lads within twenty miles of him that could mow a wider swarth or turn a neater furrow.

These men have been the architects of their own fortunes; they have earned them by the sweat of their brows; and their very wealth, besides the other means of doing good to their fellowmen, which it puts in their power, is, in itself, a perpetual stimulus to the mechanic and artisan to earn a similar reward by similar frugality, industry and perseverance.

#### THE PASTOR'S DUTY.

*From Dr. Alexander's Sermon to the Theological Alumni of Princeton.*

But in order to adapt his instructions to the various classes of persons in his charge, and to meet the various exigencies of the people, the pastor must descend from the pulpit; he must follow his flock to their homes. He must teach not only "publicly," but also "from house to house." He must find out, by personal acquaintance, the wants and diseases of mind under which they suffer. He must patiently, assiduously and perseveringly, set himself to feed the

sheep of Christ; and not to overlook the "lambs," who are first mentioned in our Lord's charge to Peter. It matters not whether by these we understand the weak in faith, or those of tender age; both must be carefully nourished. The youth form the most interesting part of the flock of every pastor. On them rest the hopes of the church. They must soon stand in the places of their fathers. They will very shortly have the whole concerns of the church of Christ in their hands. How important is it, then, that they be trained up in the way they should go; "brought up in the nurture and admonition of the Lord."

Among all the "signs of the times" which are encouraging, there is no one more calculated to inspire hope, than the attention paid to youth in Sabbath-schools, and in catechetical and Bible class.

This is, indeed, to begin to build on a good foundation. If we would have the tree to grow strait, we must attend to it when young and tender. Let these efforts, then, be continued and multiplied. This is so far a compliance with the command of Christ, "feed my lambs."

By means of Sunday-schools, now so widely extended over the church, the faithful pastor is furnished with a troop of auxiliaries, in the faithful discharge of his duty, unknown to our fathers, and which should be appreciated as one of the distinguishing blessings which God has granted to his church in our days. The pastor who does not cherish and patronize this catholic institution, manifests an ignorance or indifference in regard to the welfare of the lambs of his flock little consistent with sincere love and fidelity to the great Shepherd. The superintendence of these schools, within the bounds of his charge, properly belongs to the pastor, and his assisting elders; and when the actual duties are transferred to other competent hands, the direction and government should remain with him. But I must not omit what has long been with me a favourite opinion, that these Sunday-schools should include persons of all ages: all your people, even though grey-headed, should be in a course of regular instruction. The truth is, that most adults used to have the same lessons inculcated, which are given to the children. This, moreover, is no impracticable theory. The experiment has been tried, in a number of congregations in Massachusetts, and the result, as far as is known, is delightful. It is not necessary for adult men and women to be catechised as children are, but they might be formed

into classes; might appoint a leader, or take this office in turn, and might prepare a certain number of chapters, on the contents of which they might freely converse, for an hour or two; and such as desired it, might be permitted to propose questions, to be answered on the spot, or to be reserved until the next meeting. We are, in fact, all children, while in this world, and need to learn something from God's word every day; and such an employment would fill up the vacant hours, and enliven the spirits of the aged, when they are so apt to become torpid for want of interesting objects of attention. And I verily believe, that it would be the means of preserving their powers from sinking into dotage.

And if parents could be induced to co-operate more zealously in this work; if mothers, especially, would be persuaded to be more earnest and assiduous in instilling divine truth into the infant mind, who can tell what a reformation might be wrought in one age? And I cannot but hope that maternal affection, which is one of the strongest as well as tenderest feelings implanted in the human constitution, begins already to be directed into its appropriate channel. The existence and success of "*Maternal Associations*," intended for the mutual assistance of pious mothers, encourages me to believe, that this powerful and inexhaustible yearning of the maternal heart, the nature and force of which mothers only can appreciate, is about to be sanctified to the great object of promoting early piety, and sowing the seed which may ripen into religion in mature age, when this effect fails in earlier life. If I were called on to declare what means of conversion, beside public preaching, had been most blessed of God, I should unhesitatingly answer, **MATERNAL INSTRUCTION.**

#### GLORY OF CHRISTIANITY.

How grand, how truly sublime, was the spectacle presented to the disciples of John, when they beheld, among the assembled multitudes, Christ standing surrounded by monuments of His healing power!—the blind opening his eyes to the view of his Deliverer—the deaf, with unstopped ears, listening to the voice of mercy—the dumb, with loosened tongue, singing the praises of his Saviour—the lame, leaping as a hart—and Christ, Himself, spreading His hands over the rejoicing multitudes, and uttering that memorable sentence—*The poor have*

*the Gospel preached to them!* The Religion of Jesus Christ is still the same: and hence it is, that it differs from all the boasted inventions of human wisdom.—Philosophy, with all her brilliant discoveries and lofty speculations, never had a conception of that truth, that every man has a soul to be saved. No! the rays of Philosophy were not vertical: they gilded the mountain tops, but they left the valleys unilluminated: they lighted on the rich and noble, but abandoned the poor to coldness and darkness. Not so Christianity! it arose on the world with healing in its wings; and, now that it has arrived at its zenith, it is pouring its rays into the deepest glen, and is filling with joy and gladness the poorest habitation.—*Rev. T. Lessey.*

#### NAPOLEON.

The following is the most complete description of the person of Napoleon that we ever read. It is extracted from the British Captain Maitland's "Narrative of the Surrender of Bonaparte in 1815."

"He was then a remarkable strong, well built man, about five feet seven inches high, his limbs particularly well formed, with a fine ankle and very small foot, of which he seemed rather vain, as he always wore while on board the ship, silk stockings and shoes.—His hands were also very small, and had the plumpness of a woman's rather than the robustness of a man's. His eyes light grey, teeth good; and when he smiled, the expression of his countenance was highly pleasing; when under the influence of disappointment, however, it assumed a dark, gloomy cast.—His hair was a very dark brown, nearly approaching to black, and though a little thin on the top and front, had not a grey hair amongst it. His complexion was a very uncommon one, being of a light sallow colour, different from almost every other I ever met with. From his having become corpulent, he lost much of his personal activity, and, if we are to give credit to those who attended him, a very considerable portion of his mental energy was gone."

✂ The postage on this paper is the same as Newspaper postage, namely, *one cent* to all places within the State;—and to all out of the State, distant more than 100 miles, *one and a half cents.*

#### NOTICE.

Pamphlets of all descriptions executed at this office with promptness and care.—Minutes of Associations, if transmitted by mail, will be printed and forwarded according to order.



# INDEX.

<b>A.</b>		Conventions, Bap. State	47
Association, Lost River	46	Criticism of John 5. 27, 28	4
Cape Girardeau	ibid.	Matt. 18. 18	27
Illinois	ibid.	Matt. 10. 23	28
Chowan	209, 235	Matt. 11. 25	52
Gen. in Ind.	142	Psaln 9. 17	76
Welch Neck	162	Matt. 16. 18	97
Meig's Creek	186	Acts 19. 4, 5	147
Vir. Portsmouth	187	Acts 8. 37	170
Dover	187	Heb. 10. 26, 29	179
Report of	251	Gen. 6. 6	195
Abbot's Creek	264	Colonization Soc.	94
Associations	41	Christian dram Shop	94
American Board	34	Ceylon	92
Arkansas Ter. letter from	47	Christian College	91
Adventure Extraordinary	48	Commentary new	42
Alabama	21	Conscience	111
Agents a word to	65	Cave Weir's	16
Annual Register	65	Correspondents a word to	64
Articles of faith	90	Creek nation	69
Astronomical data	110	Church Burnt	70
Appeal by Missionaries	33	Circuit preaching	71
Ackers David	63	Cobett	72
Addenda to way to be popular	129	Christian liberality	81
Address to bap. of Illinois	131	Case in point	89
Ahosky, good times at	163	Christian Religion	128
Accident results of	201	Correspondents to	141
Alabama	213	Clack Rev. Mr.	241
Anecdote Welch	255	Corinth	155
<b>B.</b>		Conversion interesting	159
Burman Mission hist. of 2, 25, 49, 73, 121, 145, 169, 193, 216, 240.		Clough execution of	167
Bible cause in Oswego	116	Caution more required	196
Bible society	95	Chase Prof. Letter of	204, 225
British and Foreign	142	Constitution of a ch.	210
Bible in Chinese	190	Caution	212
Story	208	Character formation of	222
Arguments for	229	Christ his agony	244
Burman Tract	18	<b>D.</b>	
Boardman death of	9	Dead Sea	30
Baptist Seminary Va.	18	Dossey Rev. Wm.	41
General Tract Soc.	44	Divine guidance	61
Board For. Mis.	109	Dignified Conduct	62
Baptists in Illinois	45	Drunkards how made	119
Literature of	101	Dods Rev. Mr.	123, 150
in Indiana	114	Discord origin of	130
in Georgia	166	Deafness of the aged	160
in Kentucky	166	Dogs in Japan	201
in Mis.	166	Durant's ascent	214
Boat Submarine	143	Death	223
Battle Elder E.	166	Deficiency not in God	228
Burying alive	175	Depravity doctrine of	228
Bed of death	175	Drunkards procession of	230
Burmah	188	Decision of Character	248
Blind in Japan	191	Dying Boy	254
Birds usefulness of	208	Dragon of Wantley	255
Biblical Recorder	215, 240, 257	<b>E.</b>	
Bethlehem Star of	227	Exodus book of	29
Benevolence exalted	253	Education Soc. N. B.	47
<b>C.</b>		\$6000 for	115
Convention of N. C.	2, 210, 212, 258	Manual labor	135
Meeting Board of	19	Explanation	137
do. do.	139	Extract	160
of S. Carolina	140	Earthquakes	177
Ken. Bap.	142	Edenton Church	185, 259
of N. Ham.	211	Eternity thoughts on	199
		Elizabeth, Mary, &c.	236

		F.	Literary inst. Con. Bap.	187
Fragment	40		M.	
Frey, Rev. C. F.	41		Minister should be pious	8
Fayetteville	41		should be man of prayer	31
Feet human prints of	246		should be heavenly minded	55
		G.	heavenly conversation of	99
Genesis, book of	7		Mission Home Soc.	11
Gold chain	17		to France	95
Georgetown College	92		A. Bap. Home	133
Grant of bibles	95		to Egypt	190
Good hope	95		Missionaries in Jamaica	21
Girl and her father	224		from Burmah	141
Girl Catholic	227		Mason's Journal	57
		II.	Mortality	69
Hall, Jas. G.	6.		Manchester	47
Hydro Oxygen Mycroscope	95		Mumification	40
Happy change	114		Midnight	111
Harmattan	37		Machine described	119
Horrid accident	48		Meteoric Stones	88
Hindoo Miracles	71		Million of facts	88
Astronomy	71		Much Wind—no rain	90
Hall Robert	105		Methodist Ch. become bap.	90
Horrible	141		Meeting of the Board	91
Hogs	144		Montreal Bap. Ch.	92
Howell's sermons on Bap.	166		Manual Labor Schools	103
Happiness in Animals	191		Mormonism	106
Home, Sweet Home	199		Minutes of Convention	140
Hospitality Arabian	199		Merrell Elder Danl.	142
Hume David and his mother	201		Mormonites	188
Hippopotami	207		Mozart	197
Hermit & vision	213		Mother the pious	201
Heaven idea of	241		Murder and Piracy	214
		I.		
Infidel publications	95		N.	
Interpreter	1, 14, 257		Narrator Religious	211
Infant schollar's question	15		Needle in man's heart	248
Incidents interesting	17		O.	
Instinct	37		Our Country	20
Integrity	38		again	40
Indians west of Miss.	47		Ohio	71
Massacre of	60		Our paper	89
Pottawattamy	71		Opposition	89
Irving Rev. Edwd.	115		Old newspapers	95
Infant Sch. Soc.	116		Ordinations	92
Items	66, 120, 230, 256, 262		Osborn James	130, 138
Intemperance	82		Ourselves	137
Illinois institute	92		Operation surgical	160
Inquisition, horrors of	104			
Index Christian	210, 216, 141			
		J.	P.	
Jordan, the river	8		Pains festival	44
Judson, journal of	10		Premium renewed	45
Jones, Rev. T. G.	59		Potosi letter from	47
John the Baptist	243		Preventive to Sea. Sickness	64
Jones, Rev. David	90		Pioneer	65
		K.	Popular Amusements	78
Kincaid's letter	189		Printing	136
		L.	Paper another	137
Lantern fly	37		Provoking	161
Lost Child	69		Porter Dr. on Slavery	173
Leviticus	80		Popery progress of	191
Liberality	95		Pompeii view of	200
Liberia	143, 96		Paper weekly	209
Lake Tiberias	112		Procrastination	222
Law moral	156			
Letter to the Editor	181			

Pride	229	Resurrection	254
Pope Sextus	239	Reformers	260
Preaching to preachers	242	S.	
Pierpont art. from	244	Scotland help from	115
Protestant Ch. in France	253	Strange things	94
Q.		Sunday School	14
Queries answered	171	Good effects of	16
Quin Rev. Hugh	263	in N. Ham.	16
R.		on Pacific frontier	70
Rattlesnake	39	Christians from	115
Religious notices	45, 68, 167, 216, 264	Shocking incident	48
Rochester Bap. Ch.	92	Sunday School Albany	47
Romanists	45	Stuart on Baptism	107
Rochester missionary feeling	69	Syria	112
Razor paste	69	Slave emancipation	107
Remarkable sagacity	70	Shocking	70
Receipts	24, 48, 72, 96, 120, 144, 168, 192, 216, 264.	Schools in Mis.	47
Revivals		Something new	161
in Jersey	23, 24	Superstitions of A. negroes	174
in Pennsylvania	23	Sermon	202
in S. Carolina	24	Sunday Schools	209
in Alabama	24	Sorrow	229
at Ballards Bridge.	67	School love for	229
at Cool Spring	67	Shipwreck dreadful	231
at Wilmington	67	Sinners excuse	233
in Kentucky	67	Summer is past	234
in the West	91	Superstitions of horseshoe	238
in Pennsylvania	91	T.	
in Kentucky	91	Theological education	13
in Missouri	91	Trumpeter in distress	21
in Orange	95	Temperance Report	35
in France	113	in N. York	93
in Florida	113	Recorder	41
in Wayne Co. N. Y.	114	Society Ky.	47
in Grafton Mas.	114	Pocorone Soc.	67
in Rockingham Va.	114	in Havanna	67
in Waynesburg	116	at Washington	67
in Leesville	116	Deacon	71
in Troy, Con.	116	in Europe	118
in Philadelphia	116	Legislative	93
in Cumberland Md.	116	Plymouth Mas.	118
in Versailles Ind.	116	Sacrificing to	119
in Chesterfield	142	in Watertown	93
in Tyrrell, Washington	164	Address in N. York	157
in Montgomery	164	Facts on	192
in Anson	164	Tract Society	69
in S. Carolina	165	in drunkard's pocket	93
in Chatham	167	burned	94
in Ken. and Ten.	211	Society Bap. Gen. 144, 168, 192, 216, 240	
in Moore Co.	212	Turkish empire	144
in Guilford	212	Tracts in Russia	190
in Duplin Co.	212	Taylor Jeremy	223
in Anson	213	U.	
in Lumberton	263	Unhappy constitution	70
Randolph John's Mother	160	University of Alabama	91
Religion not a name	236	V.	
Responsibilities	235	Valley towns	69
Rush Anecdotes of	238	Virginia bible Soc.	94
Religion and feeling	243	Bap. Mis. Soc.	94
Rashness effects of	247		

Ed. Soc.	95	Wake For. Ins. opposition to	19
Vesuvius	95	Western Bap Ch.	93
Vain excuse	111	Watch Key	112
Victim	158	Wayland ordination of	47
Value of an hour	190	Way to be popular	54
Valley of Mis.	236	Whiskey effects of	118
W.		Woman's influence	183
Wait Rev. Saml.	6	Willis at Florence	184
chosen prin. of W. F. I.	20	Wake Forest Inst.	185, 259
Letter from	68	Why and Because	190
do. do.	141	Watts Dr. Birth-place of	198
do. do.	211	Widow's Sorrow	222
do. do.	263	Wealth love of	230
Warning to parents	17	Willis in Italy	245

*Our readers will recollect that, owing to a crowd of business in our office, which we could not command a force competent to meet, the December Number of last year was unavoidably postponed. That number, in conformity to a promise then made, we have now the pleasure to publish. It will be found to contain a Title-page, and a Table of contents, making the first volume complete. Those who have taken the care to preserve all their numbers, would do well to have them bound. This and the second volume which also will be complete in about a month, if bound together, will constitute a convenient, and in years to come, by no means an uninteresting book.*

*THE NORTH CAROLINA*

# **BAPTIST INTERPRETER.**

A SEMI-MONTHLY AND MONTHLY

**PUBLICATION;**

DEVOTED TO

SACRED CRITICISM,

MORAL AND RELIGIOUS ESSAYS,

MISCELLANEOUS SELECTIONS,

AND

**GENERAL INTELLIGENCE.**

BY T. MEREDITH.

---

VOLUME II.

---

EDENTON, (N. C.) 1834.





# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) JANUARY 4TH, 1834.

[Vol. II.]

\$1 PER ANNUM—BY T. MEREDITH.

No. 1.]

## EDITORIAL.

### HISTORY OF THE BURMAN MISSION.—[CONTINUED.]

We continue our narrative concerning the sufferings of the Missionaries at Ava, in the language of Mrs. Judson to her brother.

"On the third day I sent a message to the Governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect; and he immediately sent orders to the guards, to permit my going into town.—The Governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war.—He told me it was not in his power to release them from prison or irons, but that he could make their situation more comfortable; there was his head officer, with whom I must consult, relative to the means. The officer, who proved to be one of the city writers, and whose countenance at the first glance presented the most perfect assemblage of all the evil passions attached to human nature, took me aside, and endeavored to convince me, that myself, as well as the prisoners, was entirely at his disposal—that our future comfort must depend on my liberality in regard to presents—and that these must be made in a private way and unknown to any officer in the government! What must I do, said I, to obtain a mitigation of the present sufferings of the two teachers? 'Pay to me,' said he, 'two hundred tickals, (about a hundred dollars) two pieces of fine cloth, and two pieces of handkerchiefs.' I had taken money with me in the morning, our house being two miles from the prison—I could not easily return. This I offered to the writer, and begged he would not insist on the other articles, as they were not in my possession. He hesitated for some time, but fearing to lose the sight of so much money; he concluded to take it, promising to relieve the teachers from their most painful situation.

"I then procured an order from the Governor, for my admittance into prison; but the sensations produced by meeting your brother in that wretched, horrid situation, and the affecting scene which ensued, I will not attempt to describe. Mr. Judson crawled to the door of the prison—for I was never allowed to enter—gave me some directions relative to his release; but before we could

make any arrangement, I was ordered to depart, by those iron hearted jailors, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the Governor for my admittance; they again harshly repeated, 'Depart, or we will pull you out.' The same evening, the Missionaries together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food, and mats to sleep on; but was not permitted to enter again for several days.

"My next object was to get a petition presented to the Queen; but no person being admitted into the palace, who was in disgrace with his Majesty, I sought to present it through the medium of her brother's wife: I had visited her in better days, and received particular marks of her favor. But now times were altered: Mr. Judson was in prison, and I in distress, which was a sufficient reason for giving me a cold reception. I took a present of considerable value. She was lolling on her carpet as I entered, with her attendants around her. I waited not for the usual question to a suppliant, 'What do you want?' but in a bold, earnest, yet respectful manner, stated our distresses and wrongs, and begged her assistance. She partly raised her head, opened the present I had brought, and coolly replied, 'Your case is not singular; all the foreigners are treated alike.' 'But it is singular,' said I, 'the teachers are Americans; they are ministers of Religion, have nothing to do with war or politics, and came to Ava, in obedience to the King's command. They have never done any thing to deserve such treatment; and is it right they should be treated thus?' 'The King does as he pleases,' said she; 'I am not the King, what can I do?'—'You can state their case to the Queen, and obtain their release,' replied I. 'Place yourself in my situation,—were you in America, your husband, innocent of crime, thrown into prison, in irons, and you a solitary, unprotected female—what would you do?' With a slight degree of feeling, she said, 'I will present your petition,—come again to-morrow.' I returned to the house, with considerable hope, that the speedy release of the Missionaries was at hand. But the next day Mr. Gouger's property, to the amount of fifty thousand dollars, was taken and carried to the palace. The officers, and

their return, politely informed me, they should visit our house on the morrow. I felt obliged for this information, and accordingly made preparations to receive them, by secreting as many little articles as possible; together with considerable silver, as I knew if the war should be protracted, we should be in a state of starvation without it. But my mind was in a dreadful state of agitation, lest it should be discovered, and cause my being thrown into prison. And had it been possible to procure money from any other quarter, I should not have ventured on such a step.

"The following morning, the royal treasurer, Prince Tharyawadees, chief Woon, and Koung-tone Myoo-tsa, who was in future our steady friend, attended by forty or fifty followers, came to take possession of all we had. I treated them civilly, gave them chairs to sit on, tea and sweetmeats for their refreshment; and justice obliges me to say, that they conducted the business of confiscation with more regard to my feelings, than I should have thought it possible for Burmese officers to exhibit. The three officers, with one of the royal secretaries, alone entered the house; their attendants were ordered to remain outside. They saw I was deeply affected, and apologized for what they were about to do, by saying, that it was painful for them to take possession of property not their own, but they were compelled thus to do, by order of the King.—'Where is your silver, gold, and jewels?' said the royal treasurer. 'I have no gold or jewels; but here is the key of a trunk which contains the silver—do with it as you please.' The trunk was produced, and the silver weighed. 'This money,' said I, 'was collected in America, by the disciples of Christ, and sent here for the purpose of building a kyoung, (the name of a priest's dwelling) and for our support, while teaching the religion of Christ. Is it suitable that you should take it?' (The Burmans are averse to taking what is offered in a religious point of view, which was the cause of my making the inquiry.)

'We will state this circumstance to the King,' said one of them, 'and perhaps he will restore it. But is this all the silver you have?' I could not tell a falsehood: 'The house is in your possession,' I replied; 'search for yourselves.' 'Have you not deposited silver with some person of your acquaintance?' My acquaintances

are all in prison, with whom should I deposit silver?' They next ordered my trunk and drawers to be examined. The secretary only was allowed to accompany me in this search. Every thing nice or curious, which met his view, was presented to the officers, for their decision, whether it should be taken or retained. I begged they would not take our wearing apparel, as it would be disgraceful to take clothes partly worn, into the possession of his Majesty, and to us they were of unspeakable value. They assented, and took a list only, and did the same with the books, medicines, &c. My little work table and rocking chair, presents from my beloved brother, I rescued from their grasp, partly by artifice, and partly through their ignorance. They left also many articles, which were of inestimable value, during our long imprisonment.

*To be continued.*

TO THE EDITOR.

*Beloved Brother:*

Will you favor us with your views on the three first verses of the seventh Chapter of the Epistle to the Hebrews, and particularly the third verse, and also the following verse:—"And I say unto you make to yourselves friends of the mammon of unrighteousness, that when you fail they may take you into everlasting habitations."

We are pleased with every thing that looks like a wish, on the part of our readers, to improve themselves in the knowledge of the scriptures. It gives us pleasure therefore to comply with the request of our correspondent. On the present occasion we shall confine our attention to the passage in Hebrews;—the other we shall consider as soon as convenience will permit.

We presume from looking over this portion of sacred writing, that it is the aim of our correspondent to obtain information respecting the three following inquiries:—Who was Melchisedeck? how could it be said of him that he was without father—without mother—without descent, &c. &c. what was the object of the Apostle in thus introducing and stating his case?—The answers to these questions will, we think, afford a sufficient explanation of the passage.

All that we know with regard to the personage in question, is what is stated by Moses in the 14th Chap. of Genesis. There we learn that he was King of Salem and priest of the Most High God—that he met Abraham when returning from the slaughter of the Kings—that he presented him with

bread and wine—and that, by virtue of his office, he received at his hand a tenth part of the spoils which had been taken from the enemy. From the circumstances of the narrative we are left to infer—that he was, by birth, a Canaanite—that he was a man of exemplary piety—that he had been elevated to the priesthood by the special appointment of Jehovah—that his appointment had been without respect to his ancestry or his age—and that he continued in office during life.—More than this cannot now be said of him without entering into a field of speculation, where every step must be hazardous, and every effort comparatively unavailing.

But how could it be said of such a person, that he was *without father—without mother—without descent—having neither beginning of days nor end of life*?

It is very clear from the facts of the case as mentioned above, that this statement of the Apostle is not to be received in its obvious and literal sense. If this view of the subject need confirmation it may be found in the same verse. For it is there said expressly that in all these questionable particulars he was made like unto, or caused to resemble, the Son of God. But as every one knows that the Son of God was not absolutely lacking in any of these respects, it follows of course that the statement cannot be literally true in the case of him who is thus declared to be his exact prototype.—The representation in question is therefore clearly to be understood in a qualified or an accommodated sense. What then is that sense?

Since we have been told that in respect to his parentage—his ancestry, &c. Melchisedeck “was made like unto the Son of God”—if we can ascertain in what sense this latter person was found to be without father, without mother, &c.—the question will be answered.

In order to understand the Apostle touching this matter—it is necessary to bear in mind, that in order to become a priest among the Jews, the person must not only be of a given age, but also must have a regular genealogical descent from Abraham, thro’ the tribe of Levi and the house of Aaron.—He must therefore be able to refer to the genealogical list, which, by shewing his ancestry, his parentage, and the day of his birth, would prove him to possess the requisite qualifications, and thus establish his claim to office.

Now in all these respects it is known that the Son of God was utterly destitute of pre-

tensions. He was indeed a priest—even a High Priest—but it was not after the order of Aaron. Born of the tribe of Juda, he was not a descendant of Aaron or of Levi, and of course, by the law, was necessarily excluded from the services of the Altar.—Viewed as a candidate for the established priesthood, and as referring to the genealogical tables in the line of Aaron, he was therefore—“without father—without mother—without descent,” to attest his lineage and establish his right.

We have said, because the Apostle had said, that in respect to parentage—ancestry, &c. viewed as qualifications for the regular priesthood, there was an exact resemblance or coincidence between Christ and Melchisedeck. The legitimate conclusion from this fact would be, that the latter was not of the lineage of Abraham, nor of the tribe of Levi, nor of the family of Aaron, and of course could not have been a priest after the established order.—And this conclusion, as we have seen, exactly corresponds with the facts of his history. He lived before the time of Aaron or of Levi—he was cotemporary with Abraham, though not of his kin—he had received his office by the special appointment of the Most High without respect to his ancestry or his age—and of course, as he was the first of the series, he was a priest after *his own* order.—Consequently, estimated by the prescribed genealogies of the established priesthood, he was “without father—without mother—without descent—without beginning of days”—and when it is considered that his term of service was destitute of any prescribed limitation—“without end of life.”

All this is fully confirmed by the declaration that—“Christ was a priest forever, after the order of Melchisedeck.” To be a priest after the order of Aaron, was to be subject to the requisitions that governed the priesthood of that order;—that is, to be a descendant of Abraham through the line of Aaron, and to commence and relinquish the prerogatives of office at a given age. To be a priest after the order of Melchisedeck was to be subject to the requirements which regulated the priesthood of that order; that is, to enter upon office by the special appointment of Jehovah without regard to family descent, beginning of days, or end of service.

It now remains only to inquire respecting the object of the Apostle in thus introducing the case of Melchisedeck. This question can be answered in a few words. It was to prove that Christ, although not descended from Aaron, was nevertheless a real High Priest,—and also, that as such, he was of an order altogether superior to that of the Jewish or Levitical priesthood.

To establish these propositions the Apostle had recourse to the testimony of David in the hundred and tenth Psalm, where it is said:—“The Lord hath sworn and will not

repent. Thou art a priest for ever after the order of Melchisedeck." As it was taken for granted by the Hebrews generally, that the Psalmist alludes in this place to the Messiah, the declaration was justly regarded by the Apostle as proof positive and direct, that Christ *was a priest*. See Chaps. v. 10 & vi. 20. So then to prove from the same testimony that the priesthood of Christ was of an order superior to that of Aaron, the Apostle employed the following argument:—The passage declares Christ to be a priest *after the order of Melchisedeck*. But the order of Melchisedeck was superior to that of Aaron. Therefore the priesthood of Christ was superior to the priesthood of Aaron.—To prove that the order of Melchisedeck was really greater than that of Aaron, various facts were enumerated, among which were the following:—Those of the Aaronic priesthood derived their office from their parentage or their natural descent;—those of the order of Melchisedeck derived their office from the special designation of the Most High. Those of the Aaronic priesthood held their office only for a limited period;—those of the order of Melchisedeck were priests during life;—in other words, they were priests—without father—without mother—without descent—having neither beginning of days nor end of life. The above remarks, it is believed, present a correct explanation of the passage proposed, and such, we trust, as will be found satisfactory to our correspondent, and to our readers generally.

✎ To enable ourselves to issue the Interpreter in good season the ensuing year, we have been compelled to delay the December number a few weeks.

#### MISSIONARY.

#### *Rev. Mr. Judson's Journal.*

MOULMEIN, April 12, 1833.

I left this on the 18th January, and returned on the 9th inst. The intervening time I have spent at Chumerali, three days journey up the Salwen, where we had previously built a zayat, and rooms for the occasional residence of any of the mission, who might visit that place, which is our principal station among the Karens, north of Moulmein. The visit to the Karens has not, like my former visits, been devoted to laboring among the people; but according to a determination made some time ago, to suffer nothing to interrupt the translation of the Old Testament, until it was done, I took my books with me and sat down to my studies, the same as if I had been in this place. I have, therefore,

done but little for the poor people, beside conducting daily evening worship, and the usual Lord's day worship, through interpreters. Eight only have been baptized, and, at the same time, eight stand suspended, out of ninety-one. A spirit of solid inquiry is extending through the whole wilderness, but no signs of a great change are yet visible. The boarding school for teaching them to read and write their own language, according to the elements given them by brother Wade, has averaged about twelve, chiefly adults and young people,—not small children. Several have learnt to read, and left school to make way for others. The two most important students have been a couple of young men from Tavoy, whom bro. Mason sent up to learn to read, and become qualified to teach their countrymen in that province. They have come down with me, and will return to Tavoy by the first opportunity. The school is now left under the superintendence of Miss Cummings, who has selected the Chumerali station, with the intention of devoting herself to the Karen people. Our two excellent assistants, Tau-nah and Pal-lah, also, are stationed there, to conduct worship, receive inquiring visitors, instruct the school, and prepare elementary works in the Karen language. Ko Myat-kyan also, and one or two others, are prosecuting their itinerant labors in these parts. Bro. Kincaid having left Rangoon for Ava, bro. and sister Bennett are about proceeding to Rangoon, for a time, to supply the vacancy. Ko Thah pyoo also, the first Karen who embraced the Christian religion, and his wife a poor Karen woman, whom we formerly supported on charity, having both accompanied bro. Boardman to Tavoy, and been instrumental in the hand of God (though the man is uncommonly stupid and unamiable) of opening the way among the Karens in that quarter, have now returned to this place; and having learned to read and write their own language, are preparing to go to Rangoon, with a view to the numerous population of Karens in Burmah proper, whence they both originally came.

A. JUDSON.

Rev. Dr. BOLLES.

## LITERARY.

***The Arctic Expedition.***

It will be recollected by many of our readers that more than four years ago Capt. Ross undertook an expedition to the North in order to ascertain if practicable whether or not there was a North Western passage from the Pacific to the Atlantic Oceans. After having been given out as lost he returned to England a short time since. The following is the official account which he gives of his adventures and discoveries.

*On board the Isabella, of Hull, }  
Baffins Bay, Sept. 1833. }*

Sir,—Knowing how deeply my Lords Commissioners of the Admiralty are interested in the advancement of nautical knowledge, and particularly in the improvement of geography, I have to acquaint you, for the information of their Lordships, that the expedition, the main object of which is to solve, if possible, the question of a north-west passage from the Pacific to the Atlantic Ocean, particularly by Prince Regent's Inlet, and which sailed from England in May, 1829, notwithstanding the loss of the foremast and other untoward circumstances, which obliged the vessel to refit in Greenland, reached the beach on which his Majesty's late ship *Fury's* stores were landed on the 13th of August.

We found the boats, provisions, &c. in excellent condition, but no vestige of the wreck. After completing in fuel and other necessities, we sailed on the 14th, and on the following morning rounded Cape Garry where our new discoveries commenced, and keeping the western shore close on board, ran down the coast in a S. W. and W. course, in from 10 to 20 fathoms, until we had passed the latitude of 72 north in longitude 92 west. Here we found a considerable inlet leading to the westward, the examination of which occupied two days; at this place we were first seriously obstructed by ice which was seen to extend from the south cape of the inlet in a solid mass, round by S. and E. to E. N. E.; owing to this circumstance, the shallowness of the water, the rapidity of the tides, the tempestuous weather, the irregularity of the coast, and the numerous inlets and rocks for which it is remarkable, our progress was no less dangerous than tedious, yet we succeeded in penetrating below the latitude of 70 north in longitude 92 west, where the land,

after having carried us as far east as 90 took a decidedly westerly direction, while land at the distance of 40 miles to southward was seen extending east and west.—At this extreme point our progress was arrested on the 1st of October by an impenetrable barrier of ice. We however found an excellent wintering port, which we named Felix Harbour.

Early in January, 1830, we had the good fortune to establish a friendly intercourse with a most interesting consociation of natives, who being insulated by nature, had never before communicated with strangers; from them we gradually obtained the important information that we had already seen the continent of America, that about 40 miles to the S. W. there were two great seas, one to the west which was divided from that to the east by a narrow strait or neck of land. The verification of this intelligence either way, on which our future operations so materially depended, devolved on commander Ross, who volunteered his services early in April, and accompanied by one of the mates, and guided by two of the natives, proceeded to the spot, and found that the north land was connected to the south by two ridges of high land, 15 miles in breadth, but taking into account a chain of fresh water lakes, which occupied the valleys between the dry land which actually separates the two oceans is only five miles. This extraordinary isthmus was subsequently visited by myself, when commander Ross proceeded minutely to survey the sea coast to the southward of the isthmus leading to the westward, which he succeeded in tracing to the 99th degree, or to 150 miles of Cape Turnagain of Franklin, to which point the land, after leading him into the 70th degree of north latitude, trended directly; during the same journey he also surveyed 30 miles of the adjacent coast or that to the north of the isthmus, which, by also taking a westerly direction, forms the termination of the Western sea into a gulf. The rest of this season was employed in tracing the sea coast south of the isthmus leading to the eastward which was done so as to leave no doubt that it joined, as the natives had previously informed us to Oekullee, and the land forming Repulse Bay. It was also determined that there was no passage to the westward for 30 miles to the northward of our position.

This summer, like that of 1818, was beautifully fine, but extremely unfavorable for navigation, and our object being now to try a more northern latitude, we waited



with anxiety for the disruption of the ice, but in vain, and our utmost endeavours did not succeed in retracing our steps more than four miles, and it was not until the middle of November that we succeeded in cutting the vessel into a place of security, which we named "Sheriff's Harbor. I may here mention that we named the newly discovered continent to the southward, "Boothia," as also the isthmus, the peninsula to the north, and the eastern sea, after my worthy friend, Felix Booth, Esq. the truly patriotic citizen of London, who, in the most disinterested manner enabled me to equip this expedition in a superior style.—

The last winter was in temperature nearly equal to the means of what had been experienced on the four preceding voyages, but the winters of 1830 and 1831 set in with a degree of violence hitherto beyond record—the thermometer sunk to 92 degrees below the freezing point, and the average of the year was 10 degrees below the preceding; but notwithstanding the severity of the summer, we travelled across the country to the west sea by a chain of lakes, 30 miles north of the isthmus, when commander Ross succeeded in surveying 50 miles more of the coast leading to the north-west, and by tracing the shore to the northward of our position, it was also fully proved that there could be no passage below the 71st degree.

This autumn we succeeded in getting the vessel only 14 miles to the northward, as we had not doubled the eastern Cape, all hope of saving the ship was at an end, and put quite beyond possibility by another very severe winter; and having only provisions to last us to the 1st June, 1833, dispositions were accordingly made to leave the ship in present port, which (after her) was named Victory Harbor. Provisions and fuel being carried forward in the spring, we left the ship on the 28th May, 1832, for Fury Beach, being the only chance left of saving our lives; owing to the very rugged nature of the ice, we were obliged to keep either upon or close to the land; making the circuit of every bay and thus increasing our distance of 200 miles by nearly one half; and it was not until the 1st of July that we reached the beach, completely exhausted by hunger and fatigue.

A hut was speedily constructed, and the boats, three of which had been washed off the beach, but providentially driven on shore again, were repaired during this month; and the unusual heavy appearance of the ice afforded us no cheering prospect until the 1st of Aug., when in three boats we reached the

ill-fated spot where the Fury was first driven on shore, and it was not until the 1st of September we reached Leopold South Island, now established to be the N. E. point of America, in lat. 73. 56. and longitude 90 west. From the summit of the lofty mountain on the promontory we could see Prince Regent's Inlet, Barrow's Strait, and Lancaster Sound, which presented one impenetrable mass of ice, just as I had seen it in 1818. Here we remained in a state of anxiety and suspense which may be easier imagined than described. All our attempts to push through were vain; at length being forced by want of provisions and the approach of a very severe winter to return to Fury beach, where alone there remained wherewith to sustain life, there we arrived on the 7th of October, after a most fatiguing and laborious march; having been obliged to leave our boats at Batty Bay. Our habitation, which consisted of a frame of spars, 32 by 16 feet, covered with canvass, was during the month of November enclosed, and the roof covered with snow, from 4 feet to 7 feet thick, which being saturated with water when the temperature was 15 degrees below zero, immediately took the consistency of ice, and thus we actually became the inhabitants of an iceberg during one of the most severe winters hitherto recorded; our sufferings aggravated by want of bedding, clothing and animal food, need not be dwelt upon. Mr. C. Thomas, the carpenter, was the only man who perished at this beach, but three others, besides one who had lost his foot, were reduced to the last stage of debility, and only 13 of our number were able to carry provisions in seven journeys of 62 miles each to Batty Bay.

We left Fury Beach on the 8th of July, carrying with us three sick men, who were unable to walk, and in six days we reached the boats, where the sick daily recovered.—Although the Spring was mild, it was not until the 15th August that we had any cheering prospect. A gale from the westward having suddenly opened a lane of water along shore, in two days we reached our former position, and from thence we had the satisfaction of seeing clear water across the Prince Regent Inlet, which we crossed on the 17th, and took shelter from a storm 12 miles to the eastward of Cape York. The next day, when the gale abated, we crossed Admiralty Inlet, and were detained six days on the coast by a strong N. E. wind. On the 25th we crossed Navy Board Inlet, and on the following morning, to our inexpressible joy, we desiered a ship in the offing, becalmed, which proved to be the *Isabella*, of Hull, the same ship which I commanded in 1818. At noon we reached her, when her enterprising commander, who had in vain searched for us in Prince Regent's Inlet, after giving us three cheers, received us with every demonstration of kindness and hospitality



which humanity could dictate. I ought to mention also that Mr. Humphreys, by lauding me at Possession Bay, and subsequently on the west coast of Baffin's Bay, afforded me an excellent opportunity of concluding my survey, and of verifying my former chart of that coast.

I now have the pleasing duty of calling the attention of their Lordships to the merit of Commander Ross, who was second in the direction of this expedition. The labours of this officer, who had the departments of astronomy, natural history, and surveying, will speak for themselves in language beyond the ability of my pen; but they will be duly appreciated by their Lordships and the learned bodies of which he is a member, and who are already well acquainted with his acquisitions.

My steady and faithful friend, Mr. William Thom, of the royal navy, who was formerly with me in the *Isabella*, besides his duty as third in command, took charge of the meteorological journal, the distribution and economy of provisions, and to his judicious plans and suggestions must be attributed the uncommon degree of health which our crew enjoyed; and as two out of the three who died in the four years and a half were cut off early in the voyage, by diseases not peculiar to the climate, only one man can be said to have perished. Mr. McDiarmid, the surgeon who had been several voyages to these regions, did justice to the high recommendation I received of him: he was useful in every amputation and operation which he performed, and wonderfully so in his treatment of the sick; and I have no hesitation in adding, that he would be an ornament to his Majesty's service.

Commander Ross, Mr. Thom, and myself, have indeed been serving without pay; but, in common with the crew, have lost our all, which I regret the more, because it puts it totally out of my power adequately to remunerate my fellow sufferers, whose case I cannot but recommend for their Lordships' consideration. We have, however, the consolation, that the results of the expedition have been conclusive, and to science highly important, and may be briefly comprehended in the following words:—The discovery of the Gulf of Boothia, the continent and isthmus of Boothia Felix, and a vast number of Islands, rivers and lakes; the undeniable establishment that the north-east point of America extends to the 74th degree of north latitude; valuable observations of every kind, but particularly on the magnet; and to crown all, have had the honor of placing the illustrious name of our Most Gracious Sovereign William IV. on the true position of the magnetic pole.

I cannot conclude this letter, sir, without acknowledging the important advantages we obtained from the valuable publications of Sir Edward Parry and Sir John Franklin,

and the communications kindly made to us by those distinguished officers before our departure from England. But the glory of this enterprise is entirely due to Him whose divine favor has been most especially manifested towards us, who guided and directed our steps; who mercifully provided, in what we had deemed a calamity, the effectual means of our preservation; and who, even after the devices and inventions of man had utterly failed, crowned our humble endeavors with complete success.

I have, &c.

JOHN ROSS, Capt. R. N.

To Captain the Hon. George Elliot, &c.  
Secretary Admiralty.

### *The Jews of Jerusalem.*

The beautiful volume of Scripture Natural History just published, contains an appendix of some sixty pages, entitled *Sketches of Palestine*, from which we take the following passage:

The Jews reside chiefly on the edge of Mount Zion, and in the lower part of the city, near the shambles, which, in summer are dreadfully offensive. Here, again, we shall avail ourselves of the account given of the present condition of the Jews of Jerusalem by Dr. Richardson. He reports their number to be 10,000: an amazing increase, if correct, within the past thirty years.

Many of the Jews are rich and in comfortable circumstances; and possess a good deal of property in Jerusalem; but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest, by awakening their cupidity, some vile, indefensible plot should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruined foreground, and up an awkward outside stair, constructed of rough unpolished stones that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished; the sofas are covered with Persian carpets, and the people seem happy to receive you. The visitor is entertained with coffee and tobacco, as is the custom in the houses of Turks and Christians. The ladies presented themselves with an ease and address that surprises me, and called to my memory the pleasing society of Europe. This difference of manners arises from many of the Jewish families having resided in Spain or Portugal, where the females had rid themselves of the cruel domestic fetters of the East, and on

returning to their beloved land had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that the conversation goes on without the clumsy aid of an interpreter.

It was the feast of the passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread, with the sons and daughters of Jacob in Jerusalem; it is very insipid fare and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem, although I visited only one. The form of worship is the same as it is in this country, and I believe in every country which the Jews inhabit. The females have a separate part of the synagogue assigned to them, as in the synagogues in Europe, and in the Christian Churches all over the Levant. They are not however, expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the Sunday, that is, the Friday night or Saturday morning after they are married; and being thus introduced in their new capacity, once a year is considered sufficient compliance on their part, with the ancient injunction to assemble themselves together in the house of prayer. Like the votaries of some Christian establishments, the Jewesses trust more to the prayers of the priests than to their own.

The synagogues of Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above mentioned.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females; and claim the European privilege of differing from their husbands and maintaining their own opinions. They are fair and good looking; red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered; though they are the only females there who do so.

In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the street, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever

saw with the exception of the eaverved dames at Gornou in the Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of the poor Jew in Jerusalem has in it something peculiarly affecting. The hearts of this wonderful people in whatever elime they roam, still turn to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah built in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew, when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and after all their longings and all their struggles up the steps of life, we see them poor, and blind, and naked, in the streets of their once happy Zion.—He must have a cold heart that can remain untouched by their sufferings, without uttering a prayer that the light of a reconciled countenance would shine on the darkness of Judah, and the day-star of Bethlehem arise in their hearts.

The Jews are the best ciecrones in Jerusalem, because they generally give the ancient names of places, which the interpreters belonging to the different convents do not. They are not forward in presenting themselves, and must generally be sought for.

---

*Massacre of a Spanish Crew and Passengers.*—A Turkish galliot having put into a port in the island of Cyprus, on the 12th of July last, sailed thence about a fortnight afterwards. There were some Greek sailors on board, who having had a dispute with the captain, conspired for his destruction. In the end the captain and all the crew and passengers, excepting two Turkish sailors, were massacred. The Turks were both wounded, but during the mutiny contrived to conceal themselves. The mutineers having accomplished their bloody work—sixteen persons having been butchered—took to the boat. The Turkish survivors thereupon navigated the vessel back to Cyprus, and gave the information. Among those who were murdered, were Isidore Baguels, Procureur of Spain—six religieuses—two young men of the first family at Jerusalem—a merchant of Alexandria, and two Jews.

EDENTON, JANUARY 4, 1831.

## THE NORTH CAROLINA WHIG'S MEMORIAL AND REMONSTRANCE.

We have recently been favoured by a correspondent with a copy of this very notable document. It is evidently the production of a person who possesses an uncommon share of patriotism, philanthropy, and zeal for the public good, at least in his own opinion, and who beyond a doubt can see as far into a mill-stone as the maid of Ephesus, Simon Magus, or the witch of Endor. It is a LEARNED and ELOQUENT effort to set forth the diabolical nature, tendency, and effects of Theological schools,—and is designed to open the eyes of the Legislature, and to put that body on their guard against the intrigues of those who are plotting the destruction of the country. We have no doubt that the General Assembly have been vastly enlightened by this effusion, and that the whole population of N. Carolina are immensely indebted to the author for this generous and masterly production.

We must acknowledge too, that by the perusal of this paper we have been not a little edified ourselves. Until now we had always been in the dark with regard to an act of incorporation. We had always thought, (very foolishly no doubt) that when a church, a school, or any other body became incorporated, it simply received a legal existence, and a right to hold and acquire property. But we have now learned that the incorporation of a Theological School would necessarily imply a—"meddling with religious matters"—"the making of laws in matters of religion"—a trespassing on the dominions of God—"the supporting and maintaining of the Christian Religion"—"a legislating on the ministry"—in a word, the subjecting of all the important provisions of the gospel to legislative enactments. Now, as this information comes to us sustained by the most invincible proof—even the positive "confidential" assertion of the author, we are of course bound to receive it without further inquiry.

These Theological Schools too—what monstrous things they are!—The Spanish Inquisition—the Pope,—or even the sea-serpent is nothing to them!—"They are the first step to a rich church and a proud and pompous ministry"! They multiply clergy until they

swarm like Egyptian locusts! They have already subverted the governments of France, Spain, and South America,—and have, no doubt, overturned the empire of the Man in the Moon.—They have dispossessed the kingdom of Great Britain—have set the members of Parliament by the ears—and have absolutely turned the head of "Lord King" himself. In this country they have endeavoured to stop the mail—have erected opposition lines of stages and steam-boats—have absolutely stretched great chains across the streets of our cities—and have been, no doubt, the secret cause of all the earthquakes, tempests, pestilences, witch-craft, and falling stars that have ever visited our hemisphere! To sum up the whole in one pithy sentence—"they always have been, are now, and ever will be a curse to the Church of God, and to the nations of the earth."

And these school priests—what demons they are!—Lucifer and his heroes are no touch to them! They are the originators and supporters of these Theological schools, and of course the contrivers and infamous perpetrators of all the mischief which these schools have produced! Besides this they have robbed and oppressed the poor—drained the coffers of the rich—propped up the thrones of tyrants—shed human blood by river fulls—and without a doubt have had a hand in all the intrigues, treasons, gun-powder plots, &c. &c. that the sun has ever shone upon!—And these enemies of all righteousness, it seems, abound in our own State, and in the very midst of us! Aye, and under our very noses, they are hatching their wickedness and plotting our destruction;—setting their snares to entrap our liberties, making their bags to hold our money, and whetting their knives to cut our throats!!

It must not be forgotten however, that there are some other priests among us who are not "school priests." These are altogether a different race of beings. They are pious, meek, harmless, and loving. They love their country, love the truth, love liberty, love ignorance, love money, love themselves—and sometimes, love rum;—in a word, they love nearly every thing but Theological schools and their "school priests." They constitute the salt of the earth—the soul of religion—the defence of the truth—the bulwark of liberty—

the hope of their country!—And if we are not marvelously mistaken it is to one of these non-scholasticated priests—one of these generous guardians of the public weal, that we are so indebted for the pious, logical, luminous, touching, soul-subduing, and heart-rending memorial before us!

We will take the liberty to introduce here a single example of the rare policy for which this paper is so remarkable. It is this:—General learning should be instantly and vehemently promoted—schools should be incorporated—colleges should be endowed—medical seminaries should be established—the whole State should be put in motion—the whole earth should be convulsed—to improve every science, to perfect every art, to accelerate the progress of men in the understanding of all sorts of **WORLDLY MATTERS**—but the **TEACHERS OF RELIGION**—the expounders of the word of life—they must not be taught—no, not for the world. Should any one wish to know why—the reasons are obvious. Ministers of the gospel are too suspicious—they cannot be trusted. Besides, to them education would be hurtful—it would make them proud and pompous, and give them an itching for tithes and salaries. More than this, learning would be of no use to them. The more ignorant they are the more simple they will be—the more humble and pious they will be; the better they will preach and the more clearly they will be understood. And more than all, it would be dishonorable to religion. Men do not need education to understand the scriptures—they acquire a knowledge of these by inspiration, not by reading and study.

We have already written double what we intended when we began; we must be permitted however to give an example of the logic with which this memorial abounds. It is this: “If law religion produces Theological Schools for its supporters, will not Theological Schools produce law religion in the end?”—that is to say—if a cause produce its effect, will not the effect produce the cause?—in other words—if a man produce a memorial, will not the memorial produce a man? or, if a Legislature incorporate a school, will not the school incorporate a Legislature?

We have one serious remark to make—and but one. It is this:—The production before us is clearly leveled at the foundation of all re-

ligious institutions, and consequently so far as it goes, it lays the axe at the root of Christianity itself. Whether the author intended this, or whether he had been conning over the pages of the Reformer, or some other infidel publication, until he had become imbued with its **LETTER** as well as its spirit we pretend not to say. Certain it is, however, that he has not urged an argument of any sort against Theological Schools, which might not be urged with more plausibility against the Christian Religion. Thus, while this officious and self-complacent “priest” is congratulating himself on the excellence of his production, and the effect it will have on minds like his own, the enemies of the gospel may laugh in their sleeve at the folly of the man, who unwittingly employs what abilities he has, in behalf of infidelity. May the time come quickly when all who profess to respect the truth, shall find some better method of evincing their sincerity

*The Yeopim Union Meeting.*—This body held an unusually interesting session at Piney Grove M. H. commencing on Friday last. Among other resolutions unanimously adopted on the occasion, were the following:

*Resolved*, That the Church recently constituted at Edenton, be recognised as the Regular Bap. Church of that place, and an approved member of this body.

*Resolved*, That the former Baptist Church of Edenton, in consequence of her manifest departure from the faith and practice of regular Baptists, be, and she is hereby declared to be, separated from the communion and, of course, from all the privileges, responsibilities, and relations of this Union Meeting.

*Resolved*, That brethren Isaac Baxter, Geo. M. Thompson, Jer. Etheridge, John Harrell, and Thos. Meredith, be a committee to draw up a brief report and resolutions, with a view of guarding our churches against the insinuations of the Campbellite Reformers.

The following Report and Resolutions were afterwards presented, and without a dissenting voice, approved.

The Committee appointed on the case of the *Campbellite Reformers* respectfully report:—

That, according to information on which they can confidently rely, the system of Religious doctrine and practice proposed and recommended by this sect, is unsustained by the scriptures, subversive of the fundamental

principles of our churches, and singularly productive of strife, contention, and ill-will among brethren:—that the recent attempt of certain individuals of this party to disturb the peace of our religious community by the intrusion of their pretended reformation, was as unequal for by circumstances, as it was silly and presumptuous;—that the insidious method which has been observed in going from house to house and from neighborhood to neighbourhood for the obvious purpose of tampering with individuals, and of thus gaining advantages *privately* which would not be gained by more open and honorable means, is as mischievous as it is disingenuous and unmanly:—and that any attention or even civility shewn to these new teachers, is almost certain to be construed into a sanction, or at least a toleration of their system. It is therefore the decided and unanimous opinion of your committee, that all Regular Baptists ought to take a position on the defensive at once prompt, dignified, and firm; one that will express their most unequivocal disapprobation both of the opinions proposed and of the measures employed to gain them acceptance,—and one that will have a direct and effectual tendency to prevent all attempts of the kind in future. With this view your committee would recommend the adoption of the following Resolutions:—

*Resolved*, That we, the members of the Yeopim Union Meeting, will receive none known or suspected to be Campbellite teachers into our pulpits,—that we will admit neither them nor their adherents to our communion,—and that we will in no way give our sanction to the peculiar principles and measures which it is the aim of that party to propagate.

*Resolved*, That we recommend to the Churches which we represent, and those composing the Association to which we belong, to exercise seasonable precaution against the propagators of this new heresy,—to discountenance their preaching among their people,—and to expel from their communion any who shall be known to embrace or to favor their innovations.

*Resolved*, That it is considered due to the cause of truth and Christian concord to guard our brethren against the ministrations of one THO. CAMPBELL, a teacher of Campbellism, who has been for some time visiting among our brethren, carrying with him letters of recommendation from persons residing in Edenton, and laboring, it is believed, to disseminate his peculiar sentiments among our people.

ISAAC BAXTER.  
GEO. M. THOMPSON,  
JER. ETHERIDGE,  
JNO. HARRELL,  
THO. MEREDITH,

Committee.

It was then *unanimously resolved*, that the foregoing report and resolutions, together with the resolutions relating to the Edenton Churches, be published in the Baptist Interpreter and Biblical Recorder.

We publish the following as a specimen of many communications which have come to hand.

WARREN COUNTY, (N. C.) Dec. 25.

Dear Sir!—I have received but nine Nos. of the Interpreter as yet. I received the No. for October yesterday; the January No. I never received, and as there is so much irregularity in their coming to hand, I take this method of requesting you to discontinue sending the Interpreter to me.

REMARKS.—We have no cause of complaint against our subscribers for discontinuing, if they cannot obtain their papers. We must be allowed to say, however, that we consider it a *hard case*, that we, as well as the cause which we serve, should be made to suffer detriment on account of the negligence or unfaithfulness of our public agents. We flatter ourselves, notwithstanding, that the present year may bring with it changes in the Post-Office Department, which will afford both ourselves and our subscribers less cause of dissatisfaction.

We learn that about two or three weeks since, two men in Gates County were fishing in a mill pond, when one of the party fell from the canoe in which he was sitting and was drowned. Such at least is the account given by the other person who was the only witness to the occurrence.

By the same source we also learn, that about the same time in the same county, a number of small children, in the absence of their parents, were amusing themselves with fire,—when the clothing of one accidentally becoming inflamed, the child was in a few minutes burned to death. How many impressive lessons have both parents and children been taught on this painful subject.

#### BAPTISMS IN RICHMOND.

On Sunday morning 22d ult. Elder Isaac T. Hinton immersed eight persons, and in the evening four. On the evening of the same day, a gentleman was immersed by the Rev. Mr. Woodbridge of the Episcopal Church. Amongst the candidates baptized by Elder J. B. Taylor, on Lord's-day the 15th ult. was a lady who had previously been a member of the Presbyterian Church on Shockoe Hill.

## LIBERIA.

Professor Kinsley, of West Point, has been appointed to succeed Mr. Mechlin, as Governor of Liberia.

The Board have recently adopted the following resolution :

*Resolved*, That the agents of the society be instructed to form every company of emigrants, as far as practicable, previous to their departure for Liberia, into a Temperance Society; and that it be the especial duty of the Colonial Agent to endeavor, in founding new settlements, to select such settlers, for the purpose, as will unite in a Temperance Society.

The Board have also in contemplation to bring before the Annual Meeting in January, for their consideration, the subject of forming all new settlements on Temperance principles; as well as the propriety of entirely prohibiting the introduction of ardent spirits into the present settlement.

We are truly gratified that this subject is likely to be brought before the annual meeting. The prosperity of the Colony is deeply identified in this subject. And we do hope that some plan will be adopted to suppress the introduction of, and traffic in ardent spirits within the bounds of the Colony. Until this is done, a strong barrier will be placed against the introduction of Christianity amongst the natives:

## SAVANNAH RIVER ASSOCIATION.

From the Christian Index we learn that this body received an addition of three churches, and 1174 members by baptism, during the associational year. The sum of \$917,53, was forwarded by the several churches, for benevolent objects. The 1st, of February was appointed a day of thanksgiving.

## MISCELLANEOUS.

*Testimony of Physicians.*—We are gratified to learn, from an authentic source that already nearly 1,000 physicians, from every section of the country, have sent in their names to the Declaration of the 75 physicians of Boston, "that ardent spirits is always hurtful, and is the fruitful cause of disease and death." The N. Y. State Society intend to give a list of all physicians who give their names to this testimony, in their quarterly publication; and

it is hoped that no one of them in the Union, who agrees in sentiment with that already expressed, will withhold the weight and influence of his name. Every one who wishes to strengthen this power, should at once furnish the Executive Committee of the N. Y. State Temperance Society with his name and residence. Address E. C. Delavan, Albany.—*N. Y. Evangelist.*

*From the Western Recorder.****The Diary of a Physician:***

Mr. R.; frequently beastly drunk; his time, his talents, his property, his family—yea, his immortal soul—all, all sacrificed at the shrine of Bacchus! His wife, a Christian, fast sinking into the grave from grief and disappointment! Her children, with all her efforts to the contrary, are advancing in sin and degradation.—All her influence is counteracted by the examples of her beastly and inhuman husband.

Visiting this patient a few weeks since; I perceived a gleam of hope had stolen across her pale and emaciated countenance. I ventured to inquire the cause of this unusual cheerfulness and vivacity.—"I have good news," said she:—"My husband has been sober for some days; and he says he is resolved to reform. The "Drunkard's Looking-glass" was placed in his hands by some friend. O! what a comfort: what a blessing!"

*July 30th.*—Called again to see my patient. Gloom and hopeless despondency was again depicted upon her brow!—I forbore to inquire the cause of the sudden change in her health and spirits. The truth flashed upon my mind. "The dog is returned to his vomit again and the sow that was washed to her wallowing in the mire." Her fond anticipations of the future had fled like the fairy visions of a dream. She saw nothing before her, in this world, but darkness, misery, and gloom! Her only hope for happiness was beyond the grave; and but for her children, she wished for the time when her body should be consigned to the tomb; "where the wicked cease from troubling; and the weary are at rest."

How hopeless is the case of the drunkard! And will those who continue to manufacture and vend this liquid poison;



say they are not instrumental in procuring this misery, this death of body and soul? Let them look to it. The judgement day will decide. —

*A Convict's Innocence recognized after he had suffered four years' imprisonment.*—In October 1826; three men named McClaws, Place and Young, were convicted of a robbery committed at Messrs. Howland's store, and sentenced to seven years imprisonment each. The evidence on which McClaws were convicted was merely circumstantial. He lodged in the house of Young, and part of the stolen property, which consisted of silk, was found in his (McClaws) bed, and on this supposed proof of his having participated in the robbery, he was found guilty. Sometime after these persons were sent to prison, Young died, and on his death bed stated that it was he who placed the silk in McClaws bed, and that McClaws remained in prison. A few months ago, a man named Teller was hanged in Hartford, Connecticut for the murder of Mr. Hoskins, the keeper of the prison, and a few minutes before he was executed, he confessed that it was he who robbed Messrs. Howland's store in the year 1826, and that McClaws had no concern or share whatever in the robbery; but said nothing regarding the innocence of Place or Young. Teller's confession was published in the newspaper, and met the eye of Mr. Jacob Hayes, the high constable of this city, who immediately drew up a statement of the entire transaction, including the record of conviction, the dying declaration of Young, and Teller's confession which corroborated it. This statement he forwarded to the Governor of the State, and as it left no reasonable doubt of McClaws' innocence, he was immediately pardoned and yesterday received his liberty, after suffering four years imprisonment.—*Jour. of Com.*

*From the Museum of Foreign Literature for October.*

#### THE DEATH OF ROBESPIERRE.

The conspirators finding themselves abandoned, gave themselves up to despair, the National Guard rushed rapidly up the stair, and entered the room where Robespierre was sitting with his elbow on his knees and his head resting on his hand; Meda discharged his pistol, which broke

his under jaw, and he fell under the table. St. Just implored Le Bas to put an end to his life. "Coward follow my example," said he and blew out his brains. Couthon was seized under the table, feebly attempting to strike with a knife, which he wanted the courage to plunge in his heart; Coffinhal and the young Robespierre, threw themselves from the windows and were seized in the inner court of the building.—Henriot had been thrown down the stair by Coffinhal, but though bruised and mutilated, he contrived to crawl into the entrance of a sewer, from whence he was dragged out by the troops of the Convention.

Robespierre and Couthon being supposed to be dead were dragged by the heels to the Quai Pelletier, where it was proposed to throw them into the river; but it being discovered when day returned that they still breathed, they were stretched on a board, and carried to the Assembly.—The members having refused to admit them, they were conveyed to the committees of General Safety, where Robespierre, lay for some hours stretched upon a table with his broken jaw still bleeding; and suffering alike under bodily pain, and the execrations of those around him. From thence he was sent to the Conciergerie, where he was confined in the same cell which had been occupied by Danton. Hebert, and Chaumette.—At length he was brought, with all his associates, to the Revolutionary Tribunal, as soon as the identity of the persons were established, they were condemned.

"At four in the morning on the 20th July, all Paris was in motion to witness the death of the Tyrant. He was placed on a chariot between Henriot and Couthon, whose remains were as mutilated as his own, the crowd, which so long had ceased to attend the executions, manifested the utmost joy at their fate. The blood from his jaw burst through the bandage, and overflowed his dress; his face was ghastly pale. He shut his eyes, but could not close his ears against the imprecations of the multitude. A woman breaking from the crowd exclaimed—"Murderer of all my kindred, your agony fills me with joy; descend to Hell, covered with all the curses of every mother in France!" Twenty of his comrades were executed before him.

when he ascended the scaffold, the executioner tore the bandage from his face; the lower jaw fell upon his breast, and he uttered a yell, which filled every heart with horror. For some minutes the frightful figure was held up to the multitude; he was then placed under the axe, and the last sounds which reached his ears were the exulting shouts, which were prolonged for some minutes after his death.

Along with Robespierre were executed Henriot, Couthon, St. Just, Dumas, Coffinhal, Simon and all the leaders of the revolt. St. Just alone displayed the firmness which had so often been witnessed among the victims whom they had sent to the scaffold. Couthon wept with terror; the others died uttering blasphemies, which were drowned in the cheers of the people. They shed tears of joy, they embraced each other in transport, they crowded around the scaffold to behold the bloody remains of the tyrants. "Yes, Robespierre, there is a god!" said a poor man as he approached the lifeless body of one so lately the object of his dread; his fall was felt by all present as an immediate manifestation of the Divinity.

*A Powder Plot.*—We are informed, that some unpleasant occurrences transpired, a few days ago, on board the steam boat *Freedom*, during her passage from New-Orleans to this place. An encounter it appears took place between the mate and one of the deck passengers, which resulted in the death of the latter. The excitement growing out of the affair was great, and the mate became at length so incensed at the interference of several gentlemen who attempted to restore order, that he determined to destroy the boat, together with every soul on board. For this purpose, he laid a train of powder in the hold, but, before he could set fire to it, his designs were discovered, and he was immediately taken on shore and put in prison to await his trial. We give the facts as they have reached us.—[*Louisville (Ky.) Jour.*]

**THE POPE VS. DON PEDRO.**—In a late consistory of the Cardinals, the pope condemned, in severe terms, the driving away the most faithful Don Miguel, and other acts of the revolutionary party in Spain. He says:

"It is then certain as it is greatly to be deplored, that the above mentioned Government has unjustly driven away, him who represen-

ted our person and the Holy See, commanding him to quit the kingdom without the least delay. But after so gross an insult offered to the Holy See, and to us, the audacity of these perverse men has been carried still further against the Catholic Church, against ecclesiastical property, against the inviolable rights of the Holy See. Considering that all these measures have been exercised, almost all the accession of a new Power, and in consequence of a conspiracy prepared beforehand, our mind is filled with horror, and we cannot refrain from tears. All the public prisons have been opened, and, after having let those who were detained there go forth, they have thrown into them, in their place, some of those of whom it is written, 'Touch not my Anointed.' Laymen have rashly arrogated to themselves a power over sacred things; they have proclaimed a general reform of the secular clergy, and of religious orders of both sexes."

A writer in the *Horticultural Register*, gives the following receipt, which he says, he has tried for many years with complete success.

To destroy insects on trees.

2 oz. nux vomica,

2 oz. soft soap,

1 lb tobacco,

1-2 pt. spirits of turpentine,

8 gallons of water.

Boil them, all together, down to six gallons and use it milk warm; the trees are to be carefully dressed with it by dabbing it on with a sponge.

#### TERMS OF THE RECORDER.


No subscription will be received for less than one year.

A single subscriber will be charged \$2 per annum, if payment be made within three months—\$2 50, if prior to the end of the year—and \$3, if delayed longer than twelve months.

Any person sending us the names of six responsible subscribers, or remitting the pay for six copies, shall be entitled to a *seventh copy gratis*.

Persons complying with the above terms, and wishing to receive a *seventh copy*, are requested to add their own names to their respective lists, together with those of their post-office, County, and State.

No subscription will be discontinued until all arrearages are paid, unless with the consent of the proprietor.

 All communications except those transmitted by Agents, must be post paid,—and even these should be so managed as to subject us to as little expense as possible.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) JANUARY 18, 1834.

[Vol. II.]

\$1 PER ANNUM—BY T. MEREDITH.

No. 2.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

All letters addressed to the Editor, except those of Agents, must be post paid.

## EDITORIAL.

In presenting our readers with the second number of the new series of the Baptist Interpreter, we have a few remarks to make, which were inadvertently omitted from the first.

It will be observed, of course, that according to an intimation previously given, we have somewhat altered the time and manner of publication;—that instead of issuing a sheet and a half monthly, we issue a sheet semi-monthly and monthly, making the same number of sheets as heretofore. Among other advantages from this arrangement, our readers will derive the following:—they will get more numbers—they will receive them more frequently—the postage will be less—and, if a number should fail to come to hand, the loss will not be so great.

Although this paper has been much encouraged during the past year, for which we respectfully tender our acknowledgments, yet it ought to be understood that we cannot afford to sustain any diminution in the number of our subscribers:—on the contrary, encouraged by the past, we have incurred additional expense, and have materially augmented the number of copies, with the expectation that the demand, the ensuing year, would be much increased.

As we are now just entering upon a new

volume, the season is peculiarly appropriate for enlarging our subscription list. We hope, therefore, that our agents and friends will make a new effort in our behalf, and let us hear from them soon. Our dependance is solely on them.

We have been grievously mortified by the delays and miscarriages to which our paper has been subjected during the past year. The evils complained of, however, have been wholly beyond our control. We hope that our present arrangement will prove more fortunate. Under these circumstances we flatter ourselves that our old subscribers will not desert us, and that new ones will not be discouraged to forward their names.

The December number which we have been compelled to postpone a few weeks, in order to commence the second volume in season, will be struck off together with the back numbers that are wanted, as soon as we can possibly increase the force of our office.

Under these circumstances we hope we shall be so far sustained that we can prosecute our editorial labours with increased confidence and pleasure.

It is particularly requested that some person in the vicinity of each post office to which the Interpreter is sent, would take the liberty to act as our AGENT, and as such receive subscriptions—forward names—make remittances, &c. &c.

## CRITICISM ON LUKE XVI. 9.

*"And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."*

This passage, it must be observed, is the moral or application of the parable which precedes it. To understand its import, it will be necessary to consider, first, the imagery, or figurative details of the parable; and then, its analogical relation to the case which it was intended to illustrate.

The imagery of the parable is substantially embraced in the following particulars:—A certain person had a steward—this steward was informed that he was about to be discharged—he providently foresaw that he would soon be without the means of subsistence—he immediately availed himself of the opportunities yet remaining in his reach to provide for the season of his apprehended destitution—his master, when he came to know what had been done, commended his prudence, or judicious forecast, in thus making seasonable provision for the contingencies of a doubtful futurity. From these facts it is obvious that the principle, and the only principle taught and recommended in the parable, is the importance of making a prudent and timely provision for the future; and when it is recollected how lightly Christ was accustomed to esteem the accommodations of the present life, and how solemnly and earnestly he was used to urge the necessity of attending to those of the next, there cannot be a doubt that the futurity to which he alluded was that to ensue after death. And had the application contained in the verse in question been entirely omitted, not one reader in ten would have ever suspected that any more was intended.

In tracing the analogy between the man in the parable and mankind at large, the latter must be contemplated as stewards—whose time of discharge from office is at hand—who have a fearful futurity before them for which they are wholly unprepared—and whom a prudent and provident regard for their own welfare should lead to make a seasonable and competent provision. This last sentiment, namely, that mankind should promptly employ existing opportunities to provide for the emergencies of a future state, is precisely what is enjoined, and it is to be observed, is all that is enjoined in the verse we consider.—“Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.” Such we conceive to be the true meaning of the passage proposed.

There are two expressions, one in the passage in hand the other in the parable to which it relates, which have created some perplexity, and which on that account may claim each a passing remark. The former is this:—“The Lord commended the unjust steward because he had done wisely,” or prudently. This however is but a small difficulty,—for when it is observed that the steward was commended for his PRUDENCE, not for his injustice, and that it was simply his judicious forecast in the hour of extremity that was proposed as worthy of imitation, the case is as easy of understanding as it is striking and instructive.

The other expression which is found in the verse under consideration, and which we sus-

pect of being the cause of all its obscurity, is the following:—“Make to yourselves friends of the mammon of unrighteousness.” So far as we have observed it has been universally taken for granted that Christ here enjoined the use of mammon, or riches, in making the necessary provision for a future world; and accordingly various explanations have been given with a view of rescuing the Saviour from a suspicion of recommending dishonesty. The most approved version of the case which we have seen is that the phrase ‘mammon of unrighteousness,’ or unrighteous mammon, as it is sometimes rendered, means false or deceitful riches;—and that the Saviour simply recommended the use of riches, called deceitful on account of their delusive and uncertain nature, as the means of securing safety and happiness beyond the grave.

With the utmost deference for the opinions of others, we cannot help thinking that the above exposition is materially exceptionable for the following reasons:—First, it is putting a forced, and in our view of the case, an unwarranted construction on the language of Christ. His words are accurately rendered—“mammon of injustice.”—The term corresponding with injustice is precisely the same as that connected with steward in the preceding verse where he is called the unjust steward. Besides this, we are aware of no instance in which this expression is employed either by Luke or any other inspired writer, to denote the idea affixed to it in the above exposition. On this account, if there were no other, it appears to us the familiar view of this case ought to be discarded.

But it is to be remarked, in the second place, that were the common construction admitted, the difficulty would not be materially diminished. For even then Christ would be represented as enjoining the employment of false and uncertain riches for the purpose of securing mansions in Heaven,—a doctrine, if we be not greatly mistaken, as inconsistent with sound sense and the genius of the gospel, as it is contradictory to what Christ distinctly and invariably taught touching this point. When the rich man desired to be told what he must do to inherit eternal life, Christ directed him to sell all he had and give the proceeds to the poor and come and follow him. It therefore strikes us forcibly that Christ has here been made to teach a sentiment as far from his own intention as it seems unworthy of his religion.

It is our opinion that the expression in question has been altogether misunderstood, and that this misunderstanding has proceeded from inattention to the parable and the relation which it sustains to the application made by the Saviour. In consequence of this inattention it has been taken for granted that the expression under consideration is to be taken in an independent and literal sense—just as tho’ it was a primary object with

the speaker to direct the attention of his hearers to the means to be employed in the attainment of the object proposed. To us it appears to have been used expletively, that is, as a piece of drapery having direct and special allusion to the imagery of the parable, & consequently as having nothing to do with the precept of the text more than to assist in setting it forth with elegance and force. Our reasons are the following :—

If taken literally, the passage makes a sense, as has been observed, which does not well comport with the tenor and spirit of the gospel. This is sufficiently obvious from the remarks already made, as well as from the unsuccessful attempts of commentators to give it a gloss less inconsistent with the general precepts of Christ.

2. The other leading expressions in this verse are manifestly to be taken in the same way—that is, they are to be taken as fragments of imagery derived from the parable with a view to adorn and enforce the sentiment of the piece. Thus it is said—make to yourselves friends that when ye fail they may receive you &c. Now if it be said that this expression is to be understood literally, the question will be—Who are they who can be conciliated by riches in this world, and who will receive and provide for us in the next?—Again—“That they may receive you into everlasting habitations.” If it be supposed that this is to be received literally the question will be—Are there indeed houses or dwelling places in Heaven? It is further said—When ye fail, or as it should rather be, when ye are discharged from your stewardship. Certainly no one can conceive this to be taken in any other than a figurative sense. On the same principle and for the same reason, it appears evident to us that the phrase ‘mammon of unrighteousness,’ ought to be understood figuratively, and accordingly that the Saviour no more taught mankind to employ riches in order to provide for eternity than he did—that they would be turned out of office when they died—that there were houses in heaven—or that they should actually make friends here who would entertain them hereafter. To us therefore it appears obvious that the whole piece is figurative, and was uttered in direct reference to the images which had been introduced in the parable. This had just represented the steward as employing the mammon of unrighteousness, that is, property unjustly acquired, in order to make to himself friends so that when he should fail, or be discharged from office, they might receive him into their habitations. What can be conceived more appropriate on the part of the speaker, than to address his hearers, in the application, in the same forms of expression which had just been used in the parable? Imitate the policy of the

steward—like him make to yourselves friends of the mammon of unrighteousness, that when, like him, ye shall fail, they shall receive you into everlasting habitations; which is equivalent to saying in simple literal terms, resort immediately to the use of all proper means to secure for yourselves the safety and repose of heaven after death.

3. Thus interpreted, the difficulty otherwise involved in the passage immediately disappears—the language of the Saviour is untortured and unconstrained—and the lesson inculcated exactly harmonises with the primary precepts of the Gospel.

## EXAMINATION OF CAMPBELLISM.

### NUMBER I.

We propose to examine, in a series of short numbers or essays, the disquisitions of Mr. A. Campbell on the subjects of Regeneration and the Remission of sins. In doing this, we have no intention or wish, on the one hand, to provoke a controversy,—nor on the other, have we any solicitude to avoid one. To us it is a matter of the utmost indifference how this Examination shall be treated by the adverse party. We have our duty to perform, and we shall perform it, without asking favors or fearing consequences. The matter in hand we have not sought after—it has been brought before us—it has been urged upon our attention,—and we shall not hesitate to meet it in such manner as we think the occasion requires.

We have been not a little influenced in adopting the course proposed, by the consideration that we ourselves have been suspected of partiality to the peculiarities of Mr. C.—and that it is even now contended by some that we have been accustomed to teach the very sentiments inculcated in the documents before us. We have no inducement to disguise the fact that, in some particulars, Mr. C.’s views correspond with our own. But we are by no means willing to admit that our sentiments, in these instances, were derived from that gentleman. They were cherished and inculcated by us, long before we ever saw his writings, and some of them, before we ever heard the mention of his name.—By the examination proposed it may be seen how far we concur with Mr. C.—and how far, and in what respects, we differ from him.

We wish it understood, and observed

here, that we distinctly disavow<sup>r</sup> every thing like personal hostility to Mr. C.—We have no acquaintance with him other than what we have derived through the medium of the press. We have never, so far as we know, received any personal incivility or unkindness from him; and it is our present intention that he shall receive none from us. Unless we shall hereafter experience, at his hands, a mode of treatment which we have now no reason to anticipate, we shall continue to regard him with that courtesy which one gentleman has a right to claim at the hands of another.

We first take up the essay on *Regeneration*.—Near the close of some preliminary remarks on the subject, the author proceeds thus:—"Thus we hasten to our subject. Having glanced at the great landmarks of the plantations of nature and grace, now that we may, in the light of truth, ascertain the true and heaven-taught doctrines of regeneration, we shall cautiously survey the whole process as developed by the commissioned teachers of the deep councils of the only true God.

"That certain things, parts of this great process, may be well understood, certain terms which we are wont to use to represent them, must be well defined, and accurately apprehended. These terms are *Fact, Testimony, Faith, Repentance, Reformation, Bath of Regeneration, New Birth, Renewing of the Holy Spirit, Newness of Life.*"

In this passage, it will be observed, two propositions are distinctly taught:—"The first is, that Regeneration is a process;—the second, that certain things, forming parts of this process, are represented by the terms, *Fact, Testimony, Faith, Repentance, Reformation, Bath of Regeneration, New Birth, Renewing of the Holy Ghost, Newness of Life.*—We have introduced these propositions here for the sole purpose of shewing the ground and the scope of Mr. C's argument, and the respective localities which he gives to *Facts, Testimony, Faith, &c.*—in order that his subsequent statements with regard to these several topics, may be the more clearly apprehended, and the more correctly appreciated. The propositions themselves will claim our attention more particularly when we come to treat of Regeneration in its

proper place. In the mean time, the reader is simply requested to bear them in mind, and to recollect, moreover, that they have been confidently advanced *without the least attempt at evidence of any sort.*

#### FACTS.

Under this head, we observe nothing particularly exceptionable in the remarks of the author except the following:—"The work of Redemption is a system of works, or deeds, on the part of heaven, which constitute the most splendid series of moral facts which man or angel ever saw." \*\*\*

"When these facts are understood, or brought into immediate contact with the mind of man, as a moral seal or archetype, they delineate the image of God upon the human soul. *All the means of grace are, therefore, only the means of impressing this seal upon the heart; of bringing these moral facts to make their full impression on the soul of man.*"

"These moral facts unfold all the moral grandeur of Jehovah, and make Jesus the effulgence of his glory, the express image of his substance. These are the moral seal which *testimony* conveys to the understanding, and *faith* brings to the heart of sinners, by which God creates them anew, and forms them for his glory."

We have quoted thus largely and particularly, that the full and precise meaning of the author might be exhibited. In these quotations taken together, the following proposition is clearly and fully laid down, namely, that the system of facts announced in the gospel, when apprehended by the natural mind, do, of themselves, delineate the image of God upon the human soul; and that it is by the operation of these facts, thus acting on the understanding, and the heart, that sinners are created anew and formed for the glory of God: In other words, that the word and the testimony constitute the only direct agency that is employed in the production of faith, repentance, reformation, and every other part of the process by which the sinner is made a new creature. If this proposition be not fully and distinctly expressed in the above quotations, we must confess that we are at a loss to form even the faintest conception of the author's meaning. For if, as has been said, the



simple application of evangelical facts, operating on the understanding or the heart, is sufficient to restore the image of God to the soul—to create the sinner anew—and to form him for the glory of God; all other action in the case must be superfluous and unnecessary.

Here then, it will be observed, the author commences his departure from what, for time out of mind, has been the established faith not of Baptists only, but of the great mass of the Christian Church; and, by insisting on the sufficiency of gospel facts, when attended by competent testimony, to re-imprint the image of the Deity on the human soul—to subdue, reform, and renovate the sinner's heart—to commence, to carry on, and to complete the whole process of evangelical conversion, introduces a system of faith and of course of practice, which not only takes from the religion of the gospel, as heretofore understood, some of its most distinguishing features,—but which, if approved and acted on generally, must create an entirely new era in the history of the church.

And now we ask—and we call the reader's attention particularly to the inquiry—by what evidence, by what chain of reasoning, by what strength or ingenuity of argument, has Mr. Campbell undertaken to sustain a theory so likely to be resisted, involving in itself such important consequences, and drawing down upon his own conscience such fearful responsibilities? We absolutely dread the incredulity of the reader when we assure him, that the proposition in question has been boldly propounded to the world, earnestly urged upon mankind, and greedily swallowed, as we suppose, by multitudes, without a particle of proof—without even the shadow of evidence. If any question the correctness of this statement, we invite him to refer to the place and examine for themselves. It will be found that a single text from the scriptures is neither quoted nor appealed to—that an argument of no sort is attempted—that the whole article consists of assertions, as fearlessly and as incautiously made as though they related to points concerning which here had never been a doubt. We have been surprised to find that a man of Mr. Y's pretensions should venture an hypothesis, for a mere hypothesis it certainly

is, coming so directly in contact with what has been so generally considered a vital part of the Christian system, without attempting to sustain it with something more than mere assertion—with something having at least the semblance of evidence and argument. And we are mortified and grieved to find how many people there are, thoughtless and inconsiderate enough to abandon a system of faith which they had been taught to venerate from their earliest childhood, and to embrace a theory, new at least to them, which has nothing to sustain or recommend it, but the affirmation of uninspired men.

The fact that the proposition in question is unsustained by evidence constitutes a sufficient reason for rejecting it. We are aware that some men seem to think that every proposition is true which is not proved to be otherwise; and that he argues most successfully who can make the greatest number of strong, confident assertions. Whether this remark applies to the advocates of the sentiment now under consideration, we leave to be decided by those who know more about the matter than ourselves. This much however we do know—that we have not so learned the art of searching after truth. With us no proposition can be received which cannot be shown to be true. And on this ground, not to speak of others, we unhesitatingly reject the proposition in hand.

It is not our intention however to let the matter rest here. The subject is open for investigation, and we mean to pursue it—at least so far as to shew that the proposition in question is inconsistent with reason, with revelation, with facts, and with the author himself. But as we have already extended our remarks beyond the proper limits, we shall retain our arguments for the next number.

---

#### MISSIONARY.

From the Boston Baptist Magazine.

#### REV. MR. MASON'S JOURNAL.

TAVOY.

BURMAN RECKLESSNESS OF TRUTH.

Nov. 3.—*H'tsen-ma-hat*.—On inquiring of the head man at Yung-men-boung, whether there was a *kyoung* in the village, 'no,' he replied; 'before the English came we had a *kyoung* here, (and at five or six other

villages in the neighborhood which he named) but the taxes are so high that we cannot support them now.' And what are your taxes, I asked. 'Why sir, the half of every thing we raise goes to the government.'—'The half,' said I, with an unbelieving air, knowing it to be a falsehood. 'Yes sir,' he continued, 'a quarter of all we cultivate is taken for taxes.' And what, I inquired, did you pay under the Burman government? 'Nothing sir, nothing.' 'Only,' cried one in the crowd, 'when they got out of rice in the city, they came into the country and took ours.' How many baskets of rice, I asked, do you pay out of a hundred for taxes now? 'Fifteen baskets sir,' he replied with undiminished confidence, 'fifteen baskets of rice out of every hundred have we to pay the English for taxes, making about a seventh of what we raise.' Such is a specimen of the reckless manner in which a Burman treats the truth.

*A magnificent prospect.*

6.—*Wa-mick-tha-mountain*.—Waiting for the tide this afternoon, I have walked up to the top of this hill, which stands isolated amid the level rice-fields, a thousand feet high; and I find before me one of the finest prospects in the province. The broad surface of the river winding its course to the sea for more than fifty miles, is well defined by an almost uninterrupted rice-field that bounds it on both sides, now yellow for the sickle.

The city lies in the southern landscape with three China junks, and an English steam boat anchored before its solitary wharf,—bringing at one view before the imagination, the days of Noah with the days of Fulton; and uniting in the perspective, the actual scenery of the Mississippi with that of the Ho-ang-ho—

'Though

Half the convex world obtrudes between.'

On the west a precipitous ridge of hills stretch themselves from the river's mouth up the narrow peninsula that separates it from the sea, till, rising into mountains on the north, the eye loses them in the distance. Beyond them I see the ocean waves spending their idle rage on the coral rocks that bound the Moesus isles before me. Wearied with their ceaseless roar, I turn and see the clouds curling around the conical summits of the eastern mountains, which rise in successive ridges from the plane beneath, like the steps of a magnificent terrace. The hundred villages at their bases are hid in the luxuriant foliage, which eternally clothes a tropical landscape, leaving nothing to re-

mind the spectator of man, but the recently white-washed pagodas that crown every prominent point; while these chill the soul with the remembrance of man only as the enemy of God; and one would fain regard them, not as the unhallowed work of these 'last times,' but like the pillars of Seth, the remnant of a world passed away.

My seat is on one of these pagodas, which though fast crumbling to dust, is still remembered in the traditions of the villagers, as a place of uncommon sanctity. While I have been writing, my guide has been unceasing in his communications, not in the least disconnected by my inattention.—'Within this pagoda,' he continues, 'is one of the real hairs of Gaudama, and another precious relic of his person, both brought from the island of Ceylon. There is the spot,' pointing down the river, 'where the six ships anchored that brought them; and here the plain where for months incessant feasting and rejoicing was enjoyed by all the inhabitants of the kingdom, while the king of Tha-ga-ra built this pagoda.'

He has been pointing into a cave where a hermit dwelt, whose virtues obtained for him miraculous powers; and at the eastern base of the hill, the site of an old city which is mentioned in history as the capital of the kingdom for a short time, between three and four centuries ago. The numerous remains of cities scattered throughout this province must be traced to the devastating wars that have almost constantly agitated Tavoy for the last five centuries; destruction as a thing of course, marking the steps of the conqueror. O thou unsearchable Being who holdest yonder shoreless waters in the hollow of thy hand, and to whom these cloud-capt mountains are but as the dust of the balance, and who hast meted this canopy between with a span,—when shall man's footsteps cease to be traced into antiquity by blood and blasphemy only—by murder and idolatry?

*Reception at Ya-byoo.*

Evening.—We came up here by moonlight, and though many had retired to rest before we arrived, twenty or thirty gathered around us, to whom we preached the word. After worship closed, I inquired whether the books I left them last year had been read. 'We have read them,' replied the head man. 'What do you think of the doctrines they teach?' I asked. 'Some things sir, we understand, but many things in them we do not understand.' On further conversation he shifted off the subject from himself saying, 'The men that understand

your books best, and approve them most, are out of the village harvesting.'

7.—*Na-bu-la*.—I am again on the seacoast, which is distinguished by many peculiar features in its natural productions.—Immediately down on the shore, the pine shows itself; the only situation in the province where it is found. It bears a strong resemblance to that on the pine lands of Massachusetts, but it is characterised by a much smaller burr, which usually grows downward, and some other features which have acquired for the species the appellation 'pine of the east.' Beyond the pine is a strip of what I judge a species of the Cyprus. Although it is not the magnificent tree that adorns the forests of Louisiana, yet it has most of the popular characteristics distinctive of the cyprus family. Here, too, is found the thorn; and I have met with several plants of the castor bean, but whether indigenous or not, I am unable to say.

There being no zayat in the village, our lodgings to-night are in the kyoung yard, a place seldom deficient in such conveniences. The people here seem to have little taste for the gospel, or they are afraid of the priest.—Few came to hear, and fewer seem interested.

17.—*Tavoy*.—The last ten days have been constantly occupied in visiting different villages, but without meeting with any incidents that would diversify the remarks that have been already made on those excursions.

Yesterday I found at Tha-kyut-dau about fourteen miles above the mouth of the river, another Taling settlement, of whose existence I had not been aware. I regret the want of the Taling books exceedingly for none of the Talings can read Burman, although they usually understand it, when spoken. Near this village is shown the site of the first city built in the province; and which was the first settlement of the colony that introduced Boodhism; but from whence the people came, originally, is not clear. Some of their traditions represent them as coming from Cassay, others from Arracan. The latter seems the more probable. There are some resemblances in the Tavoy and Arracanese dialects which favour this opinion.—I have a book in my possession written in the Arracanese and others in the Tavoy dialect. There is no more difficulty in reading the one than the other.

The histories extant claim no great antiquity for the settlement of this colony, and the introduction of Boodhism—six hundred

and twenty-eight years ago, or A. D. 1204. The first king is said to have fixed the boundary line between his own dominions and the Siamese at Pala, rendering it highly probable, that previously the Siamese had possession of the whole country. This king's son built Wa-du, an old city six miles south of Tavoy, to which he removed the seat of government. The next generation introduced anarchy among the royal family which ultimately led to the Siamese coming into the country and utterly destroying Wa-du. Since that time the country has been, with short intervals, a constant theatre of war and rebellion, in which the Burmans, Siamese, Talings, and Mergui, have, one or all, been parties. The latter seem to have been formerly a much more numerous and important people than they are at present.

Several Karens are in town to-day; one of whom from Palow, six or seven days' journey from the south, asks for baptism.—Thus they come, one shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.'

#### *Moral insensibility of Boodhist Priests.*

Nov. 23.—These Boodhist priests are the most invulnerable to the truth of any people with whom I ever meet. 'How can I be a sinner' they say 'when I have separated myself from sinful men, and wear the yellow cloth?' At Myu-h'irc-ken to-day, a priest, to show the absurdity of Christianity, remarked "Suppose for instance, two men; one spends all his life in the transgression of the five great commands; is habitually guilty of drunkenness, speaking falsehood, murder and adultery; the other from his youth is never guilty of these sins, but separates himself from common men and lives a holy life in a kyoung; now, shall both these men go to hell together? closing with a loud laugh at a doctrine that taught such absurdities. They will not understand that pride and unallowed affections are crimes in the sight of God.

*To be Continued.*

---

#### SELECTIONS.

#### *New Year.*

The following appropriate remarks respecting the close of the past year, together with the touching effusion that follows them, are copied from the Philadelphia Intelligencer.

1833.

With the setting sun of this day, the light of the present year is ended. That little division of time, whose annual round grows less and less, from Childhood to the grave, is passing from the experience and the vision. It is only as a barrier or landmark of our wayfaring, that it can claim a notice and enforce reflection.—

Within the year that is passing from us—whose evening shadows are already gathering—how many events of joy and sorrow, national and private, have crowded and co-mingled. The epithalamium has blended with the requiem; the pall has swept along to the house appointed for all living, and been crossed, perchance on its way, by the bridal train. Many a fleeting pleasure has fed the fires of Ambition and Hope; many a disappointment inculcated the bitter lessons of experience. Some who looked upon life at the last closing year, as upon a goodly scene from a eminence, have gone down into the chambers of darkness, and pillowed with the worn. Others, flushed, it may be with success, are building those gorgeous but baseless day-dreams, which the lapse of time is fated to dissolve. Thus runs the world.

It is only to the contemplative and the grief-taught, that the departing and approaching year can offer the true philosophy of life. They can look on its blandishments, without undue elateness: on its woes, with the assurance that this is not our continual city. These are lessons, indispensable to learn; and he alone possesses the safest knowledge who has counted them well. The present season is a fitting one to enforce their suggestions: to hint that youth in its ardor will not find the bright future which fancy depicts; and that experience, while it teaches wisdom, brings contented Reliance, and her sister Satisfaction, to cheer us on our journey.

We cannot better close this euthanasia of the year, than by the following lines to its grave. They were penned by the hand of an acquaintance who is now “*asleep*,” among the years beyond the flood; and the dirge which he has sung so solemnly to the tomb of the season, may now be chanted over his own:

## THE GRAVE OF THE YEAR.

Be compressed every toil, and each turbulent motion,

That encircles the heart in life's treacherous snare;  
And the hour that invites to the calm of Devotion,  
Undisturbed by regrets,—unnumbered with cares.  
How cheerless the late blooming face of creation!  
Weary Time seems to pause in his rapid career;  
And, fatigued with the work of his own desolation,  
Looks behind with a smile on the Grave of the Year!

Hark, the wind whistles rudely—the shadows are closing,  
That envelop his broad path in the mantle of Night;  
While Pleasure's gay sons are in quiet reposing,  
Unfrighted at the wrecks that have numbered his flight:  
From yon temple, where Fashion's bright tapers are lighted,  
Her votaries, decked in fresh garlands, appear;  
And as yet their warm hopes by no spectres of flight—  
Assemble to dance round the Grave of the Year.

Oh, I hate the false cup which the lilers have tasted,  
When I think on the ills of life's comfortless day;  
How the flowers of my childhood their odours have wasted,  
And the friends of my youth have been stolen away.  
I think, ah! how fruitless the warmest endeavor  
To recall the kind moments neglected when near,  
When the hours that Oblivion hath cancelled forever,  
Are interred by her hand in the Grave of the Year.

'Tis the year that so late its new beauty disclosing,  
Rose bright on the happy, the careless and gay,  
Who now on their pillows of dust are reposing,  
While the sad presses damp on their bosoms of clay.  
Then talk not of bliss, while her smile is expiring,—  
Disappointment still drowns it in Misery's tear;  
Reflect and be wise, for the day is retiring—  
And to-morrow will dawn on the Grave of the Year.

Yet a while, and no seasons around us will flourish,  
But silence for each her dark mansion prepare,  
Where Beauty no longer her roses shall nourish,  
Nor the lily o'erspread the wan cheek of Despair.  
But the eye shall with lustre unfading be brightened,  
When we waken to bliss in yon glorious sphere,  
By the sunbeams of splendor immortal enlightened,  
Which no more shall go down on the Grave of the Year.

## CHRISTIAN BENEVOLENCE.

The benevolence of the gospel lies in actions. The benevolence of our fictitious writers, is a kind of high-wrought delicacy of feeling and sentiment. The one dissipates all its fervor in sighs and tears and idle aspirations—the other reserves its strength for efforts and execution. The one

regards it as a luxurious enjoyment for the heart—the other as a work and business for the hand.

The one sits in indolence, and broods, in visionary rapture over its schemes of ideal philanthropy—the other steps abroad, and enlightens by its presence, the dark and pestilential hovels of disease. The one wastes away in empty ejaculation—the other gives time and trouble to the work of beneficence—gives education to the orphan—provides clothes for the naked, and lays food on the table of the hungry.

The one is indolent and capricious and often does mischief by the overflowings of a whimsical and ill directed charity—the other is vigilant and discerning, and takes care lest his distributions be injudicious, and the effort of benevolence be misapplied.—The one is soothed with the luxury of feeling, and reclines in easy and indolent satisfaction—the other shakes off the deceitful languor of contemplation and solitude, and delights in a scene of activity.

Remember, that virtue in general, is not to feel, but to do; not merely to conceive a purpose, but to carry that purpose into execution; not merely to be overpowered by the impression of a sentiment, but to practise what it loves and to imitate what it admires.

To be benevolent in speculation is often to be selfish in action and reality. The vanity and the indolence of man delude him into a thousand inconsistencies. He professes to love the name and the semblance of virtue, but the labor of self-denial terrifies him from attempting it. The emotions of kindness are delightful to his bosom, but then they are a little better than a selfish indulgence—they terminate in his own enjoyment—they are a mere refinement of luxury. His eye melts over the picture of fictitious distress, while not a tear is left for the actual starvation and misery with which he is surrounded.

It is easy to indulge the imaginations of a visionary heart in going over a scene of fancied affliction, because here there is no sloth to overcome—no avaricious propensity to control—no offensive or disgusting circumstances to allay the unmingled impression of sympathy which a soft and elegant picture is calculated to awaken. It is not so easy to be benevolent in action and in reality, because here there is fatigue to undergo—there is time and money to give—there is the mortifying spectacle of vice, and folly, and ingratitude to encounter.

We like to give you the fair picture of

love to man, because to throw over it false and fictitious embellishments, is injurious to its cause. These elevate the fancy by romantic visions which can never be realized. They imbitter the heart by the most severe and mortifying disappointments, and often force us to retire in disgust from what Heaven has intended to be the theatre of our discipline and preparation.

Take the representation of the Bible.—benevolence is a work and a labor. It often calls for the severest efforts of vigilance and industry—a habit of action not to be acquired in the school of fine sentiment, but in the walks of business, in the dark and dismal receptacles of misery—in the hospitals of disease—in the putrid lanes of great cities, where poverty dwells in lank and ragged wretchedness, agonized with pain, faint with hunger, and shivering in a frail and unsheltered tenement.

You are not to conceive yourself a real lover of your species, and entitled to the praise or the reward of benevolence, because you weep over a fictitious representation of human misery. A man may weep in the indolence of a studious and contemplative retirement; he may breathe all the tender aspirations of humanity; but what avails all this warm and diffusive benevolence if it is never exerted—if it never rise to execution—if it never carry him to the accomplishment of a single benevolent purpose—if it shrink from activity, and sicken at the pain of fatigue?

It is easy indeed to come forward with the cant and hypocrisy of fine sentiment—to have a heart trained to the emotions of benevolence, while the hand refuses the labors of discharging its offices—to weep for amusement, and to have nothing to spare for human suffering, but the tribute of an indolent and unmeaning sympathy.—*Chalmers*.

*Juvenile Benevolence.*—There are few subjects of greater importance, or of deeper interest, than the education of the young. And when we say this we restrict not our meaning to a literary education; but we mean also, and more particularly, that moral culture—that chastening of the affections, of the sensibilities, of the conscience, and of the habits, which constitutes the surest preservative from vice, and the strongest incentive to virtue. There is much meaning and much practical wisdom in the

precept of Solomon. "Train up a child in the way he should go &c." If, for example, we wish our children to be insensitive, avaricious, and cruel, when they shall be grown, we have only to nourish their principles of selfishness when young. If, on the other hand, we would have them liberal, openhearted, and merciful—ever ready to sympathise with the afflicted and to administer to the necessities of the needy,—we must initiate them early into habits of practical benevolence. We are much pleased with the policy exhibited in the extract below, and should be greatly gratified could it receive more general attention in our own State.—[Ed. Int.]

#### EDUCATING THE BENEVOLENT PRINCIPLE.

This is beginning to be done. Something more than a year ago a missionary association was formed in New Haven, Connecticut, consisting of Sabbath school scholars with their teachers. The subject of missions was presented to the children so that they could understand it—they became deeply interested in it, and set themselves to the business of doing something for missionary purposes with great zeal. Their contributions during the year (though this is a small matter compared with the value of the habit they are forming) amounted to \$244. This, says their report published at the end of the year and which is now before us, is not the liberality of the parents, but the most of it the fruit of their own exertions—earned by their labor or saved by their self-denial. The whole report we should be glad to present would our limits allow: as they will not however, we give an extract under the following head:

#### SEE WHAT CHILDREN WILL DO.

The last report of the Sabbath school, in speaking of the introduction of this Association during the year, says:

"None could have presumed to predict its actual influence on the minds of the scholars; and none but those who have witnessed them would readily credit the facts manifesting the extent of that influence, which are every week coming to our knowledge.—A little girl having received some money to spend on a holiday, carried it to her teacher and handed her half of it, saying that the rest was enough for her to spend. After turning to go she came back and put the rest into her teacher's hands. Being asked if she did it willingly, she replied, 'Yes,—

she would rather it should all go to the heathen.' A lad brought all he had laid up for some time, amounting to 50 or 60 cents. Being asked if he preferred that way of disposing of it to spending it for toys, 'Yes,' he said. 'for if I spend it for things to eat, it would only do good for a little while, but now I hope it will do good forever.' One teacher tells of one in his class who earns his cent a week for the Missionary Association, by making fires; another makes his by picking up and selling old iron. Several have spent the afternoons of Saturdays in working for something to give, of their own earnings, on the following day. One lad acquired \$2 by selling almanacs. When asked by his teacher if he did not wish to take some of it back, he replied, 'No—he had no right to it—it was God's money.'—A little girl long detained from Sabbath school by lameness, regularly sends in her contribution, which she earns by knitting.—Another prevented from attending during the winter, solicited the privilege of being considered as belonging to the class, that she might contribute her quarter of a dollar a month. This she received of the family in which she lived, in consideration of her denying herself several indulgences."

"It must not be supposed," continues the same report, "that this spirit is confined to a mere desire of bringing in contributions." The Association "has excited a deep interest for the moral condition of the heathen—a desire to know more and more of their true situation and a spirit of earnest prayer for their speedy conversion to God. It has given them a stronger attachment to the Sabbath school, and all its privileges; and opened their hearts to the reception of religious truths. The following facts strikingly illustrate this. A lad having heard a person in addressing the Association, urge the duty of prayer for the heathen, went home to his father, earnestly inquiring what the man meant; 'did he wish us, little children, to pray?' Being told 'Yes,' he asked how he should pray, &c. and being satisfied in his inquiries, he continued from that time, to offer up in his morning and evening devotions, most fervent prayer for the conversion of the heathen. A girl of the age of 10 years, is represented by her brother to have taken a deeper interest in religion since the two last missionary meetings than ever before, and to delight in conversing about the heathen and missionaries more than ever. She submits to great self-denial and very laborious exertion, for something to contribute to the Association.



## EDENTON :

*Saturday, Jan. 18, 1834.*

It is a matter of some surprise to us that we have received no information concerning the proceedings of the late meeting of the Board of Trustees of the Wake Forest Institute. We presume, however, as we have learned nothing to the contrary, that it is still in contemplation to commence the operations of this School the first of February next.

## "COMMON NEGLECT."

Under this head the Editor of the *Religious Narrator* has a very frank and spirited article on the neglect of churches to remunerate the services, or even to defray the travelling expenses, of ministers who occasionally serve them. We fully concur with the Narrator in believing and in saying that such neglect is by no means creditable to those who practice it. We have a species of neglect in North Carolina, however, which we consider even more dishonorable than that of which our friend in Philadelphia complains. We mean, the making of an express and positive contract with a minister, to pay him so much, at a given time—and then after the services have been rendered, neglecting to remember that any such contract had been made, or that the minister had any claim beyond what they happened to feel disposed to give him. We will not say that such conduct is dishonest—we will leave that for others to say.—But we will affirm that it gives the poor minister a very unequal chance with the rest of the world.—Relying on a contract carefully made and clearly understood, he proceeds to make arrangements and to incur expenses for the comfort and convenience of his family. In due time his bills are promptly presented, and what is due is eagerly demanded.—What then must be his mortification when, on seasonable application, instead of receiving his pay he learns that the compact which he considered valid, has been forgotten or misunderstood, and that all the responsibilities which it involved have mysteriously evaporated! Under such circumstances he has no alternative but to go, with a mortified spirit, and a wounded reputation, and hum-

bling himself before his creditors, make with them the best arrangements he can.—And if he should happen to allow himself to become displeased,—or fail to love his *forgetful* brethren with a pure heart fervently, he is apt to be set down as testy, ill-disposed, and overbearing. Let no one suppose that we mistake;—For verily we speak what we do know, and testify what we have seen.

The *Executive Committee* connected with the Chowan Association, held its regular quarterly meeting at Piney Grove during the late session of the Yeopim Union Meeting. As the season of the year was considered rather inauspicious for Missionary labour among our churches, it was thought expedient to delay further appointments until the spring—with one exception: namely, Eld. Piland to visit the Churches in Washington and Tyrrell Counties. The reports of brethren Thompson and Piland, both of whom had been acting under the direction of the Committee were interesting and encouraging.—Their preaching was represented to have been well attended, and the policy of the committee cordially approved. Not having the reports we are unable to give particulars. The Committee will meet again at the next session of the U. M. to be held in Edenton commencing on Friday before the fifth Sunday in March next.

The Neuse Baptist Association held its annual session at Fort Barnwell Chapel, Craven County, on the 19th, 20th, and 21st of October last. The introductory discourse was delivered by Elder Jacob Grigg-Saml. Simpson was chosen Moderator, Wm. P. Biddle Clerk, and Chas. Kelly Assistant Clerk. This body comprises 23 Churches 8 of which only were represented. The additions of members to those which have made returns are small. Among the measures adopted on the occasion were the following:—

*Resolved*, That the Association recommend to the individual members of this body and all their friends, the Baptist Inter-

preter and the Biblical Recorder published by brother Meredith of Edenton.

Whereas, Abraham Congleton, John P. Dunn and William Clark, have embraced, and are now in the habit of preaching doctrines which are deemed not only heretical, but subversive of the peace and best interests of our Churches, viz: the fundamental views of a certain Mr. Campbell; it is therefore

*Resolved*, That the Churches connected with this body are recommended to exclude from their pulpits, and from their churches the above named individuals, and all others professing the same and similar sentiments.

*Baptist Convention of the State of Vermont.*—This Institution held its eighth annual meeting in Brandon, Vt. Oct. 17, 18, 19, 21, 1833. The Introductory Sermon was delivered by Rev. Jer. Bennington. Rev. John Ide was chosen Moderator, and Rev. Jer. Hall, and H. A. Graves, Clerks. About 40 delegates from Associations and auxiliary Societies presented their credentials and took their seats. The Board speak in terms of encouragement of the flattering prospects before them, but complain of the want of labourers. From the report of the Board touching Foreign Missions, we copy the following extract:

Your board have regarded with deep feeling and interest the missions from this country to the heathen nations, and especially the mission to the Burman Empire. And what has greatly increased our interest in this, the past year, has been the departure of our beloved brother Brown to those dark shores, the great success which has attended the exertions of our bretheren in that field, the arrival in this country of one of our missionaries, who has been absent ten years accompanied with two native Christians, whose language seems to flow from a heart warmed with divine love. And this interest is greatly increased by the recent intelligence, that our Br. Brown has safely arrived with his family, and missionary companions in Calcutta, and that during the voyage they were instrumental of the conversion of some of the crew of the ship which carried them out.

We are certainly encouraged to pray heartily, and to give liberally of our wealth for the advancement of this mission.—The missionaries are evidently pious and faithful men, whom our God has greatly honored. They have sacrificed their ease, their property, their friends, their health, and jeopardised their lives for the salvation of the Burmans, and God has given them his blessing, and not a few of those dark idolaters have been enlightened and cleansed, and saved. And all this may well encourage us to continue, nay, to increase our efforts.

The following extract from the minutes of the Salem Association, (Ken.) we copy from the columns of the Cross.

"A query from cedar creek church, to wit:—*Is it agreeable to gospel order or the scriptures of sacred truth, for the United Baptists to receive the baptism of the Reformers as valid?*"

An answer was proposed and adopted as follows: "It is not."

A query from Bolling Fork church:—*Is it agreeable to good order for a church to receive the baptism of any person that has been immersed by the "Christian body," having given a satisfactory evidence of their faith in the Lord Jesus Christ, to our body and received by us unanimously?*

Answer, "It is not."

On motion of brother Abner King,

*Resolved*, That the churches composing this association be advised not to open their meeting houses, for preaching by any person holding the doctrines of A. Campbell, or who call themselves reformers, or of the "Christian order," commonly called "New Lights."

Extract to the Editor, dated

WALNUT FLAT, KY. Oct. 18, 1833.

*Dear Brother Chambers.*—Although we are much disturbed by the Campbellites, as the documents I send you will show, yet the Lord has been pleased, in great mercy, to visit us with some refreshing seasons in our churches. There have been added by experience and baptism within the last two or three months, about sixty, in three churches, Danville, Hanging Fork, and Forks of Dick's river, and

the prospects for more are very encouraging.—*Cross.*

Extract to the Editor, dated

WALNUT FLAT, KY. Nov. 23, 1833.

*Brother Chambers.*—I send you the names of four new subscribers as follows: \* \* \* \*

On the third Lord's day in this instant, in the morning, I had the pleasure of leading seven fine young people down into the water, in obedience to the command of the Great Redeemer.—*Id.*

#### SUNDAY SCHOOLS.

At the late General Meeting of Baptists at Cincinnati, Ohio, the following report on Sunday Schools and Bible Classes was adopted:

The committee on the subject of Sunday Schools, and the organization of Bible Classes, feel as though these subjects cannot be urged too frequently or too strongly upon the consideration of their brethren. Children must be instructed in the word of God, and the truth pressed home upon their consciences; the Bible must be more diligently read and far better understood by adults than it has generally been.—The Committee, while they urge the duty and importance of parental instruction to children, and the private study of the scriptures to adults, express their decided and full conviction that Sabbath Schools for children, and Bible Classes for adult readers, are among the wisest and most judicious measures to attain these objects that can be adopted. And they sincerely hope the time will come when every child in the land will be found in the Sabbath school class, and every adult a regular and systematic student of the oracles of God.

J. M. PECK, *Chairman.*

#### COMMUNICATIONS.

*Extract of a letter from Eld. James Thomas, dated Dec. 30, 1833.*

The good work of the Lord is still going on in Lancaster and parts of Anson & Chesterfield. I have aided in the Constitution of two new Churches since the Convention, and have baptized 35 or 40 converts. There is now a new Church at Taxee Haw in Lancaster, consisting of 54 members. This church is called *Providence*. Another new

Church has just been constituted at Spring Hill, in the same district. I am invited to aid in the constitution of two more soon.

*Extract of a letter from Eld. James Delle.*

In conclusion, let me say, religion is more languishing than formerly, and yet great attention is given to the administration of the Gospel. We have some reason to hope that Kehukeism is loosing ground. On the 2d Sunday in November about 15 or 20 persons were constituted into a Church, who are in favor of the benevolent institutions of the day in the County of Halifax, which is within the bounds of that Association, and there is prospect at this time of additions. This Church was constituted by a presbytery composed of J. J. Finch, Q. H. Trotman, and myself. We believe them to be orthodox in the principles of the Gospel. They assume the name of *Connecanary* and hold their quarterly meetings on the 2d Sunday in March, June, September and December, successively. May the God of all grace prosper them, and increase their number daily, is my prayer.

#### FOR THE INTERPRETER.

#### EVIDENCE WANTED.

That every doctrine, opinion and practice, should stand or fall with the testimony by which it is supported, is a fact conceded on all hands.

If it is by evidence and sound reason alone that we can rivet conviction in the sinner's mind, and thus prevent his imbibing erroneous sentiments, and believing false doctrines and practices, (which, by the by, a great many do,) how faithful should we, the ambassadors of Christ be, upon every occasion when preaching, to present clearly and distinctly to the minds of the audience the evidence which supports our assertions, the doctrine we believe, the cause we advocate, and the practice we observe.

A short experience, and common observation, have taught me, that preachers in general, do not carry in their sermons evidence and reason as they should. So long as this is the case we may expect to be disturbed by every impostor, and have the pain to see false doctrine, gross absurdities, and every species of wickedness that the Demon himself could invent, advocated around us with as much boldness and courage as those who advocate the truth.

The writer happened a few days ago to ride through a certain county in this State, where religion is very low, and where they have the gospel but seldom preached in its purity, where I had the mortification to learn that a man of the Universalist cast, and one who called himself a preacher, had visited them, and had been among them for several

weeks, spreading his false doctrines and showing his pernicious sentiments—and seeing how many there were ready to imbibes his principles and become the wretched votaries for his cause, I could not refrain from weeping, when I thought how little they were acquainted with the evidence that supported the opposite sentiment.

I was led to inquire, is it possible, that such dangerous falsehoods could be so boldly advocated and so easily believed, where the doctrines of the gospel are faithfully proven and impartially examined? We regard such characters as beneath the pen of a christian writer or public notice, if they were in a section where religion was well investigated and examined, and where their motives for preaching were properly appreciated, and its effects properly discovered.

And not only do we see the need of gospel evidence in this instance, but in many more; yes, look around us on every hand, and we see many false sentiments and erroneous opinions, which call aloud upon us to examine our preaching and see if we have not been too negligent in declaring the truths that support the doctrines of the gospel and which expose such falsehoods. Brethren, let us awake to our duty, and not be satisfied with inflaming the passions while the judgment is not convinced or informed. When we make assertions, let us bring them to the law and the testimony, and not assume our positions as true and proceed without examining or proving, as though they were understood and believed by every body, but prove as you go. If we thus lay the ground work well, there will be no difficulty in raising the superstructure. But if your ground work is not sufficiently strong, you labour in vain that build. When we tell sinners that they are guilty and depraved, let us prove it to them. When we tell them they must repent, let us prove its necessity. When we tell them they are exposed to hell, let us prove that there is such a place of everlasting punishment, with whose inhabitants they must ere long mingle their fruitless cries and lamentations, without a speedy change.

CAROLINIAN PREACHER.

---

*For the N. Carolina Baptist Interpreter.*

COLLEGE HILL, D. C. 30th Dec. 1833.

#### COLUMBIAN COLLEGE.

Whereas, at a meeting of the Board of Trustees of the Columbian College, in the District of Columbia, held in the city of Washington, December 11, 1832, it was ascertained that the debts against the College, including interest to the 1st of January, 1833, amounted to \$31,413 06; and whereas, in making provision for the certain and speedy payment of said debts, regard must be had, also, to the interest accruing on the principal from the 1st of January, 1833, till

both principal and interest shall be paid:— It was then determined to make efforts to obtain subscriptions to the amount of the whole debt, with the obligation to pay interest on the same, from the 1st January, 1833, till the principal should be paid; each subscription or obligation to become payable on the condition that the whole amount should be subscribed, and that the fact of the whole amount being pledged, should be distinctly announced by a Committee appointed by the Board. Now we, the members of said Committee, being assembled for that special purpose in the city of Washington, this 27th day of December, 1833, do hereby *distinctly announce* the fact, that subscriptions are made, and obligations given, for the whole amount of the aforesaid sum of \$31,413 06, with interest from the 1st day of January, 1833, of which \$2,000 are already paid; and we do, therefore, earnestly recommend that all persons having given promises or pledges, will make as early payment as practicable, to ROBERT JOHNSTON, Esq. who is the Treasurer of said College, that this interesting institution may be redeemed from its embarrassments.

SAMUEL CORNELIUS.  
STEPHEN CHAPIN.  
ROBERT JOHNSTON.  
GEO. WOOD.

By the foregoing announcement of the Committee, it is seen, that the plan adopted some months ago, to procure obligations bearing interest from the first of January, 1833, equal to the amount of College Debt at that date, \$31,413 06, has been successfully filled up; and those kind friends of this Institution, who have so liberally subscribed for this purpose, have the satisfaction of learning that their generous aid reaches the point contemplated. Suffer me, then, in view of the prospects apparently opening upon the Columbian College, as regards students, and as regards the final payment of its debts, to congratulate the numerous friends, *thank God, and take courage.*

Long has this Institution had to struggle under a heavy load of debt; and has been still more disheartened and broken down by the mortifying degree of failure in every effort attempted for its relief. Other causes, too, combining with these, have repeatedly created a feeling like that of the Patriarch, when he said, "*All these things are against me.*" The death of Dr. Sciple, just as his last plan for relieving it was resulting, as former ones, unavailingly, it was thought by some, must inevitably draw down with it the overthrow of this concern! and that *its last hope was buried with him!* The still more recent and unexpected death of brother Clopton, at the period of a momentous crisis in its affairs, deprived it suddenly of a laborious, active, devoted, efficient friend!— Yet still, as when "*the bush burned with fire, and the bush was not consumed,*" DIVINE PROVIDENCE has not only, from time to time,

signally interposed to save it from ruin, but appears to be steadily advancing it along the path to elevation and usefulness.

Let me add—and that with feelings of lively gratitude—that, although burden after burden has fallen upon my poor hands—holding my utmost exertions constantly in requisition mainly at other points besides providing for the debts, but no less essential to the concern, yet through them all the Lord has graciously sustained and helped me: and now, in his abundant goodness, has unfolded the plan and means for finally discharging the College debts.

Three years ago last spring, at the suggestion of the Rev. Richard M. Todd, of South Carolina, a warm friend to the Columbian College, it was judged best for me to endeavor to raise \$15,000 for permanently supporting its Presidency. This was successfully begun, and in about a year that amount had been entered on my subscription book.—But it would require more than another year to make the collection and to supply with other subscriptions the place of those that failed.

Two years ago last spring, however, while more than a year's labor was requisite to complete the work on hand, an additional burden, which was quite indispensable, fell on hand also. It was evident that instead of \$15,000 only, the permanent fund must be made large enough to secure a regular certain income of \$1000 a year: It was equally evident that it must devolve upon me to undertake the accomplishing of it as well as to continue furnishing the \$1000 a year for supporting the President till the fund sufficient to produce that sum should be raised and invested. My consent to take upon me this obligation was grounded on the distinct condition, agreed to by the board of Trustees, that young ministers—for it is the benefit of young ministers that is my object from first to last in this business—should not be charged any thing at the College—except the Steward's bill for boarding, washing, lodging, fire, candles, &c. \$100 a year each. Meantime, it was all-important to set forth another plan to provide for paying the debts. It was one which had been suggested formerly by the Rev. Eli Ball, of Virginia—afterwards was suggested and urged by Gov. Lumpkin, of Georgia, when in Congress and a member of the Board of Trustees—and was shaped to the purpose of raising in items of \$2,000 each \$24,000 towards the debts.—To give it effect no small degree of labor on my part was required: nor was the effort in vain.

A year ago last spring, in addition to these, another weighty burden came upon me. The talents and reputation of Professor Ruggles of the chair of Mathematics and Natural Philosophy were such, that he was invited to a similar Professorship in another Institution with the proffer of \$2,000 a year salary. He could hardly think it other than

too great a sacrifice to remain at the Columbian College for five or six hundred dollars a year when he could readily realize so handsome an income elsewhere with every prospect of permanency: but yet, upon earnest solicitations, consented to make the personal sacrifice of \$800 a year and to remain for \$1200. To meet this, however, it was necessary for me to raise a special subscription of \$1000 a year for five years; which was commenced on the suggestion of the Hon. Nicholas Brown, of Providence, R. I., who generously subscribed one fifth of it—\$200 a year for five years—himself; and, through the goodness of the Lord, the object of it has been secured.

Last spring another burden of great magnitude and weight rolled upon me, already so much worn down and exhausted. This arose from the lamented death of the late excellent brother Clopton. He had just taken hold of this business with a strong grasp, determined to carry it through. Upon an anxious investigation he ascertained that the debts, with interest reckoned, up to the first of January, 1833, would amount, at that date, to the sum of \$31,413 06—that \$24,000 had been engaged to be raised towards it—still leaving a heavy balance unprovided for. To meet, therefore, the whole of the debt at once with its constant accumulating interest, he adopted, with the approbation of the Board of Trustees, the plan of getting those who had engaged \$2,000, of any sum, to renew the engagement with the additional obligation of interest from the 1st of January, 1833—on condition distinctly that obligations of the same nature and form should be obtained for the full amount of the debt, \$31,413 06. But he had barely got his plan arranged and set forth—had prepared himself to enter into effective exertions—and obtained, chiefly, the transfer, to his specific form, of former obligations, including his own, \$2,413 06, in April 1833, when the mysterious and deeply afflicting event of his decease terminated his labors! This event left the filling up of his plan to rest upon me—except in so far as the kind and zealous, and indeed material aid of the excellent Dr. Chapin, President of the College, during his College vacation, might avail towards it. Here, then, let me very gratefully record the goodness and mercy of our Heavenly Father! Notwithstanding the overwhelming pressures here recited—notwithstanding, besides these, the necessity of providing for the support of two or three indigent young ministers at the College \$100 a year each—and notwithstanding the loss of time, a month or more, by various sicknesses, and unfavorable weather—still my very imperfect endeavors have resulted in the payment of \$2,000 of the debt, by collections in South Carolina last winter—in the transfer of \$3,283 33 of former obligations to this new score—and in the obtaining of \$5,116 67 to this final plan. These vari-

ous sums, together with what the venerable Dr. Chapin has done, make up and fulfill the condition of the obligation of payment of all the sums pledged. No doubt these pledges will now be redeemed—and the College is safe. Surely, with very much thankfulness may we say, "hitherto hath the Lord helped us."

LUTHER RICE.

P. S.—It is my expectation, if the Lord will, to call on the subscribers to the above-mentioned fund in North Carolina in February ensuing.

L. R.

The Annual Meeting of the North Carolina Bible Society was held at the Session Room of the Presbyterian Church in the City of Raleigh, on the evening of the 22d inst. The president of the Society not being present, the Rev. Dr. McPheeters, one of the Vice Presidents, was called to the Chair, who opened the meeting with Prayer.

After attending to the Reports of the Treasurer and Secretary, and despatching some other business of less general importance, on motion of Mr. Peck, the Rev. Michael Osborne was appointed to deliver the next annual Discourse, in behalf of the Society, and the Rev. Mr Price, of Hillsboro, was named as his alternate.

On motion of Rev. Dr. McPheeters, the following Resolutions were unanimously adopted, viz:

*Resolved*, That the thanks of the Bible Society of North Carolina be respectfully tendered to Joseph Gales, Esq, late of the City of Raleigh, for his long continued, efficient and faithful services as Corresponding and Recording secretary.

*Resolved further*, That his successor in office, Major Thomas L. West, be requested to procure, at the expense of the Society, a large and handsome copy of the *Holy Bible*, printed and published by the American Bible Society: that on a blank leaf of the same, he cause to be transcribed these Resolutions, signed by the President, Vice-President, Secretary and Treasurer, and that he forward said book to his predecessor, now of the City of Washington, as a testimony of the high sense entertained of the ability and diligence with which, for twenty years, he has managed the Correspondence and other business of the Institution.

The Society then proceeded to the election of its Officers, after which the meeting was closed with Prayer by the Rev. Mr. Os-good.—*Raleigh Register*.

### APPOINTMENTS.

We call the special attention of our readers, in this section of country, to the following list of Appointments, which we are authorised to publish for Eld. *James Thomas*, one of the General Agents of the North Carolina State Convention. Bro. Thomas has made his arrangements to be in Duplin County between the first and second Sabbaths in February next—in Lenoir and Jones during the second week—and in Craven, Beaufort and Pitt during the remaining part of that month. He may be expected to preach on the 1st of March at Plymouth, Washington Co.—at night of the same day, Mackey's Ferry—2nd, White Chapel—3d, Bethel—4th, Columbia—5th, Sound Side—6th, L. Alligator—7th, Mrs. Swain's.—From this date until the close of the week, Mr. T. expects to labour in Martin County—the places of preaching not known. On the 16th it is his arrangement to be at Cashie, Bertie Co.—17th, Republican—18th, Conaritsy—19th, Holley Grove—20th, Ross' M. H.—21st, Capehart's—22d, Cole Rain—23d, Edenton—24th, Yeopim—25th, Bethel—26th, Salem—at night, Elizabeth City—27th, Sawyer's Creek—28th, Shiloh—29th, Shady Grove—30th, Elizabeth City—31st, Hertford—April 1st, Ballard's Bridge—2d, Sandy Cross—3d, Middle Swamp—4th, Great Fork—5th, Piney Grove—6th, Cool Spring—7th, Ahosky—8th, Parker's M. H.—9th, Sandy Run—10th, Potecasey—11th, Smith's Church—the balance of the week in Halifax Co.—the 3d week in Warren—the 4th in Franklin, and in Nash & Wake until the 1st week in May.

In those Counties where appointments are not made in detail, the brethren concerned would do well to make them out according to the time appropriated to each, and forward them immediately for publication.

The postage on this paper is the same as Newspaper postage, namely, *one cent* to all places within the State;—and to all out of the State, distant more than 100 miles, *one and a half cents*.



# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) FEBRUARY 8, 1831.

[Vol. II.

\$1 PER ANNUM—BY T. MEREDITH.

No. 3.]

## ORIGINAL.

### CAMBETHISM EXAMINED.

#### NUMBER 2.

The proposition introduced to the attention of the reader in a former number, which we deem it proper for the sake of perspicuity to repeat here is the following:—*The system of facts announced in the Gospel, when apprehended by the natural mind, do, of themselves, delineate the image of God upon the human soul; and it is by the operation of these facts, thus acting on the understanding and the heart, that sinners are created anew and formed for the glory of God.* We proceed now, as was proposed in a preceding number, to shew that the author, in the advancement of this proposition, is inconsistent with himself, with reason, with facts, and with the scriptures.

We have said that the author is inconsistent with himself. The proof is this:—By the proposition he asserts that the facts of the Gospel, when attended by competent testimony, are all-sufficient to create the sinner anew and to form him for the glory of God. This is more fully, and, if possible more clearly expressed on a subsequent page.—When concluding his remarks on *facts, testimony, faith, repentance, and reformation*, the author sums up the details in these words:—"In the preceding definitions of words and ideas, it would appear that we have a literal and unfigurative representation of the whole process of what is figuratively called regeneration."—See p. 349. By this we are clearly to understand that when a sinner has received the facts—has believed, repented, and reformed, he has undergone the whole process of regeneration:—in other words, he is fully and completely renewed. After this, in his observations on the *New Birth*, the author affirms that the sinner must be baptized in order to obtain the *renewing of the Holy Spirit*. His words are as follow:—"Hence the necessity of being buried with Christ in water, that he may be born of water, that he may enjoy the renewal of the Holy Spirit, and be placed under the reign of favour."—See p. 355. The inconsistency of which we speak is this:—If the sinner is absolutely renewed by facts—by the word and testimony—it is utterly beyond our comprehension to conceive *why* he should be renewed again, or *how* that can be done for him by the Holy Spirit which had been already effected by testimony and facts.

This may all be very plain to persons possessing a larger share of Theological acumen than ourselves. But we must confess that to us it is matter of profound mystery—how a person who has been renewed by the word,—who has believed, repented, and reformed,—who has received upon his soul the full and finished image of his Creator, should find it possible either to require or to undergo another, a second renewal by a different agent. The truth is, we more than half suspect that Mr. C. himself did not exactly comprehend this matter;—and unless we be much mistaken, we shall have occasion to furnish other instances in which this author has discovered a similar want of clear and perfect vision.

We have said that Mr. C's proposition is inconsistent with reason. This we think we can cause to appear in a few words. The author has asserted, though he has not attempted to prove it—that the sinner's disaffection with his maker is founded altogether in mistake, in a simple misconception of God's temper and designs in relation to himself;—that he suspects, because he is a sinner, that God hates him, and accordingly hates God in return;—that all that is required in order to effect a reconciliation is to destroy this delusion, to correct this misconception, and to assure the sinner that, notwithstanding all, the offended Deity loves him still;—and accordingly that when the facts which attest the Creator's love to fallen man, attended by the requisite testimony, are clearly set before him, the deeply seated enmity of his heart will give way and a genuine conversion to the love and service of God will follow. Where Mr. C. found this part of his Theology we pretend not to say. We are quite confident however, that he found it neither in the Scriptures nor in the history of human nature.

The scriptures represent mankind as at variance with their Creator, not because they have misapprehended his character and intentions, but because this is the legitimate product of a depraved nature, the sure and certain impulse of an unsanctified heart.—"The carnal mind," says the Apostle Paul, "is enmity against God,"—not because it is deceived and needs information, but because "it is not subject to the law of God, neither indeed can be." Said the Son of God to the impenitent Jews—"This is the condemnation"—not that men are under a delusion;—but "that light is come into the world, and men loved darkness rather than light because

their deeds were evil." And this is plainly according to reason. What congeniality, what correspondence can there be between the appetites, tempers, and inclinations of depraved creatures, and the attributes and requirements of an infinitely holy Creator? How is it possible, in the nature of things, for a heart to exercise complacency relative to a being who can be adapted to none of its impulses, who is suited to none of its gratifications? As well might darkness be expected to have communion with light,—as well might the disgusting insect of the tomb be expected to revel amid the fragrance of roses, or the luscious stores of the honey-comb.

Under these circumstances of the case it is most obvious that no development of truth, no exhibition of the perfections of the Divine nature or of the benevolence of the Divine will, can ever prevail with a sinner until the temper and disposition of his heart are first altered. Such displays of the moral excellence of the Creator may convince the understanding, and even command the respect of the judgment, but they can never captivate the affections, nor win the heart of the natural man. Said Christ to the cavilling Jews of his day,—“John the Baptist came neither eating bread nor drinking wine, and ye say he hath a devil. The son of man is come eating and drinking; and ye say, behold a gluttonous man and a wine-bibber; a friend of publicans and sinners!”

On the contrary, it is easy to see that frequent exhibitions of the exalted purity of the Divine nature and government, are calculated to inflame and to aggravate, rather than to soften and subdue the antipathy of the unsanctified bosom. The more men know of what is offensive to their nature and inclinations, the greater will be their dislike—the stronger, the more irreconcilable will be their aversion. As the natural palate loathes the unsavory drug which it is compelled often to taste;—as the debauched and bloated drunkard is only made more desperate by the precepts and example of the sober and the chaste; so the exalted moral excellence of the Divine nature, set forth and confirmed by the facts of the gospel, only tend to increase the aversion,—to aggravate and inflame the resentment of the unregenerate heart. On what other principle can we account for the effects produced by the preaching of Noah, of Lot, of the prophets, and even of Christ himself? These were all preachers of righteousness—they were all inspired men—most of them, perhaps all, confirmed their messages by miracles; all exhibited the merciful intentions of the Creator in terms as intelligible as they were touching and overpowering. And what was the result? Nothing but augmented perverseness and hardness of heart, perseverance in rebellion and confirmation in crime. What hardened the heart and wrought the destruction of the heart and soul of Nadab and Abi-

of Simon Magus, and of many others? Was it a mistaken apprehension of the character and intentions of the Deity? Was it not rather the clear and complete perception of that character and those intentions, unfolded by the tongue of inspiration and confirmed and enforced by miracle? But we are encroaching on our next position.

We have said that the position under examination is inconsistent with facts. How far this assertion is correct may be learned from the following remarks:—

To say nothing further of what happened before his day—the Son of God himself went to the Jews; to them he unfolded his character, his purposes, and his plans, as well as those of his Father who had sent him; he addressed them in the language of love and of mercy; he reasoned, expostulated, persuaded and wept; he unfolded the glorious mysteries of Redemption, and the deep and wonderful things of God's decrees; he demonstrated the certainty of his messages and confirmed his lofty pretensions by the most impressive proof that was ever presented to the mind of man. And what we ask, was the result? Out of some hundreds of thousands then constituting the nation, some few dozens received the truth and turned to God. Now if it be true that facts and testimony are of themselves sufficient to win, to conquer, and to renovate the sinner's heart, let those who say so, explain this mystery. To us it is inexplicable.

Again, at a given stage of Christ's ministry he sent forth 12 of his disciples, and after this 70 more. He directed them to go to the lost sheep of the House of Israel; he commanded them to preach, saying, Repent ye, the Kingdom of Heaven is at hand; and as proof of their divine commission he empowered them to heal the sick, to cleanse lepers, to cast out devils, and to perform all manner of miracles. And what we ask again was the result of all this? As was to be expected, the success of the disciples did not exceed that of their master. While some few believed and relented, the great body of the nation, only grew harder in crime and more inveterate against God and his anointed. Let this also be explained by those who contend for the sufficiency of the simple word.

On the day of Pentecost, multitudes of Jews both native and foreign, were incidentally collected together in Solomon's Porch, in Jerusalem; their hands yet reeking with the blood of their Messiah, and their hearts still inflamed with resentment against his disciples and his cause. Peter arose and addressed them. He reminded them of prophecies with which they were all familiar; of facts which they had repeatedly witnessed; of deeds which their own hands had done. And under just these circumstances—without the introduction of anything new in the form of

but that which had been repeatedly urged before—without even the interposition of a miracle if we except that which had just been made a subject of derision—mark the result! thousands were pricked to the heart,—they believed, repented, embraced the Saviour, were baptized, and rejoiced in the Salvation of God. If it be said that this was effected by the naked, unassisted announcement of facts confirmed and enforced by adequate testimony, we have a right to ask, and to have it explained, why the same effect was not produced on numerous preceding occasions, when the same people had been acted upon by the same facts, the same testimony, and the same speaker?

But a short time after this the evangelist Stephen, a man full of faith and of the Holy Ghost, doing great signs and wonders and miracles among the people, had occasion to address crowds of the same population in the same City. His speech was longer, more laboured, more pathetic, and if possible more conclusive and powerful than that of Peter on Pentecost. And what was the effect of all this truth—these facts—this testimony? The people were indeed cut to the heart,—but it was the cutting of burning indignation and unexampled rage. They gnashed on him with their teeth—they cried with a loud voice—they stopped their ears—they seized him—they dragged him out of the City—they stoned him to death. Not one believed, repented or turned to God. Now if the word was the sole direct agency that acted on the preceding occasion, we require to be told why the same agency, under circumstances in every important respect so exactly similar should produce effects so different—so perfectly opposite.

And it is worthy to be remarked here too, that those uniformly the most inaccessible, the most unbelieving, the most implacable in their resentment, and the most vindictive in their rage, were not the most ignorant and uninformed respecting the word and the testimony;—it was the Pharisees, the Scribes, the Elders, and the Priests—those who had the keeping of the law—those most conversant with the prophecies—those whose habits, occupations and attainments gave them peculiar facilities for comprehending the facts and understanding and receiving the testimony.—Now, in view of all this, it is important it should be explained, on the supposition that the word and testimony constitute the only agent of renovation, how it should be that the illiterate, the vulgar, the profligate—those least liable to be acted on by the truth—should be the first to repent;—while the scribes and the priests,

be understood—were the most implacable and unrelenting in their hostility.

Interesting and instructive facts of the kind above stated urge themselves upon our consideration; but our limits admonish us to desist.

We proceed now briefly to consider the testimony, the more direct testimony of the scriptures on the point in question.

On a certain Sabbath day, in the environs of the City of Philippi, on the banks of the River Strymon, the Apostle Paul preached the Gospel of Jesus to a multitude of females who had resorted thither for prayer. With the exception of what was produced on a single individual, Lydia of Thyatira, this discourse of the Apostle, we are given to understand, was utterly without effect. But why, we are led to inquire, should this person be wrought upon in a way so different from the rest? All appear to have been situated alike—all were women—all had come to the place for the same purpose—all heard the same discourse—and so far as we are able to judge, all entertained the same natural predilections. How then did it happen that Lydia believed while all the others remained in unbelief? This question is so peculiarly important in the present inquiry, is clearly and unequivocally answered by the pen of inspiration. *The Lord opened her heart* that she attended unto the things spoken by Paul. It is no part of our present object to inquire in what manner, or by what agency, the Lord did this. It is amply sufficient for our present purpose to be assured that it was not done by the word—by facts and testimony—that it was done before the word took effect—and that without it the word would have been in this, as in the other cases,—only a dead letter. As an objection to the proposition in view, we consider this fact unanswerable and insurmountable.

Luke, in his history of the Acts of the Apostles, after giving an account of the preaching of certain persons at Antioch, has these words:—"And the hand of the Lord was with them, and a great number believed and turned unto the Lord."—Acts xi. 21.—Two things are here clearly stated, namely, that the hand of the Lord was with these preachers,—and that to this circumstance was to be attributed the success of their ministry. It is a matter of no sort of consequence, so far as the present question is concerned, what is here meant by the hand of the Lord, nor in what manner the agency of the Lord was employed.

ey the effect produced on the hearers was ascribed—that it was distinct from the word and the testimony—and that without it the word and the testimony would have been unavailing.

In the third chapter of his first Epistle to the Corinthians, the 5th and 6th verses, Paul addresses his brethren thus:—"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase."—Here three facts are stated, namely, the Apostles preached—the Corinthians believed—God gave the increase:—in other words, the Apostles sowed the seed and watered the ground; but God imparted congeniality to the soil, and life and vigor to the seed. All that we are concerned to know here is, that the preaching of the Apostles—the facts and the testimony—would have been utterly powerless and unavailing, but for the attending efficacy of God's direct interposition.

As we have neither time nor space to throw away,—and as we presume the reader has been long since convinced, we shall detain him no longer by an examination of evidence. Should any wish to investigate this matter further, however, we refer them to the following places:—Ezekiel xxxvi. 27. John iii. 5, 6. vi. 6, 3. 2 Cor. iv. 4. Gal. v. 22. Ephes. i. 17, 18. 2 Thes. ii. 13. 1 Pet. i. 2.

We have now submitted our evidence showing that the proposition of Mr. C., namely, *that the word and testimony are of themselves sufficient for the sinner's renovation*, is inconsistent with the sentiment of the author elsewhere expressed—with reason—with facts—and with the scriptures. How far we have been successful remains to be decided by those who read. It should be borne in mind, however, that if, in all this, we have utterly failed, it by no means follows thence that the proposition is true. Truth and reason require no man to prove the negative of a proposition. In many instances this cannot be done, even when the proposition is manifestly false.—In the present case we have been induced to offer proof in the negative, not because we were bound to do so by the laws of argumentation, but because the evidence was at hand, and because we thought we should thus throw light on a subject which had been misunderstood. If we have succeeded, the question is settled;—if we have not, we have lost nothing by the attempt;—the proposition stands precisely where we found it

—where the author left it—without proof either against it or in its favor.

Every man is bound by the rules of argument to sustain his own position by adequate evidence. This, we have asserted—and we have appealed to the pamphlet for the proof—the author in the case in hand has not done. Here then the matter must inevitably rest until some one on the opposite side—Mr. C. or some of his partisans—shall resume the undertaking and adduce the requisite proof. And as we are decidedly unwilling that truth so important should be trifled with, or that evasions of any sort should be tolerated in matters so sacred,—we hereby respectfully call upon the advocates of the sentiment we oppose, either to stand up to the question and produce the requisite proof—such proof as the plain common sense of mankind shall approve—or else retract their position. This we conceive to be due to themselves—to the cause of truth—and to those who have been misled.

Should any person be induced to suppose that we have indulged in useless prolixity,—that we have descended into unnecessary details—or that we have admitted unseemly repetitions, in the preceding remarks,—our answer is—the subject is important, we write for plain people, our chief concern is to be clearly understood. EDITOR.

#### SUGGESTIONS RESPECTING PRAYER MEETINGS.

These interesting associations for social devotion involve much more importance than is generally attached to them. As much of their value evidently depends on the manner in which they are conducted, the following suggestions may not be without their use.

1. Prayer Meetings, like all others, should be commenced precisely at the hour appointed;—so as to show a proper regard for punctuality, as well as a consistent interest in behalf of the exercises proposed.

2. The Hymns used on the occasion should be particularly spiritual and devotional, and should be sung with emphasis and animation. That slow, dull, and drawling style in which this part of worship is frequently conducted, is, on such occasions, singularly inappropriate and hurtful.

3. The portions of scripture selected should be applicable to the occasion—should be generally of a devotional or practical cast—should not be too long—and should be read with such energy as to give them point and force.

4. The Prayers should invariably be short—not exceeding three or five minutes at the

utmost—they should be diversified, animated, and appropriate—they should embrace not more than two or three topics each—and should always sustain a manifest relation to something suggested on the occasion. Long, heavy prayers, embracing nearly every topic that can be thought of, each one occupying the ground passed over by its predecessor, and exhibiting a corresponding degree of dullness and deadness, are more calculated to induce drowsiness than to excite devotion.

5. Prayers, on such occasions particularly, should be uttered in a distinct, full, forcible and solemn tone of voice. They should not be let off at the top of the lungs, as though they were addressed to some one in another street; nor should they be murmured forth in a whispering or broken voice, as though the speaker was afraid of being heard. Those who pray should recollect that they speak only for the benefit of those with whom they are associated in devotion, and that a tone of voice adapted to their hearing, modified properly by the solemnity of the occasion, is the best that can be employed.

6. The addresses should be short, pungent and various. They should be aimed rather at the heart than at the understanding—and should be adapted to excite to feeling and to duty, rather than to instruct or amuse. They should be regularly interspersed among the other exercises of the meeting, and should not exceed five or six minutes in duration. The practice of having two or three long prayers, and then a concluding speech as long and as formal as a sermon, is founded altogether on a misconception of the true nature and design of a PRAYER meeting.

7. Prayer meetings should always be short.—Their appropriate object is devotion. But devotion is feeling, and, like all other feeling when excited, must necessarily soon subside. And before the devotional excitement begins to flag the meeting should be concluded.—Such meetings will always be interesting, will always be profitable, and will always be sought after. But if the people be detained until their feeling and interest abate—until their devotion cools—until both mind and body are fatigued—they will retire with as little profit, as they will have inclination to come again.

8. In a prayer meeting there should never be any interruption or suspension of the exercises. This never fails to slacken the tension of feeling, to cool the fervors of devotion, and to impair or defeat the object of the meeting. On this ground all delays in searching for hymns, or in selecting portions of scripture—all mistakes and failures in singing or raising tunes—all whispering and talking during the exercises, ought to be scrupulously avoided. For talking in time of meeting, except on ve-

ry extraordinary occasions, there can be no justifiable cause, and the practice ought to be reprobated and frowned upon wherever and whenever it appears.

EDITOR.

## RELIGIOUS INTELLIGENCE.

From the Baptist Magazine.

### *Convention of Western Baptists.*

CHARLESTOWN, Dec. 5, 1833.

MR. EDITOR,—Some account of the General Convention of the Western Baptists, recently held in the city of Cincinnati, Ohio, may be interesting to the readers of your *Missionary Register*. This meeting was commenced on the 6th of November, ult. at 10 o'clock, A. M., and was continued, by adjournment, till the Monday following, when it was adjourned to meet again in the same city, on the first Wednesday in November, 1834.

#### *The Occasion and Objects of the Convention.*

It is well known that great objections have existed in the minds of many of our western brethren against what are denominated 'The Benevolent Efforts of the Age.' And not only these, but also against the pecuniary support of the regular ministry of the gospel. Aware of those obstacles to the improvement of the churches and the prevalence of sound and beneficial sentiments, a few individuals in Cincinnati carried on a very extensive correspondence with the friends of the denomination in the west and the east, and such was the encouragement given, that they resolved to invite a general meeting of the Baptists in the Western States, for the purpose of mutual prayer, deliberation, counsel, and effort. From such a combination of the piety, talents, and wisdom of their brethren, they anticipated much, knowing full well that during a free exchange of opinions and Christian kindness, many wrong impressions would be removed, and such views would be taken as would promise no small good to the cause of Christ in the great valley.

Among many others, the presence of our valued friend, bro. Heman Lincoln, the treasurer of the Foreign Board, promised at an early period of the session, that these objects would not fail of being accomplished. He was prompt to answer any questions concerning the financial concerns of the Board.

#### *Subjects discussed and approved.*

After a very interesting discourse from bro. Noel, of Frankfort, Ken. and the organization of the Convention by choosing him moderator, and brethren Stevens and Wingate, secretaries, the regular business of the meeting was introduced. First came the subject of preach-

ing the gospel. This was presented first, because it is first in order and in matter of fact. And I was delighted to witness the entire unanimity with which the Convention voted that they considered it "the great and prominent means which God has appointed for the conversion of sinners," and that "his great designs in bringing them into his kingdom is, that they should endeavor to promote, by every means in their power, the salvation of sinners" through this medium. After such an adoption of these resolutions, I had no fears that there would be a division on any questions of kindred character; nor was I disappointed. Next in place, the Foreign Mission was brought forward for examination. Brother Wade, himself a foreign missionary, very happily exhibited its sacred claims. One after another spoke in its support, till the Convention itself became perfectly missionary, and every member was led to inquire, if the missionary cause did not come from heaven, whence its origin? The Foreign was no sooner discussed, than the Home Mission, gathering strength from the very zeal already kindled, met with a most hearty welcome.— And it was very evident, that while the body felt for other lands, the hold was not weakened by turning their attention to their own.— Thus passed Wednesday, Thursday and Friday—memorable days for the missionary enterprise.

On Friday evening, commenced a series of resolutions in favor of 'Benevolent Effort' generally, which continued to engage the attention of the Convention for that and the following evening. Saturday was devoted chiefly to the subject of organization and the adoption of a constitution, when the basis of future meetings was laid, and the hope inspired, that from this source, annually, great good may be expected to our Zion. On the Lord's day, the brethren resorted to the house of God, to hear from their brethren, whom they had never till this meeting seen, the messages of grace and life. The new and neat edifice of the Enon Baptist church was on that day opened, for the first time, for public worship. On Monday, the subject of Religious Periodicals and Ministerial Education, and the Sunday school—the Temperance—the Bible—the Tract—the General Education cause, and many other things, lovely, pure, and of good report, were most cordially sustained and recommended by the meeting.

#### *The results of the meeting.*

There, on the broad platform of Christian union, were brethren heard from our Zion, east and west, north and south, and the living voice, too, from Burmah. 'There they prayed and vowed together. And there in calm discussion, every measure I have alluded to,

was carried by that united and firm 'aye,' that impressed the congregations with the sincerity and perfect co-operation of the whole Convention. Scattered as the members now are, it cannot otherwise than be expected that God will hear the fervent prayer of his servants, and diffuse the light of knowledge and piety over the vale for which they still pray and toil. That pure and heavenly zeal will not, cannot die away. If the future meetings resemble the first, the feeling that would cultivate Burmah, will till the soil of our home possessions; and great will be the harvest.

#### *Reminiscences of the meeting.*

Those crowd my mind in rapid succession. I have written of the union. I shall never forget the prayer-meeting on the day preceding the convention, and on the morning of each day during its sitting, nor the Christian intercourse that brethren enjoyed with each other. Nor shall I cease to remember the emotions I felt as I passed, on Monday afternoon, the Sixth Street Baptist meeting-house, and beheld it thronged to overflowing with ladies, every one anxious to hear of God's grace to Burmans and Karens, from the lips of sister Wade.

Two remarks only shall I repeat. The first was made by bro. Bennett. 'The church,' said he, 'has been married to Christ. Christ, as her husband, before he went away, said to the church, Go, preach the gospel to every creature. In obedience to his command, the church is sending abroad her girls: if any question this wisdom, let them not impeach her, but her husband, Christ.' This remark he illustrated very beautifully, by following the comparison. The second remark is, said bro. Wade. 'I am glad to hear the temperance cause discussed; for I want to give answer to the Burmans when I return, to the question they have often proposed to me, 'Do Christians drink ardent spirits?' When they have beheld persons from Christian countries drinking thus, they have thought, if they became Christians, they must drink likewise. I want to tell them, No! Christians drink no ardent spirit.'

It was the midnight hour when the Convention adjourned. After prayer, and the singing of the Union Hymn, the members parted with each other, presenting one another, as they bid farewell, the significant expression of their Christian fellowship—the right hand. May the God of all grace hear the prayer of his servants and bless them abundantly out of Zion.

Yours with Christian regard,

HENRY JACKSON.



From the Religious Herald.

## REVIVAL AT LOUISA C. H.

LOUISA Co., Jan. 10, 1831.

### *Brother Sands—*

The protracted Meeting at our Court-House, held at Christmas, appears to have been blessed. Our beloved brethren Fife and Crawford, labored with zeal and faithfulness for one week, mostly day and night. The Spirit of the Lord was present. Christians were revived, and encouraged. Several persons obtained hope in the Lord Jesus, who expect soon to follow their Saviour in baptism—and of that number, I rejoice to say, are my two oldest sons. Others appear concerned to escape the wrath to come. How far this blessed work may spread, He only knows who “sees the end from the beginning.” It is a time of prayerful anxiety with me. My hopes are raised that the Lord is about to do wonders among us,—my fears are, that the work will stop. Here the fields are white and ready to harvest. I invite my dear brethren in the ministry to come and help us to reap and gather fruit to life eternal. Yours in love,

WILLIAM Y. HITER.

*From the Religious Herald.*

### A WONDERFUL APPEARANCE OF DIVINE GRACE.

BROTHER SANDS:—I doubt not, but the people of God are at all times delighted to hear that another soul is born again.

He that is able to create a world, is able to show his power in the audible voice of the dumb beast, or turning the heart of stone to flesh. The subject of the following notice, we think, is not among the least of the displays of the power of the Holy Spirit. 'Tis that of a man that can neither speak or hear. I was present at one of the meetings of Elder W. Judgins, in the county of Brunswick, on the 13th of December, 1833, and after preaching, the members present were called together, when this man came forward and let it be known that he wished to be baptized; and through an interpreter, he gave satisfactory evidence of a change of heart. The Lord, we trust, enabled him, by signs, to tell the time of year, and of the day, when in distress, he prayed, and felt good, and was going to heaven. He was asked if he now prayed; he stated that he did, night and morning, and he felt good. His mother was asked if she saw any change in his conduct; her account was pleasing indeed.

I heard his uncle say, that he, (the subject,) informed him of his views and feelings some time previous, and he (the uncle) told him “he was not accountable, he could not hear, he would not burn.” This he done to try the subject, which appeared for a while to satisfy him. But in a short time he became dissatisfied, and again informed his uncle of his dissatisfaction.

His uncle says he tried him in the former manner, without effect.

I saw his uncle ask him, before his baptism, if he did not dread the cold water, it being covered with ice; he gave him to understand he did not regard it. He satisfied every inquirer, that, to this act, he had been persuaded by no person—he felt it in his breast.

I saw him walk down into the water, mingled with ice, with as much apparent firmness and composure as if he thought that, “thus it becometh him to fulfill all righteousness;” and there, by Elder Judgins, he was buried with Christ by baptism.

O, that it may please the Lord to teach many sons and daughters “to do likewise.”

A FRIEND TO BAPTISM.

### SELECTIONS.

From the Boston Recorder.

#### SABBATH SCHOOL CONCERT.

Are Sabbath Schools of no importance to the church? From whence are those streams to flow that are to make glad the city of our God? From whence are our churches to receive their accessions? Let the records of the churches in 1830-1, when there was revivals through our whole land, and many thousands were brought into the fold of Christ, answer.—From whence can the minister look for the success of his ministrations, so reasonably, as from that part of the congregation, the fallow-ground of whose hearts has been broken up in the Sabbath School.—But our churches must certainly look for enlargement from the rising generation. Past experience has told us that the conversion of those persons who have passed the meridian of life, is much more hopeless than before. Of no class are the probabilities of conversion so great as of children and youth. We live in an age when the greater part comparatively of the rising generation, are training up in Sabbath Schools. The inmates of our Sabbath Schools will very soon comprise the church and the world, in our own land at least. Then let me ask if the success of Sabbath Schools is of no importance to our churches? Or is it not of sufficient importance to merit the prayers, the sympathies and the co-operations of our churches *as such*?—But to return to the subject under consideration—are not Sabbath Schools, like other causes, dependant for success on the Spirit of God? The affirmative of this proposition is readily assented to. But is it *really believed*?

And here let us refer to past experience and present feeling for an answer. There

certainly can be no difference of opinion in regard to the only way to obtain this co-operation. "He will be inquired of by the house of Israel to do this for them."—It is very important that we distinguish between matters of faith and duty readily assented to, and those that are really believed and performed. If mere profession were all that is necessary, the world might have been saved long ago. If it were believed that our Sabbath Schools, if not attended by the Spirit of God, would be but as water spilt on the ground; yea, more, would be a savor of death unto death; if this were really believed, should we not oftener hear in the house of God, and in the social meeting, the earnest, importunate prayer flowing forth from hearts filled with intense desire? Would not the Sabbath School concert be hailed with joy, and be numerous and punctually attended; and should we not then see occasionally, at least, the parent present with the scholar in the Sabbath School, uniting with the teacher in calling down the blessing of God! Taking facts for our guide, what conclusion must we come to, let me ask, if not to this, that there is a lamentable want of feeling, and faith, and prayer, and action, in our churches, in regard to Sabbath Schools? We come now to consider the last proposition, viz: either the two foregoing propositions cannot be substantiated, or there has been a criminal neglect on the part of parents and of our churches in this matter. I believe no one can reflect candidly on our Sabbath Schools, charged as they are with the immortal destiny of so many souls, and destined as these souls soon are to take upon them the responsibility of society, and to wield the government of our land, and then say that Sabbath Schools are of no importance; and again, I believe every one will admit, that our schools cannot succeed without the co-operation of the Spirit of God, and that this co-operation cannot be obtained but by fervent, importunate prayer. In proposing and remarking on this proposition, I would speak as tho' I stood on holy ground. It is true that there has been a criminal neglect of duty in regard to this subject, which is of no less importance than the future moral destiny of our nation. If the only means for the success of this enterprise have

been neglected; it certainly has been a criminal neglect; \*for we are bound as philanthropists & as men, to do all in our power to promote the greatest good of our whole land, and much more are we bound as Christians to do this. Do we believe that one soul is worth more than millions of worlds like this, and yet do we live neglecting those means which reason and experience tell are certainly as appropriate as any now to save souls. Far be it from me to become Judge of another man's conscience in this matter. My appeal is to facts. And in conclusion, let me ask, if the magnitude of the object, which is no less than the using or neglecting to use the means in our power to promote the salvation of the many thousands of children now in Sabbath Schools, is not of sufficient importance to merit the prayerful, solemn consideration of every parent, and of all our churches? Shall the want of teachers, and the almost total neglect of the Sabbath School concert, longer bear tidings on high, that our churches do not feel? E. P.

---

From the Father's Magazine.

### LETTERS TO A CHRISTIAN FATHER.—No. I.

My dear Friend—You ask for the results of my reflection and observations on the subject of the intellectual, moral, and religious training of children. Immersed as I am in the active pursuits of life, you will not expect of me any thing like a labored series of dissertations upon this subject; but such thoughts as occur shall be cheerfully penned for your perusal. Most of us who sustain the paternal relation, I fear are greatly deficient in the discharge of the important duties which result from it. We devote ourselves so unremittingly to laborious pursuits, or sedentary occupations, as to allow little leisure for the systematic training of our children. We sometimes plead necessity, in excuse for this neglect; but after all, a great portion of the temporal wants which we are so anxious to supply, are little else than artificial; and not unfrequently we plunge ourselves voluntarily into the very difficulties and perplexities which we offer as an excuse for our delinquency. If we are poor we naturally strive to better the con-

dition of our families. If we are rich, we think of making such further accumulations as may serve to place our children, as the phrase is, beyond the reach of want. If we are in prosperous business, we have skill to sustain our reputation as business men. All are rushing forward with the grasp of eagerness and the thirst of accumulation. Even the few who imagine that Agur's portion would satisfy them, must have that portion continually augmenting before their eyes. The spirit of the world is onward in reference to every such matter; and Christians will not be entirely free from this spirit till they are perfectly freed from sin.

But, my dear friend, you seem desirous of seeking a better portion for your children, than is to be found among the perishable things of time. So far it is well. Let this principle abide with you. The "one thing needful" for us and our children, claims the greatest share of our attention, and should form the highest object of our pursuit. "Seek *first* the kingdom of God and his righteousness," and other things shall be added." What a gracious promise is here! Let us try to live in such a manner as to obtain it. I have sometimes been placed in circumstances to feel a little of its preciousness.—While depressed with earthly cares and responsibilities, and have caught myself secretly pleading their influence in extenuation of my inexcusable barrenness, the thought has come home to me, "are you not seeking first the things of this world, with the hope that the kingdom of God, and his righteousness, *will be added?*" Just then to take the hint, and humble myself before God, and return heartily to his service, submitting all my difficulties to his providential disposal—this has been the hour of a twofold deliverance. No longer inverting the constituted order of things, I could then sweetly remember and plead the promise. Then Christ has made me free, and seeking the advancement of his kingdom and glory, other things have been abundantly added to me—light has sprung up in the midst of darkness, and continued to shine as long as I would continue to walk quietly and humbly in the path of duty. I have been repeatedly delivered in this manner, and often left afterward to be filled with my

own devices, because I had ceased to follow the blessed directions contained in the promise that had begun to be fulfilled.

This point of experience is just as applicable to the work of training our children, as to any other object in life. Seek first that God may be glorified in their salvation. Let this be the great object of our prayers and exertions. Let us truly instruct our children for him, train them intellectually and spiritually to his service, and plead in faith on their behalf; and then see if we do not on the one hand become instrumental in their salvation, and on the other, be in the way of obtaining for them what they really need, in the best sense of the phrase, of the good things of this world.

Try it, my brother. It will cost you many a hard conflict. You will meet with many discouragements. You may prove at best but a sad wrestler. But begin at the right place and fight on. The whole Christian course is a rugged warfare.—The Lord will assist you, and who can tell but the victory will be yours.

There is another snare, to which, if I mistake not, we are sometimes liable. We consign too much of our own proper work to other hands. Pious mothers have their own responsibilities, which are momentous and solemn. But *maternal* faithfulness cannot in the least atone for *paternal* neglect. Mothers have duties enough of their own to perform, without undertaking to discharge those that appertain to fathers. I rejoice at what is doing by the other sex. Let it be increased if possible a hundred fold. But again I say, this does not discharge *our* duties.—She that is given to be a "help-meet," is not to be even the *principal* in this domestic field of education. There are some things, I know, which she alone can do. There are others which appropriately belong to her, particularly in the earliest days of infancy and childhood. Yet these form but a small part of the whole business of parental training. There is no period in this whole work of cultivation which admits of *paternal* neglect.—Of *Abraham* it was said that *he* would command his children and his household after him, and they should keep the way of the Lord.

But here, as in the case above mention-

ed, we too often invert the order of things. We commit almost the entire training of our children to the mother, till the period arrives that they are transferred to other tutors at home or abroad. While they are at school too, the father has little access to them, and not unfrequently they are trained by other hands than his own, to the active pursuits of life. The formation of their intellectual, moral, and religious character has thus been confided to others, while his own attention has been engrossed by lighter matters, which in his own opinion were of paramount importance.—So did not Abraham. Doing so, he would never have inherited the promise, or been called the father of the faithful. And now, if we are heirs to the same promise let us set before us the true spirit of his example. Let us not think we can discharge our duties, merely by complimenting the other sex for maternal faithfulness. This, of all things, our pious companions do not desire of us. They see more cause to lament their own deficiencies than to receive flattering commendation. They need our assistance and active co-operation, and often our superintendence and advice.—These we must not withhold. It is a species of labor they have a right to expect. We owe it as a duty to them as well as to our children. Let us undertake this work then in the right spirit, and endeavor to do it in a right manner. Nothing short of this will succeed. What this manner is, and in what that spirit consists, will form the subject of future letters.

Yours in the bonds of the gospel,

H. T.

---

### MY MOTHER'S LAST PRAYER.

"God protect thee, my little one," said my Mother, as I stood by her dying bed.—There was a tremor in her fainting voice, which checked the joyous laugh which trembled on my lip. I, in childish joyfulness, shook the pale hand of my dying parent from my head: and buried my brow in the rich mass of dark hair which floated her pillow. Again her sweet voice sighed: "Lead her not into temptation, but deliver from evil." I raised my face from its beautiful resting place, and as young as I was, I felt the influence of my mother's prayer. Her lips still moved,

and her deep blue eyes were bent on me as if they would have left one of their bright unearthly rays, as a seal to her death bed covenant—but she spoke not again. The last effort of nature had uttered that prayer, and she lived not to breathe another. I have every reason to believe that God has, in a degree, caused that prayer to be instrumental in gaining its own answer; for often when the heedlessness of childhood and youth would have led me into errors, has the sweet voice, now hushed forever, intermingled itself with my thoughts, and like the rosy link of a fairy chain, drawn me from my purpose. Oft, when my brow has been wreathed with flowers for the festival, when my cheek has been flushed, and my eyes sparkled with anticipated pleasure, have I caught the reflection of that eye, in the mirror, and thought it resembled my mother's; as the last maternal supplication to heaven has come back to my memory, the clustering roses have been torn from my head, sober sadness has chased the natural glow from my cheek, and the light from mine eye; and my thoughts have been carried back to my lost parent, and from her to the heaven she inhabits. The festival and all its attractions, have been forgotten, and I have been "delivered from temptation." Again when the sparkling wine cup has almost bathed my lips, has the last prayer of my mother seemed to mingle with its contents, and it has remained untasted. When my hand has rested in that of the dishonorable, and trembled at the touch of him that "says in his heart, there is no God," as that voice seemed to flow with his fascinating accents; I have listened to it and fled, as if from a serpent of my own native forest.—Never have I received any great good, escaped from any threatening evil, or been delivered from any temptation, but I have imputed to the effect of my *Mother's Last Prayer*.

---


*Cherokee Lands.*—An act was passed by the Legislature just adjourned, authorising the sale of the public lands in Macon county, which have been already surveyed. It is thought the sale of these lands will amount to about \$100,000. There remains within the limits of North Carolina, a considerable extent of country to which the Indian title has not yet been extinguished.

## EDENTON :

*Saturday, Feb. 8, 1834.*

The publication of the *Recorder*, for reasons stated in that paper, will be deferred two or three months longer. That no misunderstanding may arise from this circumstance, we wish it distinctly understood that the *Interpreter* will be continued without interruption.

## MINUTES WANTED.

The last minutes of the different Associations in North Carolina are very much wanted, chiefly for the use of the Agents of the Convention. Persons having access to such documents will confer a favor by forwarding a copy for each Association to Edenton, by the 15th of March next.—  
 Direct to the Biblical Recorder.

Elder Ira M. Allen, of Philadelphia, General Agent of the Baptist Tract Society, requests the favour of a copy of the last Minutes of each Association in the U. States.—These are indispensable to the completion of his contemplated valuable work, the Annual Register. We hope our brethren in this State will not withhold a service so easily performed, yet so important in itself.

## RELIGIOUS HERALD.

The first number of a New Series of this paper has just come to hand in a dress altogether new and much improved. This journal is now the property of the Virginia Baptist Book and Tract Society. It is edited by William Sands, the former Editor, assisted by a Committee appointed for that purpose. We much approve of the plans of our Virginia brethren, and heartily wish them success.

## NEW HYMN BOOK.

The Baptists in Virginia contemplate the publication of a volume of Hymns, with a view of having a STANDARD BOOK for the use of the Churches in that State. Were we certain that we should not be charged with servility, we should recommend a similar undertaking to our brethren in N. Carolina. Few things of a secondary nature are needed more by our Churches than a well selected volume of hymns—in the adoption and use of which, as a standard work, all would concur. It would contribute not a little to

that community of taste, of sentiment, of practice, and of interest, which is now so devoutly to be wished for.

## VIRGINIA BAPTIST BOOK AND TRACT SOCIETY.

We learn from the Herald that a Society bearing this appellation has been recently formed at Richmond. The object proposed is to diffuse, by means of the Herald, Books, Tracts, &c., approved Religious knowledge among the Baptists of Virginia. A store is to be established in Richmond, at which the publications of the Baptist General Tract Society, and all other Books and Tracts interesting to the Denomination, may be procured and transmitted on the most advantageous terms. To carry these arrangements into effect a system has been organised for the purpose of enlisting suitable talent, and of securing, by subscription and otherwise, the requisite financial resources. We think the general plan is excellent, and is well worthy of the attention of enterprising brethren in this State.

## TAR RIVER ASSOCIATION.

We have been favored by our bro. Jos. J. Finch with a copy of the minutes of this body. It held its last annual meeting at Hickory Chapel, Nash County, N. C. commencing Friday before the 4th Lord's day in October, 1833. The introductory discourse was delivered by Eld. Tho. Crocker. The meeting was organised by choosing bro. Jas. Southerland Moderator, Eld. Thomas Crocker, Clerk, and Eld. Amos J. Battle, Assistant Clerk. Connected with this Association are 18 Churches, all of which, with two exceptions, were represented. During the last year 158 were baptised—increase by baptism and otherwise 163—whole number 1457. This body appears to be favorable to the benevolent operations of the age, and gives promise of future usefulness and prosperity.

## THE PEE DEE ASSOCIATION.

We are indebted to the attention of bro. Pleasant M. Powell for a copy of the Minutes of the last annual meeting of this body. It was held at Cartlage's Creek M. H. Richmond County, October 19, 20, 21, 1833.—The association sermon was preached by Eld. Jno. Culpeper, Sen. Eld. Jno. Culpeper, Sen. was chosen Moderator, and Pleasant M. Powell, Clerk. Elders Noah Rich-

ardson, Jas. Thomas, and Noah Graham preached on Lord's day. This Association contains 15 Churches, all of which were represented. The number baptised the last year was 240—increase, 87—whole number in fellowship, 1080. Missionary operations are sustained by this body, and the Churches appear to be in a pleasant and prosperous state.

#### CONTENTNEA ASSOCIATION.

The Contentnea Association held its last Annual Meeting at Tyson's M. H. Pitt Co. N. C. on the 26th, 27th, and 28th, of Oct. 1833. The Introductory Sermon was delivered by Eld. George W. Wallace. Elder Tho. Dupree was chosen Moderator, Elder Mark Bennet, Clerk, and Geo. W. Walton assistant Clerk. Letters from 17 Churches were read. These had received during the preceding year 27 by baptism, 5 by letter, 1 by restoration—and had lost 25 by dismission, 15 by exclusion, 8 by death—making a *decrease* of 15—leaving a total of 680. We are sincerely glad to perceive that these brethren are beginning to open their eyes to the consequences of that spirit of contention which has unfortunately existed too long among them. They say in their circular letter, which contains some very appropriate remarks—"Prior to this trial our hearts contained room enough for all our brethren in the United States—now, two or three small Associations, or a few Churches,—and often times not all the members in a single Church, can find unfeigned love in our bosoms. A sourness, we fear, is contracted which is too prone to debate and contention." This is certainly a melancholy state of things;—and yet it is no more than what was to be expected from the causes to which, in part at least, it has been justly ascribed. Controversy and ill-will, especially when added to opposition to the efforts of those who are conscientiously labouring to extend the Saviour's dominion on earth, rarely if ever fail to cool the fervours of devotion, to deaden the spirit of religion, and to bring coldness, and leanness, and darkness, and deadness upon the churches in which it is practised. We cordially agree with the sentiment and purpose of these brethren when they say—"It is not enough that we contend for the faith, but that we live the life of charity also." "Let us seek to repent and do the first works;—works of unfeigned fervent love;—works of willing and dutiful obedience to Christ; works of Christian behaviour through life." We hope that these

brethren will now proceed to act upon the principle here acknowledged, and recommended—that they will take immediate measures to heal the breaches which their imprudence has created—to kindle the flames of christian love and union which a needless controversy has well nigh extinguished—and, if they cannot concur with their brethren in all things, that they will go with them at least so far as all are agreed, and exercise a charitable toleration with regard to points of difference. May the time come quickly when the Baptists of North Carolina shall cease "to worry and devour each other";—when all shall be firmly united in the bonds of harmony, peace, and love!

#### THE KEHUKEE ASSOCIATION

Held an annual meeting at the Falls of Tar River, Nash co., on the 5th, 6th, and 7th days of October, 1833. The Introductory sermon was preached by Eld. Wm. Hyman, after which the meeting was organized by choosing Eld. Wm. Hyman, Moderator, and Eld. Jos. Biggs, Clerk. This association contains 35 Churches. During the past year, 34 persons have been admitted by Baptism, 25 by letter, and 15 by restoration; 31 have been removed by letter, 48 by excommunication, and 36 by death—leaving a *decrease* of 44; whole number 1,748. In the temper and proceedings of this body we think we discover a manifest improvement. We are pleased to see no unkind expressions in relation to those of their brethren who differ from them in relation to institutions designed to promote the extension of truth and righteousness. The circular letter abounds in wholesome and seasonable remarks relative to the necessity of conforming to the requirements of God's word. We fully concur with these brethren in the belief that—"The present divided state of our denomination should teach us the necessity of flying to the word and the testimony"; and we would add—should show us the importance of laying aside minor points of controversy, of exercising a becoming forbearance, and of being firmly united where ever we can find common ground stand on. **QUERY.** What is there to prevent a reunion between this and her sister associations, with which she was once associated in all the pleasant relations of christian fellowship? **ANSWER.** Nothing but the exercise of forbearance—nothing but a resolution to hold and to practice her own opinions respecting the liberal operations of the age, and to allow her brethren to do the same. How easy might this be done!—We extract from the minutes the following resolutions:

"Whereas the churches at Grindle Creek, Pitt county, and Tranter's Creek, Beaufort county, have neglected to represent themselves in this Association by letters and delegates for some time, and as we are informed



have discarded the Articles of Faith on which the Association was founded, and in which they were constituted and joined this body—therefore, Resolved, that the aforesaid churches be stricken from the list of this Association, for their violation of their agreement to represent themselves in this body, and for adopting and continuing to advocate errors derogatory to the Christian faith.

“Resolved, that we disapprove the conduct of a part that were members of the church at the Old Ford, in Beaufort county, and also part that were members of the church at Smithwick’s Creek, in Martin co., in departing from the Articles that those churches adopted at their Constitution, on which they were received members of this body, and setting up and establishing new churches at said places, of another order, under their former Constitution.”

#### ORDINATION.

Edward Howell was ordained to the Christian Ministry at the session of the Yeopim Union Meeting on Saturday 25th Dec.

#### LATE FROM BURMAH.

The ship America, which arrived at this port, from Calcutta, on Saturday last, brought letters from the Missionaries down to the 7th of Aug. last.

Then all were well at Rangoon, Maulmein and Ava. Bro. Kincaid is preaching at Ava, without hindrance, though he was closely watched by government men. Several of them attend his meeting, and then they are found in the company of the Woongees.

At Rangoon, the people are afraid to come out and show themselves Christians, for fear of persecution.

Bro. Kincaid says he passed three hundred towns and villages in his passage to Ava, and distributed 15,000 Tracts and Testaments. He is anxious for a press at the head of the Empire, and one or two more missionaries. The additions by baptism have been but few, since the last advices.—[N. Y. *Bap. Rep.*]

#### NEW YORK IN AFRICA.

A Society of Ladies has recently been formed in this city, the object of which it is believed, will commend itself to the feelings of every benevolent heart.

It has for its object the education of the inhabitants of the colony of New-York in Liberia, both natives and colonists; to be

furnished to them by establishing schools and sustaining religious teachers, both male and female.

The liberal views of this society would not confine its efforts to this Colony alone, but it hopes to extend them into various parts of Africa, as fast as the funds obtained will enable it to do so.

That Society embraces every denomination; and all have manifested a cordial approbation of its object and nearly all have united their efforts in aid of it.

The Society now looks with high hopes to the pious and benevolent females of our enlightened and consequently happy country, for their sympathy and support in this new enterprise.—[*Ib.*]

#### COMMUNICATIONS.

The following communication has just come to hand from a good bro. in South Carolina. We hope he will excuse us for publishing his letter—tho’ contrary to his wish. We do it because we are confident our readers will be pleased to see it. We thank him for what he has been kind enough to do for us, and shall be pleased to hear from him again.

PLEASANT VIEW, JAN. 20, 1834.

Dear Bro. Meredith:—Seeing the interest you take in revivals, I will just mention to you some of the particulars of one in progress under my own observation, I might say, at Lake Swamp Church, though it extends over three Congregations. In the month of August brethren Dossey and Kervin visited us at Lake Swamp and continued with us five days. It was truly a refreshing time. The last day of the meeting I had the pleasure of baptizing twenty-six, who seemed to be waked up to a sense of their duty, and made willing to perform it. During this time there were many more pricked in their hearts. I baptised a man last Sabbath, who says, at that meeting (to use his own words) he was mad to see them hauling them up to be prayed for and to join the Church. He thought they could as well be prayed for where they were, and come without so much fuss to tell their experience.—And after he went home at night, fretting about it, his own situation came to his view; he then, for the first time, saw himself a lost sinner. He passed through many bitter pangs of heart till he obtained peace in believing in Christ. It is pleasing to see the effect of grace—the lion changed to the lamb. I have watched, with deep interest, the progress of the work for some time at our meetings, awful horrors seemed depicted on many countenances, and great anxiety for

prayer. There has not been much noise, though some have sobbed aloud—rather a shyness to be conversed with—close attention on Divine Worship. At our last meeting I imagined, or it was so, several seemed brightened up, and at the water side wept very much. When Christ was spoken of their countenances bespoke great delight.—I hope the seed sown in this part has brought forth and we shall be permitted to reap another harvest ere long. I cannot forbear to mention one more circumstance:—there are some ten or twelve lovely little girls, from 7 to 12 years old, that march to the altar of the Lord every opportunity to receive the prayers of the people of God, besides some very small boys with streaming eyes on the other hand for the same purpose. In most of the congregations where I travel there is some warmth and great attention. I had not thought to have scratched down so much as I perceive I have. I am not prepared to write any thing for the Interpreter, yet perhaps you may get some matter and dress it in your own words that will be interesting to some of your readers.

I am, Dear Bro. your's most affectionately,  
GREGORY ROLLINGS.

We give the following as a specimen of a number of communications which have recently come to hand. Did time and occasion warrant, we could write an essay on such a letter. The spirit of friendship, of brotherly love, of liberality, and of attachment to the best of causes here discovered, is as encouraging to an editor as it is worthy of his respect and his love. It would do us good to shake this brother by the hand. He says he has taken it upon himself to procure us subscribers, *that we may be encouraged and enabled to go on, &c.* We assure him he has encouraged us by the respectable list of names transmitted—but more by the fact that we know we have the approbation, the interest, and the prayers of such brethren.—Bro. B. has our thanks for what he has been pleased to do for us, and our best wishes for his happiness here and hereafter.

*Meltonsville, Anson County, Jan 14.*

Dear Bro. Meredith:—Being desirous of promoting the welfare of my fellow-beings by contributing to the support of the means calculated to disseminate light and knowledge—and considering the Baptist Interpreter well calculated to subdue that spirit of indolence that is wont to possess the bosom of those that should be zealously affected, and fervently engaged in the propagation of the word of God, I have taken it upon myself to procure subscribers for the same, that you may be encouraged, and enabled to go on in

Zion certainly is prospering in this region. She is bringing forth sons and daughters, and an increase of children requires increased exertions—therefore I can say to every Institution that is calculated to bring about strenuous efforts for the spread of a glorious Gospel:—Go on, go on! May you meet with that encouragement which is your due, is the sincere desire of yours affectionately, &c.

W. F. BRASINGTON.

---

#### MISSIONARY.

---

#### MR. BENNETT'S JOURNAL.

*Maulmein, April 6, 1833*

Rev. and dear Sir,

As Mr. Judson left this, for the Karen jungle on the 5th January—I suppose no one here will journalize for you, the events from that period to this; and though there has little transpired, which will interest our friends at home, yet I will in a few words relate what pertains to the natives, and native church.

Jan. 18. Mr. Judson left us for the Karen wilderness, where we hope and trust, he will be enabled to sow some of the good seed of the kingdom, in hearts prepared from above, and that the fruit will be abundant.

Jan. 20. Lord's day—About 50 present at worship. Mounng Dway a native assistant preached, and was heard with attention.

Feb. 1. Several old venerable grey-headed Karens are here, from the wilderness, to whom Ko-thah Byoo, who has just returned from Tavoy, has been communicating the precious truths of the Gospel. Their sands are almost run, and they have spent their lives in ignorance of the one living and true God; possibly at the eleventh hour of their existence, they may be brought into the precious fold of the Redeemer. An old grey-headed woman, a relative of his wife has taken refuge with him from the persecuting spirit of her other relatives, who seem to feel, that the old woman is only a trouble to them, she being near 80 years of age, and unable to do any thing for her own support.—Thus too many are treated in this land of cruelty and idolatry. The old lady listens to the good news of salvation, and seems to feel a veneration for the truth.—*The*

follow Jesus, in the hope of a glorious resurrection.

Jan. 27. Lord's Day—Native worship as usual. In the evening heard Mr. Simons in the English Chapel. During the sermon there was a slight shock of an earthquake, the wallsheds rattled, and the house trembled.

Feb. 5. A priest called to-day from Ava who said he had seen some of our books and earnestly desired copies might be given him. I gave him the 4 Gospels, Balance, view, and Catechism, Investigator, Awakener, McShway-Ee, John's Epistles and the Scripture Extracts. I did desire that the Lord would bless the reading of them to his soul's salvation. He has been bred in the dark and putrid atmosphere of Buddhism; and may he be enabled to come to the light, and live eternally.

Feb. 22. A few days since, two men called for tracts from Shway Gye city, in Burmah, who had seen some possessed by others, and desired to have some for themselves; and a man who has recently come down from Ava, meeting with some on his way, desired also to be furnished for his own perusal. To-day a man from Hen-thian-kuh (a city between Rangoon and Ava, I believe) called and wished a *great bundle*, to give away on his return. He said he read, and believed the tracts, that he no longer worshiped the heaps of brick, and did not put his trust in the law taught by Gaudama. I gave him a small assortment of tracts, and portions of scripture, and he seemed very much disappointed that I gave him no more. He said, 'there were very few.' But it was all I thought best to give him, and he seemed pleased that he got even so many.

There have been more tracts called for within a few weeks, than for months before. I am inclined to think that less numbers are wantonly destroyed, than there would be, were it not obvious to them that the press can so easily replace them. One press can easily throw off as much printed matter in one day, as 1000 of their copyists could do in the same time.

Feb. 25. To-day the brethren voted, that they think it expedient for myself and family to leave for Rangoon, as soon as

dom of the Highest, may direct our steps, and make us useful. We are in thy hands, O Lord; do with us as seemeth thee good.

Feb. 28. To-day read letters from our friends, Mr. and Mrs. Wade and children, by which we learn they arrived in Calcutta safely, and have left for America. Into the hands of our Heavenly Father we commend them.

March 5. My spiritual birth day. Thirteen years since, I hope my sins were forgiven through the blood of the Lamb. But oh! how sad a life I have lived! Naught but rebellion, transgression and sin!

March 20. To-day I am 29 years old. May my remaining days be spent in praising God for his goodness.

April 6. For several days the poor silly multitude have been preparing for a more splendid parade than they are wont to begin the new year with: this being the first month in the calendar.

They are now preparing for a great *Tong Pwai*, and have two (deceased) priests to burn before it is over—8 days more are to pass ere they have the grand *fete*, and they are every night practising for it. This afternoon, several hundreds passed our house, singing and dancing; the women dancers dressed in English gowns, (80 of which it is said have been hired of the *Dobys* or washermen for about 12 cents each; and the men dancers in short pantaloons. Nothing can be imagined more ridiculous or contemptible than their appearance, especially when dancing, as it consists in twisting the body and limbs into all possible shapes—much as a snake would twist and turn on a hot plate of iron. Poor creatures! my heart felt for them. How miserable they must feel in a few days—their money all gone their pleasures over, and their minds sad with reflection. 'How are their sorrows multiplied who hasten after another god!'

I expect soon to leave for Rangoon, as Mr. Judson is to be here next Wednesday, and we shall leave as soon as convenient after it. We are all in usual health.

I am, Rev. and dear Sir, yours respectfully,

C. BENNETT.

## OBITUARY.

## DIED

Recently in Warren County in this State, where he had resided about seventy years, Mr. WILLIAM GARROTT supposed to be in the hundred and fifth year of his age. Mr. G. served as a soldier in the French war and was present at the time of Braddock's defeat near Fort Du Quesne. He served also in the same capacity in the Revolutionary war—and was engaged in the battle at Guilford C. H. in this State, and also in that of Stony-Point, New York. He seems to have paid but little attention to the claims of religion until a few days before his death, at which time he received a premonition of his approaching dissolution—said the Lord had granted him a space of *three days* for repentance—spent much of that time in the exercise of devotion—and expired on the *third day*—leaving his friends a gratifying hope that he had departed to dwell with Christ. He had lost his eye-sight and the use of his limbs, some time prior to his decease.

On the 8th inst. in Currituck County in this State, Elder WILLIAM DOXEY, about sixty years of age. Bro. Doxy had been a minister of the Gospel for a number of years—was a man of unblemished reputation—possessed a shrewd, original, and strong mind—was sincerely and unceasingly attached to the cause of his Saviour—and was a faithful minister of the New Testament. Owing to the almost total loss of eye-sight, and other bodily infirmities which had been increasing upon him for several years, the labours and usefulness of the deceased had been much abridged for some time prior to his dissolution. He has been removed however from the field of his labour and from the scene of his suffering. The decaying house of his earthly tabernacle has become dissolved—but he doubtless occupies a house, not made with hands, eternal in the heavens. We have thus penned a short and very imperfect tribute of respect to a person of much private worth, without any information on the subject except what a general acquaintance afforded. Should any of the friends of the deceased prepare a short and appropriate biographical sketch we should feel much pleasure in giving it a place in our columns.

## RECEIPTS FOR THE INTERPRETER.

*Elizabeth City*; Capt. John Ferguson \$1. *Louisburgh*; Aaron Neil \$1. *Whitehead, Mo*; Rev. N. Robertson, Jr. \$1 for self, Jas. Thomas, Thos. Hutchins and Jno. P. Martin. *South Quay*; Eld. Edwd. Howell \$1. *Gatesville*; Gray Parker \$1.—*Summerton*; Wm. Lee \$1, Jno. Saunders \$1, Elizabeth Lee \$1, Wm. Gatling \$1, Francis Rogers \$1. *Powellton*; Ezekiah Tarver \$1 50. *Wadesboro'*; Robt. Chochran \$1 50 for self.

## FOR 1834.

*Louisburgh*; Aaron Neil \$1. *Whitehead*; Rev. N. Robertson \$1. *Society Hill*; Rev. Wm. Dossey \$2, for self and Chas. B. Fort. *South Quay*; Eld. Edwd. Howell \$1. *Minton's*; Nathan Riddick \$1. *Currituck C. H.*; Isaac Coxter \$1. *South Quay*; H. Cross, Is Isaac Lee \$1. *Louisburgh*; J. J. Finch \$1, for Josh. Jones, Benj. Lewis, Levin Perry, P. Leonard. *Wake Forest*; Saml. Wait \$5, for Foster Fort, Peleg S. Rogers II. H. Burrington, Martha Wait, Sarah Merriam. *Fanhooks*; Stephen Pleasants \$6, for self, Stephen Justice, Jas. Crutchfield, Harvy Parish, Jno. Reddin, Jno. Hagnewood, *Crowell's X Roads*; Peter P. Lawrence \$1, for Nancy Pope, Mary Higga, Martha J. Wilkins, Harriet J. Wiggins. *Leesville*; Wm. Thompson \$1, Jos. Thompson \$1. *Chas. C. H.*; H. L. Alsbrook \$1, for self. *Briford*; Wm. Cuppage \$2, for self.

## RECEIPTS FOR THE RECORDER.

*Summerton*; Rev. Edwd. Howell \$2, Capt. Wm. Goodman \$2. *Louisburgh*; Rev. Jas. J. Finch \$12, 2 for Ricks Portis, 2 for Josh. Jones, 2 for W. D. Webb. *Wake Forest*; Rev. Saml. Wait \$1, 2 for self and 2 for David Justice. *Powellton*; Robert Powell \$2 for self. *Fanhooks*; Eld. Stephen Pleasants \$1, 2 for John Hagnewood and 2 for James King. *Wadesboro'*; Dennis Grady \$2 for self.—*Murfreesboro'*; Rev. Jas. Delk \$12, 2 for Dr. J. Wheeler, 2 for Jesse Powell, 2 for Francis Evans, 2 for Turner Horn, 2 for Jer. Harrell, 2 for W. S. Brown. *Dockery's Store*; Jas. M. Thomas \$2 for self. *Montpelier*; Chas. Livingston \$2, for self.—*Bennettsville*; Campbell Stubbs \$2 for self. *Rockingham*; Wm. Powell \$2 for self. *County Line*; Jno. P. Belt \$2, for self.

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

✉ All letters addressed to the Editor, except those of Agents, must be post paid.

✉ The postage on this paper is the same as Newspaper postage, namely, *one cent* to all places within the State;—and to all out of the State, distant more than 100 miles, *one and a half cents*.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) MARCH 1, 1834.

[Vol. II.]

\$1 PER ANNUM—BY T. MEREDITH.

No. 4.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, in a handsome Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

✂ All letters addressed to the Editor, except those of Agents, must be post paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

#### NUMBER 3.

As we proved in the last number, briefly, but we think conclusively, that facts, however well sustained by evidence, are insufficient for the renovation of the natural mind—we are necessarily met at this point by the following inquiry:—What other agency, in addition to facts and evidence, is requisite to produce the moral change, the radical renovation of heart, which is implied in Regeneration? Our answer is—The agency of the Holy Spirit. And in proof of the position, we submit the following evidence.

As it has been shown that truth—facts and evidence—the only natural means capable of correct action on the human mind, the only instrumentality provided and authorised by the Most High—is incompetent to produce the renovation proposed, it follows of course, that if this effect be produced at all, it must be the result of direct interposition on the part of the Deity. And as the only mode of direct Divine operation on the mind of intelligent creatures of which we have any knowledge, or of which we can even form a conception, is by the action of the Holy Spirit, the conclusion is unavoidable that it is by the agency of this Spirit, in connexion with the inspired word, that the renovation of the natural heart is effected.—To say the least, this must be regarded as strong presumptive evidence.

According to the theory which we oppose, Mr. Campbell himself being witness,—“After our new birth, the Holy Spirit is shed

on us richly through Jesus Christ our Saviour.” See p. 356. Now as it has been shown that some other agency besides the word is requisite for the renewal of the natural mind, and as the author correctly maintains that the direct action of the Holy Spirit is employed at a subsequent stage of the process, it is very difficult to resist the conclusion that this agent commences his operations at the commencement of the process, when precisely such an agent is indispensable; and accordingly that it is to the direct action of this Omnipotent Spirit that the word, otherwise altogether powerless, is indebted for its triumphs over the natural heart. As was said before, this is certainly a strong presumptive argument.

There is another view of this consideration more important and convincing than the preceding. It is this:—Mr. C. strongly insists on the necessity of direct Divine influence after Baptism. He maintains that the action of such influence is indispensable to the support of the *New Life* that follows regeneration. He asserts that “In the kingdom into which we are born of water, the Holy Spirit is as the atmosphere in the Kingdom of nature;” by which he says he means—“that the influences of the Holy Spirit are as necessary to the new life as the atmosphere is to animal life in the Kingdom of nature.” See p. 356. Now all this being admitted, the argument is this:—We assume it as a proposition which will not, and cannot be controverted,—that a more efficacious agency cannot be required to sustain life of any sort, than is required to impart such life. Can any one suppose, for example, that it requires a greater exertion of power to support natural life, than it does to communicate the living principle—to resuscitate the lifeless tenant of the tomb? Can any one believe that a more powerful agent is required to keep the machinery of the animal or vegetable economy in action, than is needed to put that machinery in motion at first? By the same principle, can it be imagined that a greater power is necessary to sustain “the new life” of the regenerate, than is required to create that life? In the nature of things can it be conceived possible, that it takes less to burst the bands of moral death,—to create the sinner anew,—to impart to him a new heart, a new spirit, a new life, a new existence, than it does to keep these several functions in action afterwards? Most unquestionably there can be but one

Opinion respecting this matter. It might indeed be supposed that more would be necessary to communicate moral life than to support it; but to imagine the reverse of this proposition true, would be to imagine what is clearly at variance with every known principle both of reason and experience. But the Holy Spirit is unquestionably a more powerful agent than the simple word. Beyond all doubt, then, either the Holy Spirit never acts on the mind of man at all, or he acts before the sinner is created anew in Christ Jesus. But Mr. Campbell affirms that the Spirit *does act* on the human mind, and that such action is *indispensable* to the continuance of the new life. It then follows inevitably from the testimony of the author himself, that the Spirit concurs and co-operates with the word in producing the very first principle of the new life—the very first act of the sinner in his return to the path of obedience.

There is still another view of this matter which, while it shows the want of clear and consistent apprehensions on the part of the author, goes to confirm our reasoning founded on his admission. In his article entitled "Renewing of the Holy Ghost," Mr. C. has this declaration:—"After the new birth"—by which he means Baptism—"the Holy Spirit is shed on us richly through Jesus Christ our Saviour; of which the peace of mind, the love, the joy, the hope of the regenerate, is full proof; for these are amongst the fruits of that Holy Spirit of promise of which we speak." See p. 356. Now let it be observed that it is here distinctly affirmed that the peace of mind, the love, the joy, the hope of the regenerate—of the believer after baptism\*—are among the fruits of the Holy Spirit, and constitute full proof of his presence and his action. This point being settled, the question to be answered is this:—Do believers never experience the peace of mind, the love, the joy, the hope of the gospel, until after baptism? If the answer be No, it will contradict the experience of at least ninety-nine hundredths of Christ's disciples. But if the answer be Yes, then the question at issue is substantially put to rest, and it is proved from the admission of the author himself, that the Holy Spirit does act on the sinner and produce his appropriate fruits before baptism. But if the Spirit exerts his influence, and yields his proper fruit prior to baptism, the theory of the author is clearly overthrown, and the clear, irresistible presumption left that the Spirit acts, to say the least, coetaneously with the effectual working of the word.

Thus far the question proposed has been answered by the experience of Christians.—We will now put it to the Apostle Paul, and see what kind of a response we can get from

him. In the 5th Chapter of his Epistle to the Galatians and 22d and 23d verses, we read the following declaration:—"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." To say nothing of the other virtues enumerated, it is undeniably certain, from this statement of the Apostle, that *Faith* is as truly a fruit of the Spirit, and as clear proof of his influence, as is peace, love, joy, or hope; and consequently that wherever this principle is found, it not only affords evidence of the existence of its kindred affections, but constitutes full proof that the Holy Spirit is there also. Here then, let it be noticed, we obtain conclusive evidence, founded on the position of the author himself, that the Holy Spirit is the parent of *faith*, and consequently that he must act in connexion with the word in producing the very first movements of the sinner in turning to God.

Having answered the question more immediately under consideration by an appeal first to Christian experience, and then to the pen of inspiration, we will now apply more directly to Mr. C. himself.—No one has ever contended more strenuously than the author that gospel facts, when made to exert their proper power on the understanding and the heart, will necessarily produce the feelings—the emotions, the affections, and the impulses, which correspond to the facts believed; and that in this way the moral image of the Deity is delineated on the human soul, and the believer is thus constituted a new creature. Now what we have to ask is this:—Can the facts of the Gospel produce their appropriate effects on the mind of man—can the image of the Deity be delineated on the soul—can a moral renovation be wrought on the heart—and yet leave the subject of such operation destitute of the peace, the love, the joy, the hope of the regenerate?—If they can, then the facts of the gospel when exerting their full power on the heart, are not adapted to the production of these affections—the moral image of the Deity does not include them—they are not the necessary properties of the renewed nature!!—But if they cannot, that is to say, if the facts of the gospel cannot produce their full and proper effects without yielding the peace, the love, the joy, the hope of the regenerate, then it follows necessarily that where-ever these facts produce their appropriate action on the human heart, there will be found the corresponding results—peace, love, joy, and hope. But where-ever these results are found, by the position of the author, there the Holy Spirit sheds his influence; for these are the fruit of the Spirit, and the full proof of his presence. Hence then, according to the testimony of Mr. C. himself, the Holy Spirit not only acts independently of baptism, but is at least coincident with the operations of the inspired word.

We have now shown from the reason and

\* It must be observed that, for the sake of the argument, we use the expression, "the regenerate," here in the sense of Mr. Campbell.



necessity of the case—but more particularly and conclusively from the testimony of Christian experience, of the Apostle Paul, and of Mr. Campbell—all founded on the express position of the author himself—that it is the Holy Spirit that acts with the word and renders it effectual in giving a *new life* to the sinner. We shall now proceed to consult the more sure word of prophecy—the more certain testimony of the living oracles.

It will be recollected that on a former occasion, for the purpose of evincing the insufficiency of the simple word, we introduced the case of Lydia at Philippi,—whose heart, it is said, the Lord opened, that she attended unto the things spoken by Paul. It was then remarked that the operation here ascribed to the Lord, was necessarily distinct from any action of the word, because, by the account, it necessarily preceded the reception of the word. By what sort of agency, then, it is now important to inquire, did the Lord open this woman's heart,—so that she gave attention to the Apostle's word, believed, repented, was baptised, and rejoiced in God? If it was not by the word and by evidence—if it was not by natural means—how are we to conceive that it was done, but by the Direct agency of the Divine Spirit, acting on the disposition or inclination of the soul, and creating a predisposition for a favorable reception of the otherwise powerless truth?

The case of the Apostles at Antioch was also mentioned, in which the success of their ministry was expressly ascribed to the fact that "the hand of the Lord was with them."—It was observed moreover that something must be denoted by this expression more than facts and evidence, because these were exerted by other persons, and by the same persons at other times, when no such results were witnessed. How then, it is now proper to inquire, are we to suppose the Lord imparted this special aid to the ministers of his word and gave this special success to their preaching, but by the direct agency of his Holy Spirit?

We have adverted to the effects of the speaking of Peter on the day of Pentecost, when thousands were pricked in their heart, believed, repented, and were saved.—Now, since no such effects followed the preaching of the word prior to this event, when administered by Christ and his disciples, nor afterwards, when announced by Stephen, by Paul, and even by Peter himself how are we to account for this very extraordinary result, unless we ascribe it to the special interposition and direct action of the Holy Spirit, opening the heart and giving effect to the truth?

We have also had occasion to introduce the testimony of Paul in his first Epistle to the Corinthians where he says,—“Who then is Paul, and who is Apollos, but minis-

ters by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase.”—Nothing can be plainer than that the increase—the effect and fruit of the ministry of the word—is ascribed to the direct agency of the Supreme Being. But how can we suppose this agency was exerted but by the action of the Holy Spirit in opening the heart, in changing the temper and disposition of the soul, in subduing the native enmity and aversion of the will, and thus preparing the mind for a favorable and profitable reception of the truth?

In the 36th Chapter of Ezekiel, the 26th and 27th verses, we read the following remarkable declaration:—“And a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.” It is no part of our concern at present to determine to what period the prophet alluded. This much is certain—and this is all we now wish to know—namely, that God promised to reform Israel—to cause them to walk in his statutes, and to keep his judgements—and that he proposed to effect this, not by giving them more information, more facts and evidence—but by putting his spirit within them, and thus removing their stony heart and giving them a heart of flesh.

The same mode of proceeding is clearly unfolded in the following declaration of the Apostle: “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 Peter, 1 2. In this passage are disclosed three facts, namely, that the persons addressed were elect according to the foreknowledge of God—that their election was unto obedience, &c. and that the agency by which the proposed object was obtained was the “sanctification of the Spirit.” From these facts it follows that the sanctifying action of the Spirit necessarily precedes obedience, and consequently is co-existent with faith and repentance.

We have now shown, as we think, conclusively, from reason, from the scriptures, and from the admissions of the author himself, that the influence of the Spirit is at least coincident with the action of the word, and that it is to this influence the word is indebted for all its power over the human heart. Should any reader wish to prosecute this examination further, he is referred to the following places. Rom. V. 5. 1 Cor. VI. 11, 12. 3 Gal. V. 22. 2 Thess. II. 13.

Editor.

#### WANT OF UNION.

We hear it said again and again that the Baptists

are too much divided, and we have reason to believe that this saying is but too true. They are divided not only in this State, but more or less in almost every other State in the Union. Without subjecting ourselves to the mortification of examining the details of this unhappy state of things, or of summoning the evidence by which it is proved to exist, we shall merely assume it as a fact, respecting which we shall presume there is but one sentiment, that the people of our denomination, more particularly in this State, are far from possessing that unity in sentiment, and that concert in action, which the spirit of the Gospel, and the interests of Religion demand.

Things being so, it is clearly the duty, the imperative duty of every Baptist, as he loves the cause of truth, of righteousness, and of his brethren, to put forth his hand to assist in strengthening and tightening the bonds of union;—in subduing reigning prejudices and rankling animosities—in harmonising conflicting interests—in promoting mutual sympathy, confidence, and good will—and in imparting to the whole mass that consistency and strength, so necessary to give it power and make it effectual. Should any one ask for the evidence of this—we would briefly refer him to the dictates of his own understanding, to the precepts of revelation, to the lessons of common experience, and to the universal sense and sentiment of mankind. All, all testify that in every community of men, whether religious or civil, whether ecclesiastical or political, union is indispensable to safety and prosperity; and that it is incumbent on every individual to contribute his proportion to the desired result.

What then are the means to which resort should be had in order to effect the object proposed—to overcome every discordant spirit, and unite our whole denomination in harmonious sentiment, and in concerted and consistent action?

The very first step to be taken in this work is evidently to frown upon the doings of those whose aim or whose policy is to generate dissensions. It is useless to seek or apply remedies so long as the causes of disease are permitted to exist and to operate. It is and ever must be perfectly nugatory to speak of the use of means for the healing of breaches—and the producing of greater compactness and stability in the general mass, so long as men are encouraged or permitted to go about among us, sowing the seeds of division and kindling the fires of strife and contention. This must be so perfectly obvious to the common sense of every person who thinks at all, that any attempt at proof would be wholly superfluous. We would therefore conclude this remark by saying—Wherever men appear with new doctrines or new practices, making pretensions to superior knowledge, professing to have discovered improvements in Theology, and arrogating to themselves the right to innovate and to alter,—let them be taught plainly and promptly that their novelties are not needed, and that their services are not wanted.

Another step to be taken in this matter is to acquire, as far as possible, a kind and conciliating spirit. He who expects to find others think and feel precisely with himself will find himself mistaken. No two men are formed precisely alike either in body or in mind. Individual peculiarities in intellect and opinion as well as in bodily shape, must and will exist. And any attempt to do away the peculiarities of the inward man, would evidently be as absurd as an attempt to reduce to the exact standard of a given pattern, the endless diversities of the human form. It follows then that as these peculiarities of heart and of intellect cannot be destroyed, they must be tolerated, they must be conciliated; and where an exact accordance cannot be produced in minor matters, there should be an effort made to harmonize in more important particulars. And much, very much, depends on the spirit with which we commence and carry on this process. If we review the sentiments of others with a critical, carping temper, a disposition to find fault, to magnify difficulties, and to lay unnecessary stress on small matters, there can be no concord, no harmony, no love, no concert. But if on the other hand, we resolve to leave minor considerations out of view, to exercise forbearance when we cannot agree, and to dwell and insist chiefly on those more important principles where there is union, we shall find the work of conciliation and concert comparatively easy and successful.

It is very manifest that this is a point in relation to which Baptists in this State particularly have greatly erred. Really in union in regard to all the fundamental principles of the gospel, and all the distinguishing peculiarities of the Denomination, they have permitted themselves to differ, to wrangle, to waste their strength in unnecessary contentions, respecting matters in relation to which they will all probably never agree, and where they might mutually differ, and yet be truly and effectually united. We would therefore say—Let every man exercise that liberty of conscience with which his Creator has endowed him; let him allow the same privilege to others; let him give free and generous tolerance to the minor, unimportant peculiarities of his brethren; let him grow fervid with the fires of that charity which hopeth all things, which thinketh no evil, which suffereth long and is kind; let him consider in how many important particulars all are agreed; and in the generous, open hearted spirit of the gospel, let him go and take his brother by the hand; let others—let all do the same;—and unless we be vastly mistaken, much will be done in the way of making the Baptists a united, harmonious, and energetic people.

Another method of strengthening the bonds of union in our Denomination, is to promote a more general and correct understanding, both as to sentiment and circumstance, among the different parts remotely situated from each other. The union by which Christians are held together, and by which they operate together in the great and common

cause, is rather a union of heart than of sentiment. But how can any people be properly or truly united in heart, unless they are acquainted with each other's character and condition?—How can they exercise mutual sympathies, mutual good-will, mutual acts of kindness; or how can they feel any of those principles of contact which draw Christians together, and give them the impulses of a common interest, if they are all the time strangers to each other?—The thing is clearly impossible. If we would unite together the different members of any Christian community, we must make them acquainted, we must cause them to understand each other, we must bring the principles, the interests, the circumstances and the proceedings of the whole, to the understanding and to the heart of each individual. In this way only can we create bonds by which all will be held, and give an impulse by which all will be moved.

Here too the Baptists of this State have laboured, and still continue to labour, under very serious disadvantages. Spread over the face of an extensive region of country, separated from each other by mountains and rivers and other similar barriers, infected too, by the local prejudices of the sections of country in which they respectively reside, and without any means of communication better than the occasional and imperfect correspondence of adjacent Associations, it is no matter of marvel that they should be strangers to each other;—and being strangers, that they should know but little of that union by which they ought to be held together.—But this is not the worst of their case. Thus remotely situated, and thus really ignorant of each other,—they have been constantly liable to be imposed upon by various rumours set afloat, as we must believe, for the purpose of exciting their prejudices, and inflaming their resentments against each other. With what effect such rumors have been originated, and transmitted both by the press and travelling emissaries, the history of the Denomination for the last 20 years but too fully testifies.—Under these circumstances, means are required by which the Baptists from every part of the State can be brought more closely together,—by which they can be more intimately and more correctly informed respecting each other,—and by which the operations of the whole may be subjected to the inspection of each and every one. This more than any other instrumentality perhaps within the scope of human exertion, would serve to overcome prejudices, to re-instate confidence, to enlighten public opinion, and to unite the whole mass in the ties of one generous and efficacious brotherhood.

Many persons have looked with delight upon what has been done, by the as yet imperfect operations of our State Convention. Much mutual information has been thus imparted, and many interesting acquaintances have been formed, which otherwise would probably have never been realised.—Thus too misconceptions have been corrected, prejudices have been vanquished, friends have been

conciliated, good will and brotherly love have been enhanced, and the cause of universal union and communion has been materially promoted. This work however is as yet but just commenced.

Let us not be suspected of a design merely to speak a word for ourselves when we say, that nothing which has yet been conceived of is so well calculated to extend the information, and to promote the general acquaintance required, as is the press.—Ignorance, superstition, error, jealousy, and the manifold evil affections belonging to the human heart, have never yet known so direful a foe as the press. Demagogues, whether in religion or in politics, have nothing so much to dread as the press. And the cause of liberty, of truth, of morals, and even of religion itself, amid the vast variety of human means, has never found so efficient an ally as the press.—Religious periodicals have wrought wonders in Europe;—they have done wonders in the United States. They have done much for the Baptists. We are therefore confident that if this instrumentality is properly encouraged and applied, it will not fail, in connexion with other means and the blessing of God, to accomplish in a few years the most consoling—the most animating results. Only let a well conducted religious paper be circulated freely thro' every part of the State; let it be read, and read with interest; let those who are competent, in the different sections of country, contribute their proportion of information to its pages; let it be regarded by each one as the means of transmitting what he wishes to receive, as well as what he is willing to impart; and the result cannot be other than most happy. How soon would mutual misunderstandings be corrected, and mutual prejudices eradicated! How soon would feelings of the most bland and grateful nature spring up in every bosom, and the whole living mass throb with one and the same impulse of combined and efficient effort!

This subject it will readily be seen, is not exhausted. Many other means may be used, and ought to be used, to favour the attainment of the object proposed. For the present, however, we have said enough, at least we have said as much as our limits will admit. We shall have occasion doubtless to call the attention of our readers repeatedly to this subject—a subject of the utmost importance in itself, and one which lies clearly at the foundation of our prosperity as a Christian Denomination.

EDITOR.

---

#### HISTORY OF THE BURMAN MISSION—[CONTINUED.] *Increased Sufferings of the Missionaries.*

We continue the narrative of Mrs. Judson concerning the sufferings of Dr. Price, Mr. Judson, and herself, because we are confident it will be read with interest. A few more numbers will complete this part of the history. We shall then conclude the whole with as much brevity as possible.

"About this period, I was one day summoned to the Flowtdau, in an official way.—What new evil was before me, I knew not, but was obliged to go. When arrived, I was allowed to stand at the bottom of the stairs, as no female is permitted to ascend the steps, or even to stand, but sit on the ground. Hundreds were collected around. The officer who presided, in an authoritative voice, began: 'Speak the truth, in answer to the questions I shall ask. If you speak true, no evil will follow; but if not, your life will not be spared.' It is reported that you have committed to the care of a Burmese officer, a string of pearls, a pair of diamond ear-rings, and a silver tea pot. Is it true?' 'It is not,' I replied; 'and if you, or any other person, can produce these articles, I refuse not to die.'—The officer again urged the necessity of 'speaking true.' I told him I had nothing more to say on this subject, but begged he would use his influence to obtain the release of Mr. Judson from prison.

"During these seven months, the continual extortions and oppressions to which your brother, and the other white prisoners were subject, are indescribable. Sometimes sums of money were demanded, sometimes pieces of cloth, and handkerchiefs; at other times, an order would be issued, that the white foreigners should not speak to each other, or have any communication with their friends without. Then again, the servants were forbidden to carry in their food, without an extra fee. Sometimes, for days and days together, I could not go into the prison till after dark, when I had two miles to walk, in returning to the house. O how many, many times, have I returned from that dreary prison at nine o'clock at night, solitary and worn out with fatigue and anxiety, and thrown myself down in that same rocking chair which you and Deacon L. provided for me in Boston, and endeavored to invent some new scheme for the release of the prisoners. Sometimes, for a moment or two, my thoughts would glance toward America, and my beloved friends there—but for nearly a year and a half, so entirely engrossed was every thought, with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava.

"Some months after your brother's imprisonment, I was permitted to make a little bamboo room in the prison enclosures, where he could be much by himself, and where I was sometimes allowed to spend two or three hours. It so happened that the two months he occupied this place, was the coldest part of the year, when he would have suffered much in the open shed he had previously occupied. After the birth of your little niece, I was un-

able to visit the prison, and the Governor as before, and found I had lost considerable influence, previously gained; for he was not so forward to hear my petitions when any difficulty occurred, as he formerly had been.—When Maria was nearly two months old, her father one morning sent me word that he and all the white prisoners were put into the inner prison, in five pairs of fetters each, that his little room had been torn down, and his mat, pillow, &c. been taken by the jailers. This was to me a dreadful shock, as I thought at once it was only a prelude to greater evils.

"I went immediately to the Governor's house. He was not at home, but had ordered his wife to tell me, when I came, not to ask to have the additional fetters taken off, or the prisoners released, for it could not be done.—I went to the prison gate, but was forbid to enter. All was as still as death—not a white face to be seen, or a vestige of Mr. J.'s little room remaining. I was determined to see the Governor, and know the cause of this additional oppression; and for this purpose returned into town the same evening, at an hour I knew he would be at home. He was in his audience room, and as I entered, looked up without speaking, but exhibited a mixture of shame and affected anger in his countenance. I began by saying, Your Lordship has hitherto treated us with the kindness of a father.—Our obligations to you are very great. We have looked to you for protection from oppression and cruelty. You have in many instances mitigated the sufferings of those unfortunate, though innocent beings, committed to your charge. You have promised me particularly, that you would stand by me to the last, and though you should receive an order from the King, you would not put Mr. J. to death. What crime has he committed to deserve such additional punishment? The old man's hard heart was melted, for he wept like a child. 'I pity you, Tsa-yar-ga-dan, (a name by which he always called me) I knew you would make me feel; I therefore forbade your application. But you must believe me when I say, I do not wish to increase the sufferings of the prisoners. When I am ordered to execute them, the least that I can do is, to put them out of sight. I will now tell you (continued he) what I have never told you before, that three times I have received intimations from the Queen's brother, to assassinate all the white prisoners privately; but I would not do it. And I now repeat it, though I execute all the others, I will never execute your husband. But I cannot release him from his present confinement, and you must not ask it.' I had never seen him manifest so much feeling, or so resolute in denying me a favor, which circumstances was an additional reason for thinking dreadful scenes were before us.

"The situation of the prisoners was now distressing beyond description. It was at the commencement of the hot season. There were above a hundred prisoners shut up in one room, without a breath of air excepting from the cracks in the boards. I sometimes obtained permission to go to the door for five minutes, when my heart sickened at the wretchedness exhibited. The white prisoners from incessant perspiration and loss of appetite, looked more like the dead than the living. I made daily applications to the Governor, offering him money, which he refused; but all that I gained, was permission for the foreigners to eat their food outside, and this continued but a short time.

"After continuing in the inner prison for more than a month, your brother was taken with a fever. I felt assured he would not live long, unless removed from that noisome place. To effect this, and in order to be near the prison, I removed from our house and put up a small bamboo room in the Governor's enclosure, which was nearly opposite the prison gate. Here I incessantly begged the Governor to give me an order to take Mr. J. out of the large prison, and place him in a more comfortable situation; and the old man, being worn out with my entreaties, at length gave me the order in an official form; and also gave orders to the head jailer, to allow me to go in and out, all times of the day, to administer medicines, &c. I now felt happy indeed, and had Mr. J. instantly removed into a little bamboo hovel, so low, that neither of us could stand upright—but a palace in comparison with the place he had left."

*Removal of the Prisoners to Oung-pen-la, Mrs. Judson follows them.*

"Notwithstanding the order the Governor had given for my admittance into prison, it was with the greatest difficulty that I could persuade the under jailer to open the gate.—I used to carry Mr. J.'s food myself, for the sake of getting in, and would then remain an hour or two, unless driven out. We had been in this comfortable situation but two or three days, when one morning, having carried in Mr. Judson's breakfast, which in consequence of fever he was unable to take, I remained longer than usual, when the Governor in great haste sent for me. I promised him to return as soon as I had ascertained the Governor's will, he being much alarmed at this unusual message. I was very agreeably disappointed, when the Governor informed me, that he only wished to consult me about his watch, and seemed unusually pleasant and conversable. I found afterwards, that his only object was, to detain me until the dreadful scene about to take place in prison, was over. For when I left him to go to my room, one of the servants came running, and with a

ghastly countenance, informed me that all the white prisoners were carried away. I would not believe the report, and instantly went back to the Governor, who said he had just heard of it but did not wish to tell me. I ran into the street, hoping to get a glimpse of them before they were out of sight, but in this was disappointed. I ran first into one street, and then another, inquiring of all I met, but no one would answer me. At length an old woman told me, the white prisoners had gone towards the little river; for they were to be carried to Amarapura. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded the old woman had deceived me. Some of the friends of the foreigners went to the place of execution, but found them not. I then returned to the Governor, to try to discover the cause of their removal, and the probability of their future fate. The old man assured me that he was ignorant of the intention of government to remove the foreigners till that morning. That since I went out he had learned that the prisoners were to be sent to Amarapura; for what purpose, he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done with them. You can do nothing more for your husband,' continued he, 'take care of yourself.' With a heavy heart I went to my room, and having no hope to excite me to exertion, I sunk down almost in despair. For several days previous I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving means to get into prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death, no preparation of your brother's food, no expectation of meeting him at the usual dinner hour, all my employment, all my occupations, seemed to have ceased, and I had nothing left but the dreadful recollection that Mr. Judson was carried off, I knew not whither.—It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amarapura; and for this purpose, I was obliged to go to our house out of town."

"Never before had I suffered so much from fear in traversing the streets of Ava.—The last words of the Governor, 'Take care of yourself,' made me suspect there was some design with which I was unacquainted. I saw, also, he was afraid to have me go into the streets, and advised me to wait till dark, when he would send me in a cart, and a man to open the gates. I took two or three trunks of the most valuable articles, together with the medicine chest, to deposit in the house of the Governor; and after

committing the house and premises to our faithful Moung Ing and a Bengalee servant, who continued with us, (though we were unable to pay his wages,) I took leave, as I then thought probable, of our house in Ava forever.

"On my return to the Governor's, I found a servant of Mr. Gouger, who happened to be near the prison when the foreigners were led out, and followed on to see the end, who informed me that the prisoners had been carried before the Lamine Woon, at Amarapura, and were to be sent the next day to a village he knew not far distant. My distress was a little relieved by the intelligence, that our friend was yet alive, but still I knew not what was to become of him. The next morning, I obtained a pass from Government, and with my little Maria, who was then only three months old, Mary and Abby Hasseltine, (two of the Burman children,) and our Bengalee cook, who was the only one of the party that could afford me any assistance, I set off for Amarapura. The day was dreadfully hot; but we obtained a covered boat, in which we were tolerably comfortable, till within two miles of the government house. I then procured a cart; but the violent motion, together with the dreadful heat and dust, made me almost distracted. But what was my disappointment on my arriving at the court house, to find that the prisoners had been sent on two hours before, and that I must go in that uncomfortable mode four miles further with little Maria in my arms, whom I held all the way from Ava. The cart man refused to go any further; and after waiting an hour in the burning sun, I procured another, and set off to that never to be forgotten place, Oung-pen-la. I obtained a guide from the Governor, and was conducted directly to the prison yard. But what a scene of wretchedness was presented to my view! The prison was an old shattered building, without a roof; the fence was entirely destroyed; eight or ten Burmese were on the top of the building, trying to make something like a shelter with leaves; while, under a little low projection outside of the prison, sat the foreigners, chained together two and two, almost dead with suffering and fatigue. The first words of your brother were, 'Why have you come? I hoped you would not follow, for you cannot live here.' It was now dark. I had no refreshment for the suffering prisoners, or for myself, as I had expected to procure all that was necessary at the market of Amarapura, and I had no shelter for the night. I asked one of the jailers if I might put up a little bamboo house near the prison; he said no, it was not customary. I then begged he would procure for me a shelter for the night, when on the morrow I could find some place to live in. He took me to his house, in which there were only two small rooms, one in which he and his

family lived, the other, which was then half full of grain, he offered me; and in that little filthy place, I spent the next six months of wretchedness. I procured some half boiled water, instead of my tea, and worn out with fatigue, laid myself down on a mat spread over the paddy, and endeavored to obtain a little refreshment from sleep.

[To be continued.]

## SELECTIONS.

The following is taken from the Episcopal Recorder. As we learn considerable efforts are made by the partisans of Mr. Campbell to introduce his books into this State, we consider it proper to furnish our readers with a little information respecting the character of his New Testament. As we do not possess a copy of this work, we have not the means of vouching for the accuracy of the following statement. We entertain not a doubt however that it is strictly correct in every part.

*Remarks on a new translation of the New Testament.*—The version of the Sacred Scriptures into the English language commonly used in this country and England, is one of unrivalled excellence. No translation of the Scriptures into any language was perhaps ever made by so large a number of pious and learned men; none probably was ever marked by an equal degree of careful, patient and laborious research, in its preparation, or of beauty and excellence in its execution. It was made by nearly fifty individuals, (distinguished for their piety and their profound knowledge of the Hebrew and Greek,) who were divided into six companies, to each of which a portion of the sacred volume was committed for translation. "In the first instance," says the Rev. T. H. Horne, "each individual translated every book which was allotted to his division. Secondly, the reading to be adopted was agreed upon by the whole of that company assembled together, at which meeting, each translator must have been solely occupied by his own version. The book thus finished was sent to each of the other companies to be examined; and at these meetings it probably was, as Selden informs us, that 'one read the translation the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault they spoke; if not, he read on.—Farther, the translators were empowered to call to their assistance any learned men whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented itself. The translation was commenced in the Spring of 1607, and the completion of it occupied almost three years.'

The success attending the labours of these great men was even greater than might have been expected, and the translation which they have given to the world has been the theme of admiration among the learned, the occasion among the pious of unbounded gratitude to the Fountain of all wisdom for this bright reflection of his truth. For more than two centuries it has retained the confidence of Christians wherever the English tongue is spoken, and no attempt to supersede it has been attended with the slightest degree of success.

To the list of these abortive efforts is to be added a publication from the American press, of which the third edition has recently attracted our attention. It professes to contain "*The sacred writings of the Apostles and Evangelists of Jesus Christ*:"



commonly styled the *New Testament*. Translated from the original Greek, by Doctors George Campbell, James Macnight, and Philip Doddridge. With prefaces, various emendations and an appendix, &c. By A. Campbell." We call this a new translation, because the "EMENDATIONS" of Mr. Campbell are so numerous and important, that he ALONE is responsible for its character. The conspicuous appearance of the names of Dr. Campbell, Macnight and Doddridge is calculated to deceive the unwary reader, and stamp upon the work a value which it does not possess.

The translation of Dr. Doddridge interwoven in his paraphrase of the *New Testament* differs but little from the common version; his "exceptions," to use his own language, "seldom reach further than the beauty of a figure or at most the connection of an argument." Dr. Campbell's translation of the *Gospels*, and Macnight's of the *Epistles*, differ more widely from the common version but not materially; they have never been published except in connexion with their notes, which are generally thought the most valuable part of their respective works, and have had but limited circulation. With their unadorned writings we are not however at present concerned, our chief object being to call attention to some of the professed "emendations" of Mr. Campbell, and thus enable the public more correctly to decide upon the merits of his work.

The first class of alterations which we shall notice, are those which affect the Scriptural evidence for the Doctrine of the Trinity. These, as well as our other quotations, we shall, for greater perspicuity, arrange with the translations of Dr. Campbell, &c. in parallel columns.

Matthew xxviii. 19.—"Go, convert all the nations, immersing them into the name of the Father and of the Son and of the Holy Ghost."

A. Campbell.

The change of baptizing into immersing, here and throughout, we shall notice hereafter. The substitution of *into* for *in* is the alteration which we have in view, and which acquires importance from the reasons assigned for its adoption. Mr. Campbell thinks it strange inadvertency in "the king's translators" to translate the Greek word, *eis*, into, but does not inform the reader that Dr. Campbell and Doddridge do the same. He thinks the distinction important, "In the name is equivalent," he says correctly, "to by the authority of," and in his opinion, "nothing was ever commanded to be done in the name, or by the authority of the Holy Spirit." He strangely overlooks, besides other passages, the 13th and 30th chapters of *Acts*, in the first of which we read, "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them; and they being sent forth by the Holy Ghost," &c.—in the latter, "the flock over which the Holy Ghost hath made you overseers." Our purpose, however, is not to discuss, but simply to exhibit the views which Mr. Campbell wishes to support by his new translation. He continues; "when we speak of authority here, it is not the authority of a teacher, but the authority of a governor or law-giver—of a king or ruler." "His authority as a teacher we cheerfully submit to, but we speak here of the *Gubernatorial* authority," &c. The exercise of this very authority as proved from *Acts* xx. 28, &c. Trinitarians think a proof of the divinity of the Holy Ghost.—Why is it that Mr. Campbell is so anxious, and deems it so important to set it aside? "I scarcely

know," he says, "any criticism upon a single syllable of so much importance, in all the range of my conceptions, as this one."

In connection with this we notice the "emendation" made in *Hebrews* ix. 11.

How much more shall the blood of Christ who through the eternal Spirit offered himself without fault to God, cleanse your conscience from dead works, &c.

Macnight.

How much more shall the blood of Christ, who by the eternal Spirit offered himself spotless to God, &c.

Doddridge.

Of the fact of this alteration, or the reasons which occasioned it, there is, so far as we can discover, no intimation given—that it is one of importance, will appear from the remark of Doddridge, that the expression (as given in the common version) "seems a plain testimony to the eternity, and consequently the deity of the Holy Spirit."

*Acts* xx. 28. To feed the Church of God, which he has purchased with his own blood.

Doddridge.

Doddridge remarks on this verse, "How very little reason there is to follow the few copies which have [*Lord*] instead of [*God*]" the Rev. Messrs. Euty and Lavington have so fully shown in their dispute with Mr. Joseph Hallet on this text, that I think this passage must be allowed as an incontestible proof, that the blood of Christ is here called the blood of God, as being the blood of that man who is God with us, God manifest in the flesh; and I cannot but apprehend that it was by the special direction of the Holy Spirit that so remarkable an expression was used." And yet the reading of Doddridge is thrown out by Mr. Campbell without a word of comment!

*Philippians*, ii. 6. 7.—Who being in the form of God, did not think it robbery to be like God.

Macnight.

Who being in the form of God, thought it not robbery to be as God, &c.

Doddridge.

Macnight and Doddridge have departed without good cause from the common version in this passage, as is satisfactorily proved by Bishop Pearson and Schleusener, but they have not gone far enough it seems to satisfy Mr. Campbell. A literal translation, or indeed any translation at all, does not here please him, and he therefore borrows a paraphrase from the Unitarians.—The term *thought it no robbery*, which both of his authorities adopt, he throws out altogether, and neither the literal rendering *equal to God*, nor the modification *as God*, will suit his views. No intimation is given of a departure here from Macnight and Doddridge.

1 Timothy iii. 16.—For confessedly great is the mystery of Godliness. God was manifested in the flesh, was justified through the Spirit, &c.

Macnight.

Confessedly great is the secret of Godliness. He who was manifested in the flesh, justified in the Spirit, &c.

A. Campbell.

Confessedly great is the mystery of Godliness. God was manifested in the flesh, justified in the Spirit, &c.

*Doddridge.*

Macknight in his note in this passage remarks that "the Clermont MS. with the Vulgate and some other ancient versions read here, 'O, which instead of Theos, God,' but adopts without hesitation the common reading. And yet Mr. C. gives the reader no hint to apprise him that he is not reading all the while, the translation of Macknight and Doddridge.

Titus, ii 13. Expecting the blessed hope, namely, the appearing of the glory of the great God and our Saviour Jesus Christ.	Expecting the blessed hope, namely—the appearing of the glory of God, and of our Saviour Jesus Christ.
---	--

*A. Campbell.*

*Macknight.*

The glorious appearance of the great God and our Saviour Jesus Christ.—*Doddridge.*

The expression *the great God and our Saviour Jesus Christ*, as found in our common version and in Macknight and Doddridge, may be read so as to apply to the Saviour alone, who is then termed *the great God*, or it may be understood to refer to the appearance of both Father and Son. Mr. Campbell, not satisfied to leave the passage even ambiguous, alters it so as to bear only the latter interpretation, and thus throws aside one of the strongest attestations of the essential Deity of Christ. We admit that the common version is susceptible of amendment, but it should be so as to *strengthen*, not weaken the force of this attestation. The words above quoted, "might with propriety be rendered," Doddridge says, "*our great God and Saviour*, though they are also susceptible of the other version. Mr. Fleming, in support of this interpretation, observes that we never read in scripture of the *Father's* appearance." This rendering is conclusively established by Bishop Middleton in his treatise on the Greek article—a work of the highest character and of standard excellence. "According to the principles already laid down," he says, "*it is impossible to understand God and Saviour otherwise than of one person.*" We learn from Mr. Wordsworth that *all antiquity* agreed in the proposed interpretation; and many of the passages which he has produced from the Fathers could not have been more direct and explicit if they had been forged with a view to the dispute." "In the annotations of the Assembly of Divines, 1651, it is observed on this passage, 'To the confutation and confusion of all that deny the Deity of Christ, the Apostle here calleth him not only God, but the great God.'" Mr. Campbell apparently is not willing that Arians and Unitarians should be visited with such "confutation and confusion," at least from this passage, and either from sympathy with them, or some unexplained, unnoticed cause, alters again the translation which his learned authorities have made for him from the original Greek.

The only additional passages which we shall notice, is,

1 John v. 7. Farther there are three who bear witness in heaven; the Father, the Word, and the Holy Spirit, and these three are one.

*Macknight.*

Omitted in the version of *A. Campbell.*

Doddridge inserts this passage in brackets, and remarks:—"I thought myself obliged to intimate such a remaining *doubt* at least concerning its authenticity as I have done by eluding it within erotechets."

Macknight quotes the proofs in favour of its authenticity and remarks, "These arguments appeared to Mill of such a weight, that after balancing them against the opposite arguments, he gave it as his decided opinion, that in whatever manner this verse disappeared it was undoubtedly in St. John's autograph and in some of the copies which were transcribed from it." Macknight remarks for himself, "Many modern critics however, are of different opinion, wherefore instead of passing judgment on a matter which has been so much contested, I shall only observe: 1. That this verse, properly interpreted, instead of disturbing the sense of the verses with which it is joined, rather renders it more connected and complete, as shall be shown in the course of the notes. 2. That in verse 9, *the witness of God*, is supposed to have been before appealed to; If we receive the witness of men the witness of God is greater. And yet if verse 7 is excluded, the witness of God is no where mentioned by the Apostles." &c.

We have quoted these remarks to show that both Doddridge and Macknight approve the reading of our common version, although the former intimates a doubt on the subject and the latter does not absolutely undertake to "pass judgment." It is however enough for our purpose, that the passage is *questioned* in both their translations, while it is dropped in that of Mr. Campbell, and dropped without any intimation to the reader that he has departed from his authorities. We find it in the appendix numbered among the readings accounted spurious by Griesbach and "other eminent critics" not named, but we are not informed that Macknight and Doddridge are *not* of the number. In this list of spurious readings there is no reference to 1 Tim. iii. 16 or to Acts xx. 29, of which we have previously spoken.

The reader has now seen the course which Mr. Campbell has pursued in his pretended emendations of some of the most important passages of Scripture. It may be well in conclusion to notice more particularly his pledges and professions, that it may be seen how far he is entitled to the confidence of the public. On this point we leave the reader to judge for himself by a comparison of what we have written with the following extracts from Mr. Campbell's preface to the third edition of his work. We shall only promise that there is *no marginal reference to any one passage which we have quoted, and no note* (so far as we can discover) in relation to any except that from St. Matthew.

"In the department of notes, critical and explanatory, we have not in any instance known to us, departed from the canons of criticism and the laws of interpretation of the authors of the basis of this version; viz: Doctors Campbell, Macknight and Doddridge; nor from those recommended and enforced by Horne, Michaelis, Ernesti, Bishops Pierce and Benson, Locke, Stuart of Andover, Mill, Westein, and Griesbach. If in any point we have given a different result from some of them, we have always wrought by their own canons of criticism."—p. 56.

"The improvements and emendations (for such we dare to call them.) attempted in this volume, are such as, on comparison with the common version, and with the first and second editions of this work, will most of them speak for themselves to all persons of discernment; and all of them, we think, to those much acquainted with the original language."

and other translations. When any amendment or alteration is substituted such as might be supposed to require a note, we have supplied it either in the tables, or in some part of the appendix, with a marginal reference. But to write notes on all the verbal alterations, and to give reasons for every monesvillable and transposition of words would swell the book to a size rather cumbersome and expensive, than profitable to the reader. —p. 54.

#### PROCEEDINGS OF THE N. CAROLINA STATE CONVENTION.

It will be recollected that we gave a general account of the proceedings, the prospects, &c. of the Convention, immediately after the annual meeting in November. We now add the following extracts from the Minutes, which have just come to hand.

*Resolved unanimously,* That this Convention highly appreciate the discretion, the faithfulness and the success with which our agent has uniformly discharged the difficult and laborious duties of his station, and that we deeply regret the dissolution of a connexion, which has been productive of so much satisfaction to us, and, as we trust, so much advantage to the cause in which we are engaged.

*Resolved,* That Brother T. Meredith be requested to continue the publication of the "Baptist Interpreter;" also, that he be requested to commence, as soon as practicable, a weekly paper.

*Further Resolved,* That the President of this Convention send a written request to our sister Convention, in South Carolina, inviting her to co-operate with us in sustaining the paper contemplated in the above resolution.

*Resolved,* That we recommend the formation of Tract Societies, auxiliary to the Baptist General Tract Society, in the different Churches, and an extensive distribution of Baptist Tracts throughout the State; and that each member of this Convention be requested to encourage and promote our Tract cause as far as practicable, in the region in which he resides.

*Resolved,* That the President shall at different periods during our present session and at all future meetings of this Body, give notice that any person may attend as a spectator to our proceedings.

*Resolved,* That as this is the first Monday evening in the month, the period set apart by the Christian World as a time of special prayer for Missions, that we observe the same as far as practicable, and that the committee of arrangement request some of the ministering brethren to deliver addresses this evening on the subject of Baptist Missions.

*Further Resolved,* That this Convention recommend to all the Churches in this State to observe the Monthly Concert of Prayer.

*Resolved,* That a Board of Forty Trustees be appointed by this body, to whom shall be entrusted all the interests and operations of the Wake Forest Institute. Nine of whom shall constitute a quorum to transact business.

*Resolved,* That brethren W. Jones and Benj. Brown be continued under the superintendence of brother John Purify, to be continued at school, if practicable, until the 1st February next, and then that they remove to the Wake Forest Institute, and be subject to the discipline of said Institution.

*Resolved,* That the Convention hold its next session at Cashie, in Bertie, near Windsor, to commence on Friday, before the 1st Sabbath in November, 1834, with the understanding, that the meeting in 1835, be held in the Western part of the State.

*Resolved,* That brother Hugh Quin preach the Introductory Sermon, and that brother Wm. Richards be his alternate.

*Resolved,* That brother Wm. Hooper preach the Sermon on Sabbath, in behalf of the Convention, and that brother S. Wait be his alternate.

*Resolved,* That our Missionaries as named in the report, be appointed to ride in their respective sections for not less than one month, nor more than three months, and to report to the Corresponding Secretary previous to the next meeting of the Board.

*Further Resolved,* That our Missionaries be reminded that their business is to preach the Gospel, if possible, through their whole sections, and that they be permitted to receive any donations or subscriptions in behalf of the Convention, which the brethren and friends among

whom they shall pass, may see proper to contribute, and return an exact account of the same in their reports.

*Further Resolved*, That the sum of \$20 be allowed to each Missionary per month, while on service, except to those who are members of the Board of Managers, whose labours are gratuitously bestowed.

### REPORT OF THE BOARD.

During the meeting of the last Convention, it was unanimously resolved, that the interests of our denomination required a Literary Institution, on the manual labour system, and a committee was created whose duty was to procure a farm adapted to the above object.

At a meeting of the Board, held in Raleigh, September 25th, 1832, a report from the Committee was received. The Committee had purchased a farm of Dr. C. Jones, 16 miles North of Raleigh, containing 615 acres, and having buildings sufficient to contain 50 Students, for which they gave \$2000.

For the payment of this farm, \$1535 was pledged. In addition to this, a note of \$500, in the hands of the Treasurer of the old N. C. Missionary Society, who is one of the Committee, was paid and guaranteed to Dr. Jones. There yet remains the sum of \$550.50 of the pledges unpaid. The farm, however, has been paid for by an advance of the Committee, and the note for which is in the names and hands of the Committee. In addition to the above pledges and note, the sum of \$200 has been received as a donation from brother Cullen Battle, of Georgia. The Board resolved, that the Institution should be called "*The Wake Forest Institute*," and adopted such measures as were judged necessary to commence operations, as early as February, 1833. On the 15th of December, the Board was called together again in Raleigh, when a Committee was appointed to make an estimate of the necessary expenses of the Institute for the first year. It was found, that to furnish the farm, with provisions for the school, and other necessary expenses, amounted to \$3063. The income from 50 Students at \$60 per year, to \$3000. Owing to circumstances beyond the control of the Board, the commencement of operations was postponed to February, 1834. The

farm was committed to the care of brethren John Purify, W. Crenshaw, Foster Fort and G. W. Thompson, who were requested to manage it to the best advantage for the present year. A regular meeting of the Board was held at Cashie, in Bertie County, May 10th, 1833, when brother S. Waite was appointed the Principal of the Institute. A letter from brother J. Purify was read, stating the progress of the Beneficiaries, and the sum of \$45 was appropriated for their instruction.

Brother P. Conely has withdrawn himself from the patronage of the Board. He expresses his gratitude for the kindness and assistance of the Board. He is now engaged as a Missionary for the Raleigh Association. Brother W. Jones is under the instruction of Mr. Carter Harrison, who speaks of him as an amiable, studious, and pious young man. His studies are on the common branches of an English education.

Brother Brown is under the direction of brother Baker, who gratuitously gives him instruction in the various branches of an English Education.

Brother Eli Phillips, during the past year has travelled as a Missionary, 56 days. He labored in Counties of Randolph, Rowan, Montgomery and Davidson.

From brother Dennis, no communication has been received. The Wilmington Church has secured the services of brother Jacob C. Grigg, and since the last meeting of the Convention, has enjoyed a happy revival.

JOHN ARMSTRONG, *Cor. Sec.*

---

RECEIPTS.—*Edenton*: Jno. Blount, \$1; Mrs. Martha Blount \$1; Miss Mary Roberts one dollar. *Sunbury*: Mrs. Mary Granberry, one dollar.—*Reidsville*: Herry Moore, \$3. *Smithfield*: David Thompson, \$14, for Gen. Daniel Boon 2, John S. Powell 2, Wm. H. Guy 2, David Thompson 2, Bythan Bryan 1, Sam'l Gully 1, David H. Bryan 1, Caroline Dennis 1, David Lunsford 1, Jno. Atkinson 1. *Society Hill*: Rev. Wm. Kervin \$1.—*Louisburgh*: Mrs. Anna Dunn \$1. *Raleigh*: Rev. Q. H. Trotman \$2, for Rev. Jos. Crudup 1, Mrs. Mary Litchford 1. *Camden*: Maxey Sanderlin \$3, for Abner Perry 1, Jno. Pritchard 1, Benjamin Traffin 1, *Tick Creek*: Peter P. Smith \$1, John Patterson 1. *Lawson's Store*: R. W. Lawson \$5, for self 2, Rich'd B. Johnson 1, Josiah Wamach 1, Benj. Stoval 1. *Windsor*: Thomas Gillam \$2.—*Pleasant View*: Eld. Gregory Rollings \$6. *Meltonsville*: W. F. Brasington \$8, for Jer. Funderburk, Jonas Funderburk, Martin Anant, Benjamin F. Thompson, Nathl. Weaver, Elisha Blackman, Uriah Blackman, W. W. Alsbrook, & self.

## EDENTON :

***Saturday March 1, 1834.***

*To Correspondents.*—We have several communications on hand which are omitted for want of room. They shall receive attention as soon as convenient.

**NOTICE.**—We wish it distinctly understood that communications made to us as Editor, not enclosing remittances nor containing orders of new subscribers, *if the postage be not paid*, will receive no attention. Persons making remittances may send current bills of any denomination they choose, at our risk, *provided they pay the postage*. But if less than 5 dollars be enclosed, *not post paid*, it must be at the risk of those who remit;—for such letters, if suspected, will not be taken from the office. We do hope our brethren and friends will be a little more considerate. The postage of a letter occasionally is of no consequence; but when we are compelled to give a dollar or more at a single mail for communications worth nothing to us, we cannot help feeling, to say the least, that we are not well treated.

To prevent the possibility of a misunderstanding, we deem it proper to state that the INTERPRETER will be continued, subject to our exclusive management, precisely as heretofore. We have disposed of our Printing concern here for the sole purpose of establishing another in a more eligible part of the State. We expect to issue this paper in a few months from its new location. In the mean time it will be published regularly at Edenton. The next number, according to arrangement, will be published this day a fort-night. Those disposed to favour this paper, are requested to do what they design doing *now*—at the early part of the term. Those who send soon can be supplied with the back numbers.

The lists of the Recorder are increasing slowly. Respecting the result we can speak with nothing like certainty. The question of its existence will be decided however during the present and ensuing month. Should our ministering brethren & other prominent friends make a general movement in its favour, the object we have not a doubt, would be secured. But if such a movement be not made—and especially if many persons wait to see what others will do—the object beyond a question, will be lost. This we should regret because we know it will oc-

casion a serious disappointment to many persons who feel the need of such a paper and have exerted themselves to good account to give it support. However, we have done all that is in our power. As we said before, it is left entirely with the Baptists of this State. Should they see proper to put forth their hand, the paper will live—if not, it must die. We shall wait with patience to learn their decision.

To those who subscribe for the Recorder, we take the liberty to send the Interpreter. When the Recorder is published we shall send them that paper alone. Should the Recorder not be sustained we shall continue to send the Interpreter until further orders. ~~For~~ Payments which have been advanced for the Recorder, in case that paper shall not proceed, shall be held subject to the order of those who have paid.

We have seen our bro. Piland since his tour through the Counties of Washington, Beaufort, Hyde, Pitt, and Martin. He informs us that owing to the inclemency of the weather, and the difficulties attending the making of his appointments, he was subject to serious inconveniences and disadvantages; but that he was encouraged by the kind attentions of many worthy brethren, and on some occasions by the presence of respectable and attentive congregations. He states that the Churches are generally very destitute of preaching, and are much disposed to appreciate the services of brethren passing among them. He seems to be much pleased with his reception, and has made appointments for a second tour, which he hopes will be more generally successful. He mentions that there were encouraging prospects at Germantown in Hyde Co., at Washington, and at Greenville—particularly at the latter place, where a protracted meeting was to have commenced on Thursday last.

**Remarkable Providence.**—We learn that the following singular incident occurred in Gates County, in this state, in December last. As the day appointed for the Annual Meeting of the County Temperance Society approached, a man in the neighborhood, with a view of showing his contempt for the proposed meeting, and of rendering his opposition the more effectual, resolved to have a meeting at the same time of an *opposite character*. Accordingly a quantity of brandy was purchased for the occasion and a general invitation was given. The day arrived—multitudes assembled—and the work of drinking, rioting, and drunken-



ness ensued. The master of the entertainment, however, in his zeal for the cause of folly and excess, over-leaped the boundaries of his constitution, and the next day was a dead man;—the victim of a drunken debauch. Many of those present on the occasion, who partook of its spirit and its excesses, we understand, were so greatly shocked by the event, that they are now members of the Temperance Society. How malignant is the spirit of unrighteousness—yet how vain are the attempts of men to fight against God. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

#### NOTICE OF MINUTES, &c.

We are indebted to the politeness of some friend for a copy of the Minutes of the MASSACHUSETTS BAPTIST CONVENTION. This body held its Ninth Anniversary at Lowell, Oct. 30th, and 31st, 1833. The efforts of this, like those of other similar Institutions, are directed mainly to the improvement of the state of Religion within their own bounds. It has contributed to the support of a number of weak churches, and seems to be in a prosperous, growing condition.—The receipts during the past year were \$2053—the disbursements \$1658—leaving a balance in the treasury of \$385.

THE BETHEL ASSOCIATION held its forty-ninth Anniversary at Rock Creek Church, Fairfield District, S. C. commencing on the 5th Oct. 1833. The Introductory Sermon was preached by Elder Greer. Elder Thomas Roy was appointed Moderator, and bro. Osmond Woodward, Clerk. This Association comprises 33 Churches, most of which appear to be in a flourishing condition.—The whole amount of accessions the past year was about 300.

HARTFORD ASSOCIATION.—Through the attention of our bro. A. Bolles, we have been favoured with a copy of the minutes of the forty-fourth Anniversary of this body, held in Norfolk, Ct., Oct. 9th & 10th, 1833. Gurdon Robins, preached the Introductory discourse; Geo. Phippen was chosen Moderator, and Augustus Bolles, Clerk. This Association contains 29 churches and appears to be actively engaged in promoting Missions, Sunday Schools, Temperance Societies, and other similar institutions. The increase of members during the last year is inconsiderable.

We have been favoured with a copy of the proceedings of the Ohio Baptist Education Society at the Annual Meeting of the

Institution, held at Granville, Ohio, Oct. 6th, 1833. An Introductory Address was delivered on the occasion by the Rev. Sam. S. Lynd, after which various resolutions were adopted relative to the cause of education in that State.

This Institution has recently established a flourishing school called the Granville Institute. It commenced operations in December, 1832, under one Instructor, with about 30 students. There are now or rather there were at the date of the present proceedings, 3 Instructors, and upwards of 60 students—the latter not having been permitted to increase during the last two quarters for want of buildings. New and spacious buildings designed for the accommodation of this school which were nearly finished, and which had cost the society about \$3500, were entirely consumed by fire in May last. Notwithstanding this heavy loss another edifice has been raised, and is now in use, 82 feet long by 30 feet wide, three stories high, exclusive of a basement story, and a wing, which extends back 44 feet by 20, so as to furnish an extent in that direction of 74 feet. Truly these brethren manifest a spirit worthy of themselves and of the cause in which they are engaged.

We are indebted to the attention of our friend the Editor of the Harbinger for a copy of Mr. Hill's Address delivered at Chapel Hill before the N. C. Institute of Education in June last.

#### NOTICE OF PUBLICATIONS.

THE FATHER'S MAGAZINE.—This is a neatly executed monthly publication of 16 octavo pages, stitched and covered; and is designed to contribute to the aid of parents—more particularly Fathers—in the moral and religious training of their children. Judging by the specimen which we have seen, the first number published, we have not a doubt that this paper will be conducted with discretion and ability; and that it will form a valuable auxiliary to the cause of moral and religious education. We accordingly feel much pleasure in recommending it to the attention of those of our readers, to whose other obligations Providence has added the weighty responsibilities of *parents*. It is published the first Thursday in every month, by John Wiley, No. 22, Nassau Street, New York, at one dollar a year, payable in advance. Any person paying for five copies shall have a sixth gratis. All orders for the work, enclosing the pay, must be addressed to the publisher, as above.

THE TEMPERANCE RECORDER is a monthly paper, devoted exclusively to the cause of Temperance, and is published by the Exec-



tive Committee of the New York State Temperance Society. The terms are 50 cents per annum, payable in advance, 20 copies for five dollars, 40 copies sent to one direction for five dollars, or 160 copies for twelve dollars and fifty cents. All addresses to be made to the Publishing Committee, Albany, New York. This paper has been the occasion of great good in the United States, and we earnestly recommend its distribution among our Churches.

THE NEW YORK MIRROR is a Repository of polite Literature and the Fine Arts, embellished with Engravings, and executed in the best style. It is published weekly in N. York, edited by Messrs. Morris, Fay & Willis, and is inferior to no paper of the kind at this time issued from the American press. These of our friends who are pleased with the lighter kinds of reading, and who have a taste for literature, and the fine arts, would find much amusement and not a little instruction in the pages of the Mirror. The Engravings which occasionally accompany this paper, are uncommonly beautiful, both as to the design and the execution. The terms are four dollars per annum, payable in all cases in advance. Communications, post paid, must be addressed to the Editors, New York.

We refer our readers to the prospectus of the publishers of the "National Portrait Gallery of distinguished Americans." This is an uncommonly beautiful work. The Engravings are executed in the best style; and the type, the paper, and the execution, all exhibit a corresponding degree of superior excellence. The Biographies, so far as we have had opportunity to observe, are well written and judiciously adapted to the nature and aim of the publication. No person of taste, we are confident, can be otherwise than pleased with it. As such, we feel much pleasure in recommending it to the attention and patronage of our readers. Orders for the work, if left at this office, will be promptly attended to.

PARLEY'S MAGAZINE is a semi-monthly periodical of 16 pages, neatly covered, and ornamented with cuts. It is designed for the use of Children, both in families and in schools, and is well adapted to the object to which it is devoted. It is a very popular paper, and has obtained an unusually extensive circulation. It ought to be received into every domestic circle where there are children that can read. For further particulars, see the publisher's circular in our next No.

THE PEOPLE'S MAGAZINE is a paper similar in several respects to the foregoing;—it contains about the same amount of matter, is issued at corresponding intervals, is ornamented by Engravings, and is devoted pretty much

to the same object. It is however more general in its selections, and is intended for readers of all ages. It is published by Lilly, Wait & Co. 121 Washington street, Boston—price one dollar a year, in advance.

SCIENTIFIC TRACTS & FAMILY LYCEUM.—This is a very valuable and popular little work, designed for instruction and entertainment, and adapted to schools, lyceums, and families. Each number contains 32 pages, 12mo., printed on handsome type and good paper, and is issued on the First and Fifteenth of every month—Price 2 dollars a year, payable in advance. We cordially recommend it to our readers, and should be pleased to see it extensively patronised in this State.

---

#### COMMUNICATIONS.

---

##### *Extract of a letter to the Editor.*

The following lines you may insert in your paper if you think it expedient. It is an extract of a letter of a correspondent of mine in the interior of the State of New York.

"I did not see Mrs. Wade when at H. She dresses very plain, they say—appears as she used to. I visited the Burman and Karen school in Hamilton. There are four studying the Burman language, and three the Karen. The Burman is small of stature, about the colour of our Indians, and rather a pleasant countenance. The Karen wears his beard long and looks more savage, but they say he has by far the most pleasant disposition. They feel anxious to return to their own country to preach Jesus, and regret that so few are going with them to carry the news of salvation to their countrymen. When I visited the school I went in the morning before they attended prayer. The Burman read in the Testament in his own language, and then the Karen prayed in Burman. He speaks three different languages. The Karen language is very pleasant and smooth, but the Burman is very harsh. Mr. and Mrs. Wade intend to travel to the South in the Spring, accompanied by the natives.

Yours sincerely,

J. B. BALLARD.

---

*Communicated.*

#### **DIED,**

At her residence in Chatham County, on the 1st February. MRS. MARY BRANTLY, for many years a member of the Baptist Church, and the honored mother of the Rev. William Brantly, D. D. of Philadelphia. It is not the purpose of the writer to eulogise the memory of the dead, but this is a case too bright and exemplary to be passed by in silence. For a long period she labored under the most dis-

tressing bodily affliction; but as her strength failed her hope of heaven and immortality brightened, until she was enabled to say "Oh! Death, where is thy sting!—Oh! Grave, where is thy victory?" Frequently during her last illness, (which she bore with Christian fortitude and without a murmur,) she was so filled with rejoicing that she often became exhausted while praising her Saviour. It was the writer's privilege to see the Saint but a few weeks before her death; and never before did he have such views of the worth of Christianity; never before did he imagine that there were so many charms around the bed of the dying Christian. Upon his asking her "if she enjoyed the smiles of her Heavenly Father, and felt his supporting hand underneath her," "Yes," she replied, "I found the Lord merciful and gracious to me when I was young, and blessed be his holy name, he is precious to me as ever. He has promised that he will never leave me nor forsake me; and now that I am going thro' the dark valley and shadow of death his hand shall still sustain me." But she is gone—gone home to the bosom of her Father and her God! Yet she has left behind to her numerous circle of friends and relations a rich legacy of a well spent life—a life devoted to her blessed Redeemer.—While contemplating the exit of this exemplary Christian, we instinctively say, "Let me die the death of the righteous, and let my last end be like hers."

#### NOTICE.

THE YEOPIM UNION MEETING will hold a regular session at Edenton, commencing on Friday before the 5th Lord's day in the present Month. In addition to ministering brethren belonging to the meeting, bro. Howell from Norfolk, bro. Hume from Portsmouth, and bro. Armstrong from Newbern are expected to attend. The meeting will, in all probability, be continued for a greater length of time than is usually appropriated to similar occasions. Ministers belonging to other union meetings—and brethren and friends generally are invited to give attendance.

#### NOTICE.

*Appointments for Eld. Piland.*—Sunday, 2d March at Greenville—Monday 3d, Hancock's—Tuesday 4th, Fellow's—Wednesday 5th, Swift Creek—Thursday 6th, Post Oak—Friday 7th, Willis' Chapel—Saturday 8th, Goose Creek—Sunday 9th, Smith's Creek;—Monday 10th, Milton—Tuesday 11th, Malachi Linton's—Wednesday to travel. Thursday 13th, Durham's Creek—Friday 14th, Unity—Saturday 15th, and Sunday 16th, Washington—Monday 17th,

Fork, Swamp—Tuesday 18th, Plymouth, & at night, Hartmans'—Wednesday 19th, White Chapel—Thursday 20th, Bethel—Friday 21st, Columbia—Saturday 22d, Sound Side—Sunday 23d, Little Alligator—Monday 24th, Columbia—Tuesday 25th, White Chapel—Wednesday 26th, Hartmans'.

#### THE NATIONAL PORTRAIT GALLERY OF DISTINGUISHED AMERICANS.

THIS work is now in a course of publication, and those parts already issued, may be confidently appealed to as an evidence of its claims upon public favor. The universal applause its execution has elicited, is sufficient to dispel whatever distrust may have been encountered by the original prospectus. The design of this work, as has been previously stated, is to present the Portraits, engraved on Steel in the highest style of the art, with concise but accurate Biographical Sketches, of the most eminent citizens of our country. The selection will not be limited by any considerations of party feeling or local interest; but will impartially embrace the History and Portraits of such individuals throughout the Union, as, by common consent, are admitted to possess an interest in the minds of their fellow citizens, by their reputation for genius, acquirements, official standing, or public services. For this purpose, recourse will invariably be had to the most authentic materials that can be obtained, in personal history as well as portraiture. The value of such a publication cannot fail to be appreciated by all who feel an interest in the preservation of the most essential ingredients in the history of their country. Taste and patriotism are equally invited to sustain an enterprise which aims to supply the future historian with those materials, the absence of which is so often regretted in recurring to the annals of our earlier times.

It is intended, in the course of publication, to give Portraits of all the Presidents—as well as others who have filled the important offices of state, during and subsequent to the Revolution—including the Military and Naval professions, and those whose attainments in Science and the Arts may have identified them in patriotic recollections.

In the arrangement of Portraits, both of the past and present times, the general tone of public sentiment will be consulted in the selection, as before intimated, without reference to the bias or antipathies of the divisions of party.

The work will be conducted by James B. Longacre of the city of Philadelphia, and James Herring of the city of New York, under the superintendence of the Board of Directors of the American Academy of Fine Arts.

And will be delivered to Subscribers agreeably to the following

#### PLAN OF PUBLICATION.

It will be issued in monthly parts, each containing three Portraits engraved on steel, with not less than twenty-four pages of letter-press.

In Royal Quarto, at 1 dollar: in Imperial Octavo, at 75 cents: and in Royal Octavo, at 50 cents, for each No. Payable on Delivery.

To annual subscribers, paying for the year at the time of subscribing, or on the first delivery of the work, the prices will be reduced, according to the following rates:—

In Royal Quarto, at 10 dollars per annum.

In Imperial Octavo, at 6 dollars per annum.

In Royal Octavo, at 5 dollars per annum.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) MARCH 15, 1831.

[Vol. II.

\$1 PER ANNUM—BY T. MEREDITH.

No. 5.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR PER ANNUM; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

All letters addressed to the Editor, except those of Agents, must be post paid.

## ORIGINAL.

### EXAMINATION OF I. COR. 27, 28.

*"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."*

As this passage is frequently quoted by those opposed to ministerial education, in order to support their peculiar views touching this subject, a few remarks respecting it, may not perhaps be without their use.

In the first place then, let it be observed, God either disapproves of literary attainments, on the part of his ministers, or he does not. If he *does*, then to be acceptable to God a minister must be destitute of literary attainments altogether. The more profoundly ignorant men are in this respect, the more conformed they are to the divine will. No minister of the Gospel can improve himself in general knowledge without offending the head of the Church.—Luke, Apollos, Paul, and others, would have been more agreeable to the Saviour and better adapted to the duties of their calling, had they been less learned. And all those worthies in succeeding ages, who have stood forth in behalf of the truth, have been offensive to the Deity in the exact ra-

tio in which they have been qualified to contend for his cause. As no one will adopt these absurdities, it follows that God *does not* disapprove of literary acquirements on the part of his ministers. But if God *does not* disapprove of such acquirements, then the text under consideration does not condemn them; and consequently every attempt to array it in opposition to the cause of ministerial education, is misplaced, erroneous, and hurtful. We add—the same remark may be made respecting every other passage which may be selected for a similar purpose.

Let it be observed, in the second place, this passage must either be taken in its obvious, literal sense, or it must not. If it *must* it will prove too much for all parties. It will prove not only that God has chosen the foolish things of the world, but also that he has chosen the weak things, the base things, and the things that are not, to preach his gospel and to build up his cause. Accordingly it will prove that none can have a claim to divine acceptance, in this particular, but the foolish, the weak, the despised, the base, and the dead. But as no one can be induced to believe this, we must take the other alternative, namely, that this text is *not* to be received in its obvious and literal sense: That is, if it be admitted that it does not teach that God has chosen the foolish, the weak, the base, and the dead,—then it cannot teach that he has chosen the ignorant, or that he has any aversion to the intelligent, the talented, the learned.

It must be observed, in the third place, that the Apostle advanced this text and its whole connexion in vindication of himself; and particularly to shew that he had just and proper claims to the Apostleship. This is obvious from the first four chapters of this Epistle. Now as every one knows that the Apostle was a man of rare literary attainments, it follows either that he did not speak to the disparagement of learning, or that he unwittingly defeated his own purpose by disparaging his own pretensions.—But as no one can believe that an inspired Apostle would convict himself of the absurdity of contending against his own claims.

at the very moment too when engaged in defence of those claims, the conclusion is irresistible that the passage was not designed to convey an idea in any degree, or in any respect, unfriendly to literary acquirements.

Let it be observed further that there is nothing said of learning or of ignorance throughout the whole connexion; but that the author treats solely of the wisdom, the might, the rank, the majesty of this world, as contrasted with the unpretending instrumentality of the gospel—the *reputed* foolishness, weakness, baseness, and meanness, of God's instituted means for the establishment of his kingdom. Let it be observed also that when the Apostle comes to appeal to his own conduct when at Corinth, he says not a word in disparagement of his literary qualifications; but aims wholly to shew that he had uniformly disdained to employ the artificial eloquence, the subtlety, the sophistry, the speculations, the philosophy of the Greek schools. "When I came to you," says he, "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Nothing can be plainer than that the Apostle, according to this statement, disdaining the gloss, the art, and the philosophy of the heathen masters, had plainly taught the doctrines of the gospel—Christ and him crucified—and had confirmed what he taught, not by the logic of the schools, but by the testimony of the Scriptures and of miracle.

Let it be observed further that by the wisdom, the might, the rank of this world, are clearly intended powers which were opposed to the gospel, and which were wholly incompatible with its spirit and its temper. During the absence of Paul a corrupt and insincere teacher had succeeded in perverting the minds of many of the Corinthian brethren. To render himself the more popular, he had made uncommon pretensions to the wisdom,—the ostentatious but speculative and delusive literature of the day,—and had aimed to discredit the Apostle by asserting his simplicity and want of attainments. The Apostle, in his defence, maintained that the plainness of speech and simplicity of manner and doctrine with

which he had been accused, constituted his strong claim to the Apostleship, and that the worldly wisdom, the rank, and the power with which the false teacher had sought an alliance, and which he urged as the chief ground of his pretensions, were clear proofs of the emptiness of his claims, and the spuriousness of his doctrines; in as much as these were means which God had never condescended to associate with his teachers, or to honour with his sanction.—Nothing can be more obvious, than that there is here a marked difference between what the Apostle calls the 'wisdom of the world,' and that mental cultivation—that genuine and substantial learning, of which the Apostle himself was so conspicuous an example.

Let it be observed in the last place, that while this text affords not the slightest objection to such learning as the Apostle Paul possessed—such as is necessary correctly to interpret the Scriptures, and clearly and successfully to unfold their doctrines,—it does condemn, in the most express and severe terms, all affectation of learning, all artificial eloquence, all ostentatious displays of worldly wisdom, and all attempts to substitute the speculations of philosophy, or the inventions of men, in place of the pure doctrines of Christ. Never was a greater mistake made than is made by those who confound true learning with the ostentation of pedants, and the speculations of the worldly wise. The former is the effect of education directed by good sense, and chastened by piety and truth. The latter are the product of pride, folly, ignorance, and self-conceit. The former is not only compatible with religion, but materially enhances its beauty and effect; the latter are as inconsistent with the simplicity, the meekness, the self-abasement of the gospel, as they are with good sense and correct information. The former imparts convenience and efficiency to the true minister of the gospel; the latter are sure to expose to ridicule and contempt even those who make no pretensions to religion.

EDITOR.

#### CAMPBELL'S PAMPHLET.

There has recently appeared in this community an inconsiderable pamphlet, bearing the signature of Jos. Manning, Thomas Waff, and Henry A. Skinner, entitled a "Defence of the Regular Baptist Church of Edenton, against certain defamations uttered and published by the Editor of the North Carolina Baptist Interpreter, and others."—Had this paper been restricted to the object

specified in the Title Page, no reply would have been required, and of course none would have been made. But in as much as it contains several charges against me, as the former Pastor of the Edenton Church, which, if true even in the least degree, must seriously affect my character as a Minister of the Gospel, I conceive it to be my duty to give it just so much of my attention as shall suffice to place the production itself, its authors, and the topics to which it relates, in a clear and correct light before my readers. It was my first intention to furnish a more detailed account of the circumstances which led to the relinquishment of my charge at Edenton, but the recent death of Mr. Manning, the time and space which would be necessarily consumed, and more than all, the unpleasantness of reviewing transactions which, in all my previous communications, I have aimed, as far as possible, to leave untouched,—have induced me to change my purpose, and to dismiss the subject, at least for the present, with as few words as practicable. As I write in the midst of a community that is generally familiar with the greater part of the facts which I shall have occasion to introduce, I have thought it unnecessary to burden the patience of the reader with the details of formal proof. But if any of my statements shall be called in question, or if any person shall hereafter complain that I have not been sufficiently personal and specific, I hereby pledge myself, if my life shall be spared, to give ample satisfaction on either point.

In pursuance of the object proposed, I shall consider the origin, aim, &c. of the pamphlet before me—I shall examine some of its principal details—and shall conclude with some general remarks.

Let it be observed then, that this publication purports to be a Defence of the Regular Baptist Church of Edenton, against the charge of having become Campbellite Reformers. See p. 3. Now, what to every person unacquainted with the fact must appear incredible—this said Defence is the production of one Tho. Campbell, a man who, as the readers of the Interpreter have been informed, is the professed father of the Campbellite heresy—who is an entire stranger at Edenton—who has no connexion with the Regular Baptist Church—who, with his whole sect, has been publicly renounced by a large portion of Virginia Baptists—and who has been advertised by the Yeopim Union Meeting as a man not to be trusted nor encouraged. A Campbellite the defender of the Regular Baptist Church against the charge of Campbellism!!!—How this may seem to others I pretend not to say; but to my eye it has very much the appearance of Satan quoting Scripture to establish the existence of Divine Providence!!

The evidence upon which the above statement is made is the following:—This pam-

phlet was written while Campbell was in Edenton; it was taken by him into the country and exhibited to persons who have since informed me of the fact; by him money was solicited to defray the expense of publication; he said that he was then on his way to have it published; it came from the Tarborough press shortly after he was known to have passed in that direction; it has been admitted by Skinner and others, that Campbell was concerned in writing it! Campbell is then, in the fullest and properest sense of the word, the active, the interested author.—The pamphlet, in every point of view, is truly and strictly his. Manning, Waff, and Skinner, whose names it bears, are only his tools, his pliant, pitiful tools, who have thus lent their names to the support of Campbellism, by the very act by which they pretend to repel the charge. A grosser absurdity, a flatter contradiction, a more flagrant imposition, cannot well be imagined.

But why should this poor old man have so tender a concern for the Regular Baptist Church, which it is the great purpose of his mission to proclaim corrupt? The answer is obvious. He had been induced to travel all the way from Wheeling to Edenton with the expectation that he would there find a Church, Congregation, Salary, &c. &c., all to his hand;—he had found on his arrival three or four individuals in that Church warm in his behalf;—he had triumphantly taken possession;—he had proclaimed his system and his purpose;—he had introduced his Testament and his Hymn Book;—he had announced his series of Discourses;—in a word, he had just gotten snugly under weigh, when, in an evil hour, his *bro. Meredith, his libelling, defaming, traducing, money-loving, christian brother Meredith*, returned from the Convention; and at a moment when he thought not, in despite of all the clamor of his true and trusty adherents, the Church, with a few trifling exceptions, deserted; the prize suddenly escaped from his grasp; and his partisans, defeated, mortified, and heartily ashamed, were constrained to change their ground, for the fourth time, and eject him from the pulpit! Thus in an unlucky day, Tho. Campbell, the open, ostentatious, presuming Reformer, was suddenly thrown out of his nest; and straightway he and his partisans, (who before this were nearly as open in their professions as himself,) were all at once metamorphosed into a handful of meek, whining, persecuted Regular Baptists!!

Thus sadly defeated in his plans and expectations, as he seems to think by his most malicious brother *Meredith*, it is not at all marvelous that this man should set himself down to write a pamphlet, with a view of taking vengeance on the supposed author of his misfortunes. Nor is it more marvelous that he should cunningly call this personal attack upon *his bro. Meredith*, a

"Defence of the Regular Baptist Church;" and then, the more effectually to secure his object, procure the names of Manning, Waff and Skinner. Nor is it in the least surprising that these men, having made common cause with Campbell, and smarting under the defeat and disappointment which they had shared with him, should be ready to concur in any project which he might propose for the gratification of their common resentment.

Having made the above preliminary observations, I shall now proceed to a brief examination of the details of the pamphlet.—Before doing this, however, it is proper to apprise the reader that Henry Skinner, whose name is attached to this production, resides in the country some 15 or 20 miles from Edenton; was only occasionally in town; heard Hall and Campbell preach but a few times; and was present at none of those meetings the proceedings of which he so confidently describes. Consequently he cannot know whether the statements he has made are true or not. He has doubtless heard the *tales* of others, and then published them to the world as *facts*. The folly, the absurdity of such proceedings, to use no harsher term, is too obvious to need comment. How much importance is to be attached to his testimony the reader can very easily decide. But to the pamphlet.—

The authors of this publication commence their *Defence* by telling the public, and by affecting to prove by an appeal to the Interpreter, that I have made contradictory, and of course untrue statements respecting the causes which led to the relinquishment of my pastoral charge at Edenton. Now, as I shall presently show, when these persons signed that paper, they knew that the statements alluded to were not only strictly correct in themselves, but that they were perfectly concordant with each other:—the one relating solely to the *conclusion* to which I had been brought by circumstances; the other relating to the *circumstances* which had led to that conclusion.

They say further that, by the latter statement, the allusion to the conduct of individuals, in consequence of not being personal, I do great injustice to the members of the Church—to themselves among others—by subjecting all to the odium of a general, undefined imputation. When Jos. Manning and Tho. Waff gave their names to that charge, they knew that they *themselves* were the individuals chiefly alluded to, and that further particularity was avoided on my part, for the sole purpose of escaping the necessity of becoming instrumental in their exposure.

These persons affirm that there existed at the time alluded to, no just exception to the conduct of individuals, more than had existed at any previous period during my pastoral connexion with the Church. Now, when

this affirmation was made, Henry Skinner knew that he, at the time of my resignation, had just been called to account by the Church, for visiting the Circus contrary to the regulations of the Church, and the express precepts and wishes of his minister.—Jos. Manning knew that he had been under dealings for more than a year, on account of facts which it may not even now be necessary to specify, and which I therefore forbear to mention. Tho. Waff knew that the circumstance which had contributed probably more than any other to the relinquishment of my charge, was an act of his own, in which he had proved himself, by his own admission before the Church, equally faithless to his Church, to his Minister, and to his own word. And these men all knew, as did the whole Church, that these were the circumstances which, with others, led me to the conclusion that my services were thrown away in Edenton, and that I might be more useful elsewhere.

These persons further assert that I had left some of them in habits of unspecified criminality without endeavoring to reclaim them. When this charge was made Mr. Manning knew that I had remonstrated with him privately and publicly respecting his faults; and Mr. Waff knew that I had expostulated with him, almost times without number, on account of his practice of infringing the sanctity of the Lord's day, of disregarding the obligations of his word, and of general unfaithfulness as a Deacon of the Church. The reader will readily perceive that the above specifications have been made because they have been demanded. If these should not be found sufficient, I am prepared to be still more explicit.

The authors of this pamphlet tell the public that I relinquished my charge because some of them refused to increase their contributions to make up a given sum for my support. When they brought this accusation, these men knew that I had never made but one proposition to the Church, of a pecuniary nature, in my life; and that that was to appropriate one hundred dollars of my salary annually, for the liquidation of the debts of the Church, provided they saw proper to continue my support at the same rate as that at which they had previously fixed it. With the fact that a proposition had been made to increase the individual contributions, and that these men had refused to concur, I was never made acquainted until I learned it from their own pamphlet. I have been since informed however, that this is correct—that a proposition was made by some of the brethren to enlarge their individual contributions, and that these persons refused.

The authors of the publication before me, plainly tell the public that my sole motive in relinquishing my charge, was the "love of money." Now, when these persons became responsible for that accusation, they knew



that, contrary to all custom, and all generosity on their part, I had been a regular contributor to the funds of their Church from my earliest connexion with it; that I had recently done more for the repairs of their place of worship than either Manning or Waff;—that I had relinquished my claim to payments for which they were bound to the amount of a hundred dollars at a time; that I was then out of pocket to the extent of nearly a hundred dollars, for which they were pledged for the preceding year; that I was then responsible, with three others, for the whole amount of their church debt; that I had proposed to appropriate one hundred dollars of my salary annually to the liquidation of the said debt;—and more especially that, by declining their invitation, I had sustained a TOTAL LOSS of the amount of compensation proposed. All this they knew.—Yet with all these facts before their eyes, they publicly charge me with sacrificing my duty, my usefulness, and the interests of the church, *for the love of money.* These are the men, let it be observed, who have so much to say about defamations, malicious libels, &c. &c., and who give such solemn, sanctified assurances that they have no hostility to Elder Meredith.—On any other occasion, I should disdain to make the statement I have now just made; but every one knows that circumstances alter cases.

That the reader may see with what sort of accuracy these men have stated facts, and more especially that the true cause of my resignation may be learned from documents written prior to the present state of things, I have thought it not amiss to submit the two following letters;—the one containing the proposition of the Church, the other my reasons for declining it.

EDENTON, 20th April, 1833.

REV. THO. MEREDITH:

*Dear Brother*—Agreeable to a resolution of the Baptist Church in Edenton, the 9th March last, I am authorised to inform you that the Church gave you a call to take the Pastoral care of them, and that the sum of three hundred and seventy dollars will be paid you for your services the present year, ending March, 1834, and any additional sum that may be received for Pews not rented.

I remain yours in christian affection,

EDMUND HOSKINS, *CYC.*

EDENTON, May 10th, 1833.

*Dear Brethren and Sisters*—You are already aware, I apprehend, that I do not deem it my duty, under existing circumstances, to resume my Pastoral connexion with your body. Still, as I understand you anticipate a written reply from me, and as the thing is altogether proper in itself, I take the liberty to transmit you the present communication.

I wish not to criminate others, nor to pain the feelings of any by an unpleasant enumeration of facts in order to account for the course which I have, in the present instance, deemed it necessary to pursue.—Let it suffice then to say—that my prin-

cipal reason for declining the proposed connexion, is to be found in *the fact*, that I have been utterly unable to exercise that controlling influence over the Church, which my duty as Pastor demanded, and which, in my estimation, the interests of the Church and the success of my ministry rendered indispensable. Other immediate causes, it is true, have existed; but they may all be traced to the prolific source of mischief just named.

I must be permitted to say, however, notwithstanding the very serious and perplexing fact mentioned above, that my feelings towards the brethren and sisters in the Church, with the exception of a *few individuals*,\* whom I need not name, are of the very kindest description.—Some of them, I hope, are my spiritual children;—not a few of them, I have baptized;—and with all, I have lived on the most pleasant terms for upwards of eight years.—Some of them, I am aware, have found their affection for me abated, and others have probably expressed themselves unkindly. But for all this I can readily account, and for it all I am prepared to make an adequate allowance. Whenever a minister of the gospel finds it necessary to censure or resist practices adhered to by leading members of the Church, he must expect to incur the displeasure, or at least, the disapprobation, of all over whom the influence of such members can be exerted. The Saviour said:—“A little leaven leaveneth the whole lump.” This was doubtless a true maxim in his day. And those of you who have noticed and understood the operation of things in this Church, for the last two years, must be fully convinced that the same is true now. I forbear, however, to say more.

In closing my pastoral connexion with you, as I now suppose for ever, allow me to tell you, that if you would ever prosper as a Church, under the ministry of any pastor, you must respect his counsels, sustain him in all his lawful and prudent attempts to promote the interests of the Church, and keep your body pure by the exercise of a prompt and effective discipline. I have only to add, that should it ever be in my power to render you a service, I hope I shall not be backward to act accordingly; and that it is my sincere desire, that you may obtain a man who will feel a keener interest in the Church, and exert himself more to promote its welfare, than I have done.

With much esteem, I remain your brother in the gospel.

T. MEREDITH.

I now come to the “MALICIOUS LIBEL,” stated at large on the second page. Without stopping to notice the obvious absurdities and self contradictions in the statements and proceedings of these men, touching this matter, I proceed to shew by THEIR OWN TESTIMONY, that they have clearly and fully admitted all that is necessary to substantiate the general correctness of my statement, and all that is requisite to justify my subsequent proceedings.

Notwithstanding the clamour which has been raised about this LIBELLOUS representation, (see Inter. p. 161,) it now appears that no less than FIVE out of the EIGHT specifications enumerated, are fairly admitted!! These are the following:—“That our fathers, in many important particulars, were entirely mistaken; that our ministers, in several respects, are

\*Among these individuals were Joseph Manning and Thomas Waff.

darkening counsel by words without knowledge; that some of the distinctive principles of the Baptist Church are entirely unauthorised by the scriptures; that any person is properly qualified for Baptism who will say that he believes in Christ, loves God, and is desirous for the ordinance; and that the practice of receiving members into the Church on the ground of a religious experience, is unauthorised and ought to be abolished." As evidence that these specifications have all been admitted to be correct and true, I submit the following facts:—The first three are not mentioned at all in the accusation, and of course are not objectionable; the fourth is enumerated along with the objectionable specifications, but is EXPRESSLY EXCEPTED; the fifth is an inevitable inference from the fourth, and still more clearly, from the declaration of the pamphlet—that, in the mean time, we can have no evidence of a candidate's fitness for baptism but his own assertion. Here then these people plainly tell the world, yet with a studied concealment and evasion, that our fathers have misled us; that our ministers are deceiving us; that the distinctive principles of our Church are unscriptural; that our practice of receiving members on the ground of a religious experience, is unauthorised; and that any person has a right to baptism who will declare himself qualified!! Now I ask—What more can be requisite, either to establish the general correctness of my statement in the Interpreter, or to prove these persons guilty of a palpable defection from the faith and practice of the Regular Baptist Church?—And yet these are the men who so solemnly declare that they have embraced no reformation principles, "other than those EXPRESSLY CONTAINED in their covenant engagements." That this is Campbellism, it is no part of my present concern to prove; but if any one will be at the trouble to compare the above views with any just exposition of Campbell's system, he will not be at a loss to decide for himself.

The whole of this "scandalous libel" is then, according to the version given by the pamphlet itself, reduced to the THREE following specifications:—"That all articles, &c. are unnecessary, &c.—that a few officious individuals may violate the fundamental rules, &c.—and that, in the receiving of members, no act of the church is necessary or proper.—See Inter. p. 161, and Def. p. 2. Now the evidence upon which these specifications were made, happens to be of the most conclusive sort that can be—the evidence of facts. It is briefly this:—Five individuals were received, baptized, their names enrolled, and themselves recognised as Members, without a conference, without an experience, without an act of the church, without any thing indeed except the officiousness of Hall, Waff, and perhaps two

or three others. And as proof that this was not the effect of inadvertency—when these innovations were withstood in church meeting, it was boldly contended, principally by Waff, who seems to have been High Priest in those days, that the whole proceeding was SCRIPTURAL, and of course correct and proper.—That this is a true statement of facts, is clearly attested by the records of the church, and can be fairly denied by no one. Further remark is unnecessary. With what kind of justice I have been accused of publishing a "malicious libel," or even of committing the slightest inaccuracy, the reader can now see for himself.

These writers lay great stress on the fact that I had, as they say, concurred in inviting Hall into their pulpit. What can they mean by this? Do they mean that, if a person should happen to be taken in by a passing impostor, and extend to him the rites of hospitality and of religious courtesy, he is therefore bound to sustain him after his true character becomes known? or do they mean to impose on the public by sound without sense, without consistency, without truth?

In proceeding with their tale of woe, the authors of this pamphlet tell the public that, at a church meeting held during my absence from Edenton, "the whole church, with the exception of three or four, resolved that my publication alluded to above, was a malicious libel against their body," &c. And on the next page they affirm that, in three days after my return, without any previous concert, without any private tampering on my part, the majority of this same church, (they ought to have said the whole, with the exception of eight or ten persons,) promptly deserted their officers, their preachers, and all, and voluntarily connected themselves in new and endearing relations with the very man whom, but just before, they had condemned as a libeller and traducer!! Now what palpable contradictions are here! If the latter statement be true—and it is not denied—then the reader can easily see that the other is not true. Still, however, it is not doubted that these persons and their party had so far succeeded in intimidating and imposing on the members of the church, as to force the passage of the above resolution.

These men further assure their readers that there was no unpleasant excitement at this said meeting held during my absence except what was produced by the consideration of my 'scandalous libel.' By this they not only confirm my statement with regard to the extreme excitability of the church, but they shew that they had selected the occasion of my absence to proceed with their accusation against me; and, as appears from the account adverted to above, to procure the adoption of

resolutions evidently designed to wound my character. How truly magnanimous, how exceedingly just and honorable the principle of action here revealed!! Yet this is according to the version of the defenders themselves.

These writers further tell the public that, after this sweeping sentence of condemnation procured and passed during my absence, they were willing to submit the case to a committee of five, provided they should be permitted to select THREE of the men! What astonishing candour and generosity are here! And what confidence too in the honesty and rectitude of their proceedings! I had scandalously libelled and traduced the whole church, and yet they refuse to submit the case to a committee of brethren, unless they can have a PICKED MAJORITY!!

They also assure the public that when Hall and Campbell came to Edenton, in November, they "found the church in profound tranquility." This is just about equivalent to saying that, had these men staid away, the church would have been in tranquility yet; in other words, that Hall and Campbell are the authors of all the mischief which they are now laboring to impute to me. How difficult it is for men to tell an untrue story, without contradicting and confounding themselves.

The authors of this pamphlet plainly inform their readers that the division of which they now so bitterly complain, was effected at a proper church meeting, and that the course pursued by me was in direct violation of the order and decorum demanded on such an occasion; at the same time they knew that this was no church meeting; they knew that no meeting of any sort was organized;—and they knew that I distinctly stated at the time that it was not a church meeting—that it was simply an interview between myself and the members of the church in their individual capacity, sought for by me for the purpose of making my last communication, and procured at the meeting-house, that it might be public and general. They say truly that they several times attempted to interrupt me, and that, unwilling to be annoyed by their clamor, or to be embroiled in their confusion, both myself and the majority withdrew from the house.

In the account which they give of my proceedings at the above meeting, these persons assert that I "called for a division." They afterwards make ~~THE~~ church say, in reference to the same transaction, that the question related solely to the hearing of the Campbellites preach! I ask—can both these statements be correct? The truth is, neither is correct.

They say further that I reproached the church with having become Campbellites.—But did they consider this accusation a re-

proach? If so, how are we to account for the fact that they were so eager in the support of the Campbellite cause;—that they were so resolved on having Campbellite teachers;—and that even now they avail themselves of a Campbellite Defender?

They also tell the public that I so scared the MAJORITY with the alarming imputation of Campbellism, that I "thus effected to divide the Church." This is precisely equal to saying that the church, which a few days before had denounced me as a malicious slanderer, now all at once exercised the most ridiculous credulity in my assertions. It is also admitting that these brethren had some grounds for being afraid of Campbellism. These persons would probably have done well had they explained to their readers how it happened that so many others, who were not present at that meeting, and who never had heard me speak on the subject, afterwards voluntarily come forward and united themselves to the "disorganizers."

They say further that I "made a proposition for all who were unwilling to hear Hall and Campbell preach to declare the same by rising,"—when a majority rose! Nothing can be plainer from this account of the matter, than that these teachers had been thrust into the pulpit contrary to the wishes of a majority of the church, and of course that the interests and dignity of the church had been impiously betrayed through the faithless proceedings of her officers. Thus out of their own mouth are these men condemned. Comment is unnecessary; facts like this speak for themselves.

They also tell their readers that the new church was constituted at a private house, "in the night." By this expression they evidently mean to be understood that this constitution was clandestinely effected while other men slept! Had they, at the same time, informed their readers that they had treacherously taken possession of the keys, and had refused these brethren access to the Meeting House, they would have accounted, at least in part, for the constitution of this church, taking place in a private house, and at a prayer meeting.

These people complain bitterly that I and others separated ourselves from their church without asking for a dismission, when at the same time they knew, for I myself had distinctly told them so, that I would not accept a letter of dismission at their hand; knowing, as I did, that they had clearly forfeited all claim to the character and standing of a Regular Baptist Church.

They now lament dolefully, it seems, over their exclusion from the Union Meeting.—They have probably forgotten their contemptuous sneers at the Union Meeting and at the

Association, when they felt themselves strong and thought their cause gained. "What if the Association does cut us off?" said this man Waff when some of the brethren and sisters were remonstrating against his proceedings. "What has the Association to do with us?—Is not ours an independent church?"—"What right has the Union Meeting to meddle with our affairs?" exclaimed this hero of the Reformation, when informed that the Union Meeting had appointed a committee to examine into the accuracy of my statement in the Interpreter. "What are the proceedings of the Union Meeting to us?"—Now we find him snivelling, and whining, and mourning over their excommunication from the Union Meeting. The obvious truth is, if these men had succeeded in sustaining the standard of heresy and innovation at Edenton, the Union Meeting, the Association, and the Regular Baptists might have been given to the four winds, for all they would have cared about either.

I have now to make a few remarks not having exclusive reference to the contents of the pamphlet, and shall then dismiss the subject, I hope, for ever.

So far as I understand the proceedings of the Campbellite concern at Edenton, they labour to create an impression that Hall and Campbell were not Reformers. Indeed they virtually assert this in their pamphlet. Speaking of the remarks made by me respecting these men, on the day of separation, they say—"whom we called Reformers;" clearly and designedly conveying the idea that they were FALSELY so called. To show the reader how conscientious these people are in their statements of facts, and also their extreme boldness and presumption in the days of their prosperity, I will insert here a true copy of Campbell's Proclamation, which was issued by his Reverence a few days after his arrival at Edenton.

"To the Religious Public in Edenton and its vicinities.—Thomas Campbell, Minister of the gospel, respectfully presents Christian salutation. Begs leave to inform them that on next Sunday afternoon, at half past 2 o'clock, in the Baptist meeting house of this place, he intends addressing them on the All Important subject of the Religious Reformation, which he, with a goodly number of his contemporaries, has been humbly and earnestly recommending to the reception of the Christian public, for upwards of twenty years. The object of the proposed address will be, to give a clear, precise, and definite statement of the principles, reason, and object of the proposed Reformation, so that all concerned may determine with certainty whether they ought to embrace or reject."

Now let it be observed that all this and much more was done with the full and open concurrence of the officers of the Church; and that too, after bro. Piland, their supplying minister, had been unceremoniously dismissed for withholding his sanction, and

after I, the only minister belonging to their body, as I shall presently shew, had expressly protested against such proceedings. That it may now be clearly seen who these *Reformers* are, of what their *Reformation* consists,—and also that the term *Reformation*, as here used, is only another name for *Campbellism*, the reader is requested to turn to the Report and Resolutions of the Dover Association, published in the Interpreter, pp. 251, 252, 253. Yet the veracious authors of the pamphlet tell their readers that I most cruelly "reproached them with having become *Campbellites*."

Great pains have been taken by these people, it seems, since their downfall, to make it appear that they have been cast off by myself and others purely on account of a supposed change of sentiment; conceiving, as it would seem, that if their creed be right it matters not what their conduct is. And hence they so solemnly maintain, as I understand, that they believe now precisely what they always believed.

Now let it be distinctly observed in the first place that I have never undertaken to know or to say what these people believed, only so far as was indicated by their proceedings. In all my former remarks concerning them, I spoke only of their conduct—of discoveries they had made, of deeds they had done. Nor do I now undertake to say what they *really* believe. In truth to do this, I suspect it would puzzle the witch of Endor herself. For myself, I very much fear that some of them believe *nothing*, at least as they ought to believe.

Let it be carefully understood, in the next place, that in all my proceedings in relation to these people, I have been influenced by what they had done—not by what they believed. When it has clearly appeared that the gates of a garrison have been opened to an invading foe, through the treachery of the officers and others within, the question is not—What do the delinquents *believe*?—No one cares to inquire about their creed. It is enough to know what they have *done*. And every one acquainted with this, is prepared to pronounce them guilty of treachery and worthy of punishment. So in the case in hand, by the treacherous conduct of the officers and other members of the Edenton Church, the gates had been opened, the enemy had been invited, they had been received, they had been sustained, they had been provided with facilities, their cause had been advocated and promoted, those who ventured to resist had been treated with contempt or threatened with excommunica-

tion,—and the Church, the Denomination, and the Truth, had all been deliberately betrayed. All this, on my return from the Convention, was too plain to admit of a doubt. What these people really believed, I knew not, I enquired not, I cared not. I found the enemy in possession, I found them in his ranks, I was convinced that they had placed themselves there voluntarily, and I wanted to know no more. They were now to all intents and purposes hostile to the Regular Baptist Church, and I proceeded to treat them accordingly;—not by contending with them, but by separating from them, by withdrawing the Church from under their usurpation, and by leaving them to stand alone, and to fall alone, the victims of their own perfidy and folly. With what kind of a grace these people can now call themselves the 'Regular Baptist Church,' and affirm that they have never changed their ground, the reader can judge as well as I.

Much has been done, I perceive, both by the pamphlet and otherwise, to make it appear that I treated the proceedings of the church with disrespect; and that I separated from it for the sole purpose of escaping its discipline. As I regard it somewhat important that this matter should be correctly understood, I hope I shall be excused if I detail the principal facts connected with it.

When I was first accused by Waff and Manning, before the Church, of having published "a malicious libel against that body," I desired to be informed whether the accusation was to be understood as proceeding from individuals, or from the church. In reply, I was promptly told that it was the church that had been offended—it was the church that brought the accusation. I then requested to be informed if my *accuser* was to be my *judge*? Altho' evidently perplexed by this question, it was nevertheless contended by the persons named above,—indeed these were the only persons who had any thing to say on that side of the question,—that the Church was independent, and had a right to transact her own business in her own way. After explaining the nature of the case, I proposed that the whole matter should be submitted to a committee of disinterested brethren, to be approved by *both the parties*;—and promised that, should it eventually appear that I had injured the church, I would make ample reparation. This proposition was promptly rejected, and the case indefinitely postponed, with a view, as appears from the pamphlet, of taking it up again during my *anticipated*

*absence* at the Convention.

The U. Meeting being convened shortly afterwards, at my request a committee of five brethren were appointed by the said U. Meeting to visit Edenton and examine into the correctness of my offensive article; and, *provided the Church would consent*, to assist her in disposing of the case she had taken in hand. On my return to Edenton, I addressed a note to the officers of the Church, containing a copy of the resolution, and requesting them to notify the Church to meet the Committee at the time and place appointed. Nothing could exceed the contempt with which both myself and the Union Meeting were treated on this occasion.—Without consulting the Church, and without even informing her of what had been done, these high handed men took it upon themselves to say, as I have been informed, that the U. M. had nothing to do with the matter,—that the Church should not meet the committee, &c. It is needless to add that here ended the interposition of the Union Meeting.

Notwithstanding the flagrant injustice and usurpation of those persons who had thus avowedly taken the authority of the church into their own hands, I was resolved to leave them without excuse; and accordingly, when I set out for the Convention, I left the following note, which in conformity to my order, was presented to the church at the celebrated meeting held during my absence,

EDENTON, Oct. 13th, 1833.

Brethren,—If you see proper to submit your charge against me, to the decision of three or more intelligent and impartial brethren, such as both the parties shall approve, I will very cheerfully meet you before them and abide by their determination. But if you still insist on deciding this case yourselves, you are at liberty to dispose of it in what manner so ever you may deem proper:—I shall give it no more of my attention. I shall never pursue a course which can justly be considered disrespectful to a well conducted Church of Christ, but at the same time I must be allowed to say, that I shall never convict myself of the absurdity of acknowledging the right of a party, who is the offended and acknowledged accuser, to act the part, on the same occasion, of witness, judge, and jury. This mode of doing things would have suited the temper of the Church of Rome in the 15th century; but it will not answer so well for the Baptist Church in 1833.

Respectfully,

T. MEREDITH.

With what truth the authors of the pamphlet have asserted that I separated from their church for the purpose of esca-

ping its discipline, the reader can now see for himself.

As these people have evidently been labouring, both in their pamphlet and by other means, to propagate an understanding that, in the course I have recently thought proper to pursue respecting themselves, I have been extremely impetuous and arbitrary, I think I shall be pardoned if I add here a very brief statement of facts touching this matter also.

Let it be observed then, that when I was apprised of the proceedings of Hall and others, as described in the Interpreter, I availed myself of the first opportunity to explain the nature and tendency of such proceedings, and to put the church on her guard against the consequences.—Finding that Waff and others had already taken their position, and believing as I did at the time that they were sustained by a majority, I deemed it my duty, as an Editor, to apprise the churches of what was going on among us; but without naming the place. After learning that these men denied the correctness of my statement, I considered it due to them, to the public, and to myself, to announce the fact of their denial, &c. which I did in the 8th No. of the Interpreter. On their refusal to submit the question to a committee, I requested the Union Meeting, as has been shown, to appoint a committee to attend at Edenton and examine into the correctness of my statement, which, as has been seen, was treated by the officers of the Church with the utmost contempt.

After leaving home for the Convention, understanding that Hall was expected to be in Edenton before my return, that there might not be even a pretext for a charge against me, I transmitted the following letter which according to my request was read at a prayer meeting.

NEWBURN, Oct. 23d, 1833.

Dear bro. Blount.—You will probably recollect that I stated to you in conversation some time prior to my leaving home, that should Dr. Hall return to Edenton, I should be opposed to his preaching in our Meeting House. I have since thought that I probably should not fully acquit myself, if I did not make this distinctly known to the Church. You will therefore do me a favour, by announcing the above fact to the brethren and sisters, either at conference or at prayer meeting;—that it may be fully understood, that if Hall does gain access to our pulpit, it will be without my consent, and *contrary to my known views of propriety*. I have no idea that this expression of my sentiments and wishes, will

have any influence with those who control the church; but I nevertheless consider it due to myself, to the cause of truth, and to my friends.

I have just returned from the Neuse Association. This body is much divided, and consequently very feeble and inefficient. They have however taken decisive measures with the Campbellites. —, —, and —, have been disclaimed, and the Churches have been recommended to admit neither them, nor any others holding similar sentiments, either to their pulpits or to their communion. If our church persevere in her adherence to Hall and his errors and innovations, her fate is inevitable.

Your affectionate bro.

T. MEREDITH.

Had the sense of the church been taken respecting the matter of this communication, the presumption is that Hall would have been rejected. But Waff and others, foreseeing the consequences of such a measure, resolved to proceed as they had done before, without asking questions, and without giving reasons.

On ascertaining after my return to Edenton, as has been shown, that a large majority of the church was exasperated at the conduct of their officers, I saw that these persons were now wholly in my power; and that it would be a very easy matter to purify the church by excommunication. And altho' I was convinced that they richly merited exclusion, yet believing that forbearance was better than severity, I resolved to pursue the course I had previously adopted—to separate from them, and leave them with the name, at least, of a Christian Church. It is now left with the reader to say with what sort of justice these people complain of their treatment, or of hasty or arbitrary proceedings on the part of myself.

With a view of giving Campbell and his adherents at Edenton, some idea of the amount of sympathy they are likely to find with intelligent brethren at a distance, I here insert two short extracts from letters written me shortly after the occurrences to which they relate. The former is from Bro Howell of Norfolk; the latter from Bro. Wait, of Wake Forest.

"I rejoice that you have taken a stand so promptly and effectually against the heresy of Campbell. I have found that it will not do to parley with it. Its audacity is beyond measure. Give it an inch and it will take an ell. May the God of truth accompany with his abundant blessing the zeal which characterised your salutary course in Edenton."

"I cannot tell you how much I am pleased with your whole management of Campbellism in your neighborhood. And now that you have an expurgated edition of the Edenton Church, I hope and



firmly believe that you will get along quite smoothly. Nothing could have been more judicious than the step taken by your Union Meeting. W.

Perhaps I ought not to conclude my remarks, without giving the reader more definite and precise information concerning the strength and respectability of the Church, of which the pamphlet in hand purports to be the Defence. Be it known then that, according to the best information I can get, this body consists of three men, and some eight or ten females—including Hall's five disciples. Their meetings, I understand, are attended by from three to nine worshippers, Tho. Waff, in the absence of Campbell, being chief man. This, according to the pamphlet, is now the Regular Baptist Church of Edenton, which, at the Association in May last, represented upwards of a hundred and sixty members!!—

I conclude by saying—If I have not employed extravagant and abusive epithets, similar to those with which the pamphlet abounds, it is because I thought my statements did not need such support, and because also I was unwilling to convict myself of the impropriety of returning "railing for railing."

EDITOR.

#### HISTORY OF THE BURMAN MISSION—[CONTINUED.]

##### *Increased Sufferings of the Missionaries at Oung-pen-la.*

The next morning your brother gave me the following account of the brutal treatment he had received on being taken out of prison:

"As soon as I had gone out at the call of the Governor, one of the jailers rushed into Mr. J's little room—roughly seized him by the arm—pulled him out—stripped him of all his clothes, excepting shirt and pantaloons—took his shoes, hat, and all his bedding—tore off his chains—tied a rope round his waist, and dragged him to the court house, where the other prisoners had previously been taken. They were then tied two and two, and delivered into the hands of the Lamine Woon, who went on before them on horseback, while his slaves drove the prisoners, one of the slaves holding the rope which connected two of them together. It was in May, one of the hottest months in the year, and eleven o'clock in the day, so that the sun was intolerable indeed. They had proceeded only half a mile, when your brother's feet became blistered, and so great was his agony, even at this early period, that as they were crossing the little river, he ardently longed to throw himself into the

water to be free from his misery. But the sin attached to such an act alone prevented. They had then eight miles to walk. The sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin, and in this wretched state, they were goaded on by their unfeeling drivers. Mr. J's debilitated state, in consequence of fever, and having taken no food that morning, rendered him less capable of bearing such hardships than the other prisoners. When about half way on their journey, as they stopped for water, your brother begged the Lamine Woon to allow him to ride his horse a mile or two, as he could proceed no further in that dreadful state. But a scornful, malignant look, was all the reply that was made. He then requested Captain Laird, who was tied with him, and who was a strong, healthy man, to allow him to take hold of his shoulder, as he was fast sinking. This the kind-hearted man granted for a mile or two, but then found the additional burden insupportable.—Just at that period, Mr. Gouger's Bengalee servant came up to them, and seeing the distresses of your brother, took off his head dress, which was made of cloth, tore it in two, gave half to his master and half to Mr. Judson, which he instantly wrapped round his wounded feet, as they were not allowed to rest, even for a moment. The servant then offered his shoulder to Mr. Judson, who was almost carried by him the remainder of the way. Had it not been for the support and assistance of this man, your brother thinks he should have shared the fate of the poor Greek, who was one of their number, and when taken out of prison that morning was in perfect health. But he was a corpulent man, and the sun affected him so much that he fell down on the way. His inhuman drivers beat and dragged him until they themselves were wearied, when they procured a cart, in which he was carried the remaining two miles. But the poor creature expired, in an hour or two after their arrival at the court house. The Lamine Woon, seeing the distressing state of the prisoners, and that one of their number was dead, concluded they should go no further that night, otherwise they would have been driven on until they reached Oung-pen-la the same day. An old shed was appointed for their abode during the night, but without even a mat or pillow, or any thing to cover them. The curiosity of the Lamine Woon's wife induced her to make a visit to the prisoners, whose wretchedness considerably excited her compassion, and she ordered some fruit, sugar, and tamarinds, for their refreshment; and the next morning rice was prepared for them, and as poor as it was, it was refreshing to the prisoners who had been almost destitute of food the day before. Carts were also provided for their conveyance, as none of them were able to walk. All this

time the foreigners were entirely ignorant of what was to become of them; and when they arrived at Oung-pen-la, and saw the dilapidated state of the prison, they immediately, all as one, concluded that they were there to be burnt, agreeably to the report which had previously been in circulation at Ava. They all endeavored to prepare themselves for the awful scene anticipated; and it was not until they saw preparations making for repairing the prison, that they had the least doubt that a cruel lingering death awaited them. My arrival was in an hour or two after this.

"The next morning I arose and endeavored to find something like food. But there was no market, and nothing to be procured. One of Dr. Price's friends, however, brought some cold rice and vegetable curry, from Amarapura, which, together with a cup of tea from Mr. Lansago, answered for the breakfast of the prisoners; and for dinner, we made a curry of dried salt fish, which a servant of Mr. Gouger had brought. All the money I could command in the world, I had brought with me, secreted about my person; so you may judge what our prospects were, in case the war should continue long. But our heavenly Father was better to us than our fears; for notwithstanding the constant extortions of the jailers, during the whole six months we were at Oung-pen-la, and the frequent straits to which we were brought, we never really suffered for the want of money, though frequently for want of provisions, which were not procurable. Here at this place my personal bodily sufferings commenced. While your brother was confined in the city prison, I had been allowed to remain in our house, in which I had many conveniences left, and my health had continued good beyond all expectations.—But now I had not a single article of convenience—not even a chair or seat of any kind, excepting a bamboo floor. The very morning after my arrival, Mary Hasseltine was taken with the small pox, the natural way. She, though very young, was the only assistant I had in taking care of little Maria. But she now required all the time I could spare from Mr. Judson, whose fever still continued in prison, and whose feet were so dreadfully mangled, that for several days he was unable to move. I knew not what to do, for I could procure no assistance from the neighborhood, or medicine for the sufferers, but was all day long going backwards and forwards from the house to the prison with little Maria in my arms. Sometimes I was greatly relieved by leaving her, for an hour, when asleep, by the side of her father, while I returned to the house to look after Mary, whose fever ran so high as to produce delirium. She was so completely covered with the small pox, that there was no distinction in the pustules. As she was in the same little room with myself, I knew Maria would take it; I therefore inoculated

her from another child, before Mary's had arrived at such a state as to be infectious.—At the same time, I inoculated Abby, and the jailer's children, who all had it so lightly as hardly to interrupt their play. But the inoculation in the arm of my poor little Maria, did not take—she caught it of Mary, and had it the natural way. She was then only three months and a half old, and had been a most healthy child; but it was above three months before she perfectly recovered from the effects of this dreadful disorder.

"You will recollect I never had the small pox, but was vaccinated previously to leaving America. In consequence of being for so long a time constantly exposed, I had nearly a hundred pustules formed, though no previous symptoms of fever, &c. The jailer's children having had the small pox so lightly, in consequence of inoculation, my fame was spread all over the village, and every child, young and old, who had not previously had it, was brought for inoculation. And though I knew nothing about the disorder, or the mode of treating it, I inoculated them all with a needle, and told them to take care of their diet,—all the instructions I could give them. Mr. Judson's health was gradually restored, and he found himself much more comfortably situated, than when in the city prison.

"The prisoners were at first chained two and two; but as soon as the jailers could obtain chains sufficient, they were separated, and each prisoner had but one pair. The prison was repaired, a new fence made, and a large airy shed erected in front of the prison, where the prisoners were allowed to remain during the day, though locked up in the little close prison at night. All the children recovered from the small pox; but my watchings and fatigue, together with my miserable food, and more miserable lodgings, brought on one of the diseases of the country, which is almost always fatal to foreigners. My constitution seemed destroyed, and in a few days I became so weak as to be hardly able to walk to Mr. Judson's prison. In this debilitated state, I set off in a cart for Ava, to procure medicine, and some suitable food, leaving the cook to supply my place.—I reached the house in safety, and for two or three days the disorder seemed at a stand; after which it attacked me so violently, that I had no hopes of recovery left—and my only anxiety now was, to return to Oung-pen-la to die near the prison. It was with the greatest difficulty that I obtained the medicine chest from the Governor, and then had no one to administer medicine. I however got at the laudanum, and by taking two drops at a time for several hours, it so far checked the disorder, as to enable me to get on board a boat, though so weak that I could not stand, and again set off for Oung-pen-la. The last four miles was in that painful conveyance, the cart, and in the midst of the rainy season, when the mud almost buried

the oxen. You may form some idea of a Burmese cart, when I tell you their wheels are not constructed like ours, but are simply round, thick planks with a hole in the middle, through which a pole that supports the body is thrust.

"I just reached Oung-pen-la when my strength seemed entirely exhausted. The good native cook came out to help me into the house; but so altered and emaciated was my appearance, that the poor fellow burst into tears at the first sight. I crawled on to the mat in the little room, to which I was confined for more than two months, and never perfectly recovered, until I came to the English camp. At this period, when I was unable to take care of myself, or look after Mr. Judson, we must both have died had it not been for the faithful and affectionate care of our Bengalee cook. A common Bengalee cook will do nothing but the simple business of cooking: But he seemed to forget his cast, and almost his own wants, in his efforts to serve us. He would provide, cook, and carry your brother's food, and then return and take care of me. I have frequently known him not to taste of food till near night, in consequence of having to go so far for wood and water, and in order to have Mr. Judson's dinner ready at the usual hour. He never complained, never asked for his wages, and never for a moment hesitated to go any where, or to perform any act we required.—I take great pleasure in speaking of the faithful conduct of this servant, who is still with us, and I trust has been well rewarded for his services."

[To be continued.]

## SELECTIONS.

### A MINISTER OF THE GOSPEL SHOULD SET A HOLY EXAMPLE TO HIS PEOPLE.

It is not by our conversation and sermons only, my brethren, that we must edify our people: Our example should always and uniformly preach to them. The generality of mankind are better judges of our example than of our sermons, and are apt to form their notions of the gospel from our lives and of holiness from our example. A good example is so necessary to gain weight and credit to our sermons, that they have seldom any success without it. Our hearers, it would seem, make little of our speaking well for an hour, in comparison of our living well for a week. Our example, therefore is the evidence of our sincerity, and the main support of our sermons. In vain do we teach others the duties of religion, if we neglect them ourselves. When our practice contradicts our precepts, we hinder the salvation of our own souls, and prove a snare to the souls of our people. We cannot indeed with any grace, reprove in them what we tolerate in ourselves: nor urge them to practise what we ourselves neglect. If we should, our labour would be lost; for who would observe the precepts which the preacher disregards, or believe the doctrines which his own life seems to discredit?

Should we, my brethren, keep even free from vice, this, for us, would be but little praise. We should be patterns of the strictest holiness and virtue. We

should keep at such a distance, if possible from breaking the law, that as the rabbies speak, "we should not touch even the hedge that guards it." We should, with the severest jealousy, watch over every part of our conduct; and with the most scrupulous punctuality, practise every atom of duty. We should abstain not only from evil, but from the appearance of it, and sometimes deny ourselves that liberty, which conscience, perhaps, allows, if the indulgence would offend a weak brother, and obstruct our usefulness. We should even exceed the highest measure of holiness which we propose to our people, or which we wish them to possess: For whatever we are, they will think they may safely fall short of it by many degrees; so exalted are the notions which are generally formed of ministerial sanctity.

A good example is so essential to the priesthood that every religion, false or true, supposes and requires it. "He who exhorts men to repentance," says the Sadder, or sacred book of the Magi, "should be without sin. He should be zealous, and his zeal candid and void of deceit. He should be of a kind temper, with a soul susceptible of friendship, and his heart and his tongue should always agree. He is to keep himself from all debauchery, from all injustice, and from all sin of any kind. He should be a pattern of goodness and justice to the people of God." In the Greek and Roman religions, in like manner, the last and great injunction given to all who were initiated into the sacred mysteries, was "Watch and abstain from evil."

A good example is of so much consequence, that the Emperor Julian thought he could make the false religion prevail over the true, if he could only bring the pagin priests to be holy and exemplary in their conduct. Accounting as he declares, the strictness and sanctity professed by Christians, to be a principal cause of the prevalence of their faith, he gives directions, "that the heathen priests be men of serious tempers and deportments; that they neither utter, nor hear, nor read, nor think of any thing licentious or indecent; that they banish from them all jests and libertine conversation; be neither expensive nor showish in their apparel; go to no entertainments, but such as are made by the worthiest persons; frequent no taverns; appear but seldom in places of concourse; never be seen at the public games or shows; and take care that their wives, children, and servants, be pious, as well as themselves." "The exercise of their sacred functions," (says he) requires an immaculate purity, both of mind and body; and even when they return from the temple to any occupation or intercourse of common life, it is incumbent on them to excel in decency and virtue, the rest of mankind. Their humility should appear in the plainness of their domestic garb; their dignity in the pomp of holy vestments.—A priest of the gods should never be seen in theatres or taverns. His conversation should be holy; his diet temperate, his friends of honorable reputation, and his studies should be suited to the sanctity of his profession."

A good and holy example is the first duty of a pastor. Without this, his labour, in every other respect, is lost. Like those on whom Moses pronounced a part of his curse, *he sows, but shall not reap; he waters without seeing the increase.* He may plant vineyards, and dress them, but he shall neither drink of the wine, nor gather the grapes.—The sacred field under his care is cursed with bearing only thorns and briers. Unhappy the people to whom God, in his wrath, gives such a pastor!—They can neither be roused by his sermons, guided by his example, nor edified by his conversation.—Unhappy the pastor, who becomes thus the tempter

and destroyer of those souls whom he ought to be instrumental in saving! His superior knowledge when he does not live according to it, will only serve to aggravate his condemnation. He bears the torch, and yet he himself loses the way. He is *raised in the temple of God* (but like the man of sin spoken of by the Apostle), instead of serving him, he *rears against him*. And then how is the name of God blasphemed! how is religion reproached, and Jesus wounded in the house of his friends!

In the Levitical law, it is required, that the sacrifice for the sin of a priest should be no less than was offered for the whole congregation, who at this time may have been two millions of souls in number. And who knows but God may exact for the sin of a priest, (as this seems but too plainly to intimate) a punishment, as he did a sacrifice, equal to what may be inflicted on a whole congregation?—One dares not think that any less may be implied in the law just now referred to. How holy, how exemplary, then, should be the life of a minister of the gospel! On every thing he says or does, should be inscribed HOLINESS UNTO THE LORD. "His soul should be purer than the rays of the sun," and he should walk among men as an angel of heaven.

You see then, my brethren, what manner of persons we ought to be; how holy in life and conversation. On this our usefulness here, and our happiness hereafter, our own souls, and those of others, are depending. Let us, therefore, take heed to ourselves, and walk in the steps of our Master. Let our lives be such a copy of his, that men may say of each of us, "He is a fair, though faint image of his Master, from this man's life I can conceive how Jesus lived." As our master was holy, harmless, & undefiled, so should we be, as far as our imperfect nature will allow. To this attainment let us bend our chief attention; for whether we regard our own salvation or the success of our ministry, this demands our first care. Let us remember, that the chief glory and happiness of every creature depends on the measure he attains of moral excellence; as, indeed, the chief glory and perfect blessedness of God himself, must arise from his possessing this excellence in infinite perfection. It is this that peculiarly challenges the love, esteem, and confidence of his rational offspring; and our love, esteem, and usefulness among our people, will be in proportion to the measure we possess of the same excellence.—This, in a word, is the basis of all our present and future happiness.—And to excite us to this holiness of life, and excellence of character, we must look, not to the world around us, but to God, to Angels, and the other inhabitants of heaven. We must look to the highest precepts of the gospel, and copy the life of our High Priest and pattern. We must think how the Apostles, and other faithful preachers, lived; and how departed ministers would live again, if they were to act their part in life a second time. We must study, seek, and practise all possible ways of *doing*, and of *being* good; devote our life to the faithful discharge of our office, and to the practice of self-denial and humility, of charity and devotion.—Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, and do them.—Be, as you ought, the example of your flocks, and the guides of your people. For you are the light of the world, and if you burn but dimly, the people may wander and be lost. If the Pharos will not shine, how can the voyagers find the harbor?

*Smith's Lectures,*

*From the Religious Herald.*

NORFOLK, 21st Jan. 1834.

Dear Brother Editor:—

The Religious Herald of the 17th, came to hand a few hours since. I have just finished reading the communication of our venerable and excellent brother Daniel, in reference to his late visit to this place with which he prefaces his publication of the resolutions of the Church, in Cumberland-street on Campbellism. Father Daniel was present with us, at the meeting which passed the resolutions of which he took a copy, and by his enlightened reasoning, aided in its effect by his great age, and affectionate manner, assisted us, most essentially, to preserve the union and harmony of the church. I observe that either through inadvertence in the writer, or perhaps by a mistake of the printer, some errors are fallen into with reference to the quotations from Campbell's works, by which the statement of the doctrines of Campbellism, as set forth in the preface to these resolutions, are sustained. Allow me, if you please, to repeat these quotations:

Mill. Har. Ext. No. 1, p. 12.—"On this side and on that," (of baptism, or before and after it.) "mankind are in quite different states. On the one side" (or after it, and *from the moment of its reception*), they are pardoned, justified, reconciled, adopted and saved; on the other," (or before baptism, and *until the moment of its reception*) they are in a state of condemnation. This act is sometimes called immersion." &c.

Every where in the writings of Campbell, and constantly in the preaching, both of him and his followers, they deny the influence of the Holy Spirit separate from, or in addition to the word, in faith and repentance. To specify instances, therefore, would be useless labor. To one example, however, we will refer. Chris. Bap. Append. Jennings's Debate, Appendix, Note A, p. 245.—"It is one of the monstrous abortions of a perishing theology, for any human being to be wishing for spiritual aid and to be born again."

Mill. Harb. Extra, No. 1, p. 29.—"Nothing is personal regeneration but the act of immersion."—Examples of such quotations might be multiplied, and the proof extended, but, I suppose neither Mr. C. nor any of his disciples will for a moment deny that the doctrines attributed to him do, in fact, enter prominently into his creed.

Having set this matter right, I will state a fact which will probably surprise some of your readers. It is this:—The recent visit of Mr. Campbell to Norfolk, has been of essential service to the Church. You will doubtless ask how this can be true, and require an explanation. Well I will satisfy you of the fact. I had, until lately, entirely succeeded in keeping the Campbellian controversy out of Norfolk. None of their books had been circulated here, and not one number of the Christian Baptist or Millennial Harbinger, had ever been taken by any one. The subject was never mentioned or alluded to in the pulpit. Only through the Baptist papers, and general conversation, was the matter, except to very few, known among us. Dr. McCall, when here, therefore, notwithstanding he was a Campbellite, and acting as some others have since done—Dr. B. F. Hall for example—under a hypocritical disguise, as he afterwards acknowledged in a letter dated Frankfort, Ky. and published in the Millennial Harbinger a year ago, though after considerable left handed effort, which did not pass without detection, made no impression. Some months since, the Campbellistic preachers—*Cabalistic preachers*—(how easy the alliteration!) began as they call it, to "proclaim" in Norfolk. Grew and Burnet in

public, and Whitaker, Elliot, &c. in private, were the most zealous "proclaimers." They told the people in substance, that all they had ever heard about Campbellism was a falsehood. They declared that they differed from us in but few particulars; principally in this, that they required men to do their duty, as well as to profess the love of God;—and much more to the same effect they were constantly urging on all they met with. The people believed them. It is true these new teachers now and then let slip a startling proposition; but the eyes of the hearers were not opened. These, said they, are only ignorant understrappers, whose zeal in opposing established usages may occasionally lead them to say what their sober judgment would condemn. Many persons concluded that to subserve private interests, we had slandered Mr. Campbell's system; their sympathies were excited in favor both of it and him; they wished to see and hear him, and were, by this careful training, ready to receive from him as true, almost any dogma within the boundaries of reason, upon the least shew of evidence in its favor. Campbell at length came; he preached; but instead of using the prudent caution of his humble precursors, he came forth with honesty, and boldly exposed many of the absurdities of his own system. The charm was dispelled, unwontedly no doubt, by the hand of the great magician himself; the people were satisfied, and for the most part convinced that his heresy instead of being the innocent thing which it had been represented, was indeed foul and fatal. The resolutions in your paper before me, had then been offered before Campbell's visit, would have been strongly resisted; but as it was, they were passed without a dissenting voice. One member who on account of his favorable opinion of Campbellism, and his belief that the Campbellites were abused and injured, had withdrawn, has since returned, and re-united himself with the Church. These and several other facts have led me to conclude that Campbell's visit has been a great advantage to the cause of truth in Norfolk.

I will add, as I am now writing, that these resolutions will not stand as a dead letter on our church book. An earnest of the fact that they will be strictly enforced, has already taken place. A young man, "not more than third cousin to Solomon," had a few weeks before Campbell honored Norfolk with a proclamation, taken a letter of dismission, and gone to your good city in search of employment. There he fell in with Campbell, fully embraced "the Ancient Gospel," obtained a sudden call to preach, from whom I do not pretend to say, and decided to go home with the "Bishop," set types, and in a word, to use the Bishop's own classic style, to be manufactured into a preacher." He returned to Norfolk enlightened to a wonderful degree; he had found out that the Baptist Church was a most corrupt and tyrannical body; he had obtained great volubility and argued most loudly at the corners of the streets; but in a few days he left us in our darkness and set out for the "factory." At the last regular meeting of the church, his letter of dismission was unanimously recalled, and on motion he, was expelled from the church, only one voice dissenting. Of the dissident it is only necessary to say, that he is a young man who lives out of Norfolk, seldom ever attends our religious services, but is always present at church meetings, and rarely fails to vote against any measure brought up, no matter what it is.

Indulge me, Bro. Editor in one more remark.—The convulsions through which we have passed, have left the church as cold as an ice-berg. What shall we do? I am convinced that a well conducted protracted meeting would at this juncture, be at-

tended with unspeakable blessings. I have written again and again to the ministers of your city, and to others, entreating them to come down and assist me in such a meeting but have, as yet heard nothing from them. Our union and harmony are indeed preserved but in every other respect the prospect before us is most appalling. There can be no doubt that were our brethren to come down together and spend a few days with us here, their labors with the divine blessing, would be productive of more good than the same amount of effort could well be, bestowed any where else. Do brother Sands urge this request once more on the attention of the brethren and let me hear from you.

Sincerely, &c. &c.

R. B. C. HOWEL.

## EDENTON:

*Saturday March 15, 1834.*

### TO CORRESPONDENTS.

We are much indebted to our Bro. Noah Richardson for his recent communication, and for the handsome list of subscribers which he has had the goodness to enclose. Such letters encourage us much. We are under similar obligations, for similar reasons, to Rev. S. S. Burdett and to Rev. Malthus D. Freeman.

We have received a letter from Greensboro', Ala. on which we paid 25 cents postage, bearing the signature of J——n W——ll. The object of the writer seems to be, to quarrel with us because we commenced a new volume before his year was up; to inform us that he "dont want so much cold water business"—by which we understand him to mean Temperance matter; and to direct us to discontinue the paper. In reply we would inform this correspondent that, so soon as he shall pay his subscription for the past year, we shall be very happy to erase his name from our list. The terms of our paper require arrearages to be paid before discontinuances are allowed.

There will be found in the present number, a notice of Campbell's pamphlet respecting the affairs of the Edenton Church. We certainly owe our readers an apology for occupying so many of our pages with remarks of a private nature, and which might otherwise have been suppli-

ed with matter of more general importance. Our apology is, that not to have noticed the said pamphlet at all, would have been, in the estimation of many persons, to admit the truth of the accusations it contains;—to notice it, and not to meet its charges plainly and fully, would have been worse than not to notice it at all;—the transactions which have been thus unfolded, tho' painful and humiliating in themselves, may furnish an impressive and profitable lesson to other Churches;—and more than all, readers ought to know and understand every thing supposed to affect the character of an editor whose publications they patronise.

We continue to receive the most gratifying intelligence respecting the success of our bro. Thomas, the enterprising agent of our Convention. The blessing of the most High seems to attend his exertions wherever he goes. He writes us from Plymouth to the following effect:—"I have had good times since I came into Beaufort, Washington, and Tyrrell Counties. On last sabbath I preached three times in Plymouth to an overflowing and solemn assembly, and baptized one excellent young man in the afternoon. Every circumstance seems to say—"The time is come to favor Zion."

#### RESIGNATION.

The Rev. John Armstrong has resigned his charge as Pastor of the Baptist Church at Newbern.

#### COMMUNICATIONS.

##### LETTER FROM REV. JOS. J. FINCH.

The following was evidently written without any view to publication; but we are aware of no method by which we can furnish our readers with the appropriate hints of our worthy correspondent, better than by permitting them to see his own words. With regard to something like concert and promptness respecting remittances, our brother's views precisely correspond with our own. By taking his hints our subscribers would not only save inconvenience on the part of the Editor and Agents, but in many instances they would avoid inconveni-

ences and expense in relation to themselves.

LOUISBURG, N. C. March 5th, 1831.

Bro. Meredith—In consequence of the subscribers being irregular in depositing in my hands their funds, (as they do I expect in all sections,) I am compelled to send you small sums. They are not conscious, I imagine, to what trouble and expense they must subject either the Agents or Editor. And I should be glad if they were reminded of the inconvenience occasioned by this neglect, as well as the unnecessary expense it incurs,—and requested to be more regular and systematic, and more in time in future.

Bro. Meredith, I am truly sorry that the Baptists are no more awake to the importance attached to a well sustained periodical. The effects it has had in warming up the feeling, informing the judgment, and exciting to benevolence and activity, in the brethren around me, make me believe it is one of the great means used by the Lord in saving and blessing mankind. In conversing with the brethren, I can discover a very remarkable difference between those who take the Interpreter and those who do not. When I begin to talk about the Heathen and the state of religion in general, the former know something about them, while the latter exhibit a degree of singularity and indifference, which evidently declares their want of information.

It is easy to tell where the rain falls by the looks of the fields.

JOSEPH J. FINCH.

#### LETTER FROM REV. ELI CARRELL.

DAVIDSON COUNTY, N. C. Feb. 16.

Dear Brother Meredith:—Seeing the interest you take in revivals, I will just mention to you that in September, 1832, a division took place in the Lick Creek Church, and there were but nine members with myself, in favour of the benevolent institutions of the day. And now our number is 70, while the other party have received, in the mean time, but one by baptism. I attend three Churches, besides that at Lick Creek, and in these three Churches I have had the pleasure of baptizing 67 persons in less than three months from the 16th of November, and the work of the Lord is still going on. In the Church at Holloway's I baptised nine the second Sabbath in this month. I have baptised from 14 to 18 in a day since the revival commenced. Indeed the Lord has done great things for us, whereof we are glad. It is truly interesting to see from 30 to 40 persons come up and desire the prayers of God's people, at our common meetings.

I am, dear brother, yours, &c.

ELI CARRELL.

#### Mr. Thomas' Appointments in Franklin.

April, 4th week—Monday 20th at Red Bud—21st, Sandy Creek—22d, Maple Spring—that night at Louisville—23d, Haywood's—24th, Shiloh—25th, Flat Rock—Sunday 26th, at Poplar Spring—27th, Epsoba, in Wake.

RECEIPTS.—Carthage; Eld. Noah Richardson \$1 for Wm. P. Swanson. Jackson Hill; Eld. Eli Carrell \$6 for subscribers at that place. Louisville; Jos. J. Finch \$2 for Van Leonard and Hardy W. Tharp. Washington; Sarah Clark \$1. Brokensville; Eld. Robert Napier \$6 50 for subscribers at that place. Pleasant Hill; Eld. S. S. Burdett \$5 for Rev. P. P. Hammond, Joseph Patterson, J. P. Thompson, J. Perry, Hiram Twitty, and self. Windsor; John Campbell \$1.



# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) APRIL 5, 1852.

[Vol. II.]

\$1 PER ANNUM—BY T. MEREDITH.

No. 6.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

All letters addressed to the Editor, except those of Agents, must be post paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

#### NUMBER 4.

In preceding numbers of the present examination, Mr. Campbell's leading proposition—that *the facts of the gospel are of themselves sufficient for the renovation of the natural man*—has been considered at length. The next topic in the order of discussion adopted by the author in the essay before us, is *Testimony*. But as we find nothing materially exceptionable under this head, which it will not be convenient and even necessary to introduce hereafter, we shall proceed immediately to the consideration of *Faith*, the next item in the series of subjects under examination.

Before we proceed to the details of this article, it should be recollected that, according to the theory of the author, *Faith* is the natural product of the simple word—of the facts and testimony unfolded in the scriptures. But as the question touching this point has been constantly involved in our preceding remarks, and will continue to be involved in much of what we have yet to advance, we shall now merely say—that if our position in the last number be correct, namely—that the Holy Spirit is indispensable to the effectual operation of facts and testimony—then *Faith* cannot be the natural product of the simple word. Having called the reader's attention to this fact, we proceed to the details of the article in hand.

The author in conformity to his theory, maintains that "faith is only the belief of testimony, or confidence in testimony as true." See Mil. Harbinger Extra No. 4,

p. 342. That he here alludes to the *Faith* of the scriptures—the faith that justifies the sinner, we presume there cannot be a doubt, as he has given not the slightest intimation to the contrary. That he means what his words clearly import—that the Faith of the scriptures comprises nothing but the simple belief of testimony, or the reception of testimony as true—we suppose will be questioned by no one. Now, if this be a correct state of the case, the following conclusions are inevitable: Faith, properly so called, is a simple act of the understanding; the heart has nothing to do with it. Consequently the Apostle was incorrect when he said—"With the heart man believeth unto righteousness," &c. Rom. x. 10. Equally mistaken was the Evangelist Philip when he required the Ethiopian to "*believe with all his heart.*" Acts viii. 37. And not less incorrect was the author of the Epistle to the Hebrews, when he exhorted the brethren to take heed lest there should be in any of them an "*evil heart of unbelief.*" Heb. iii. 12. Further, all who receive the testimony of the scriptures as true, either in whole or in part, are true believers; their faith differing in degree—not in kind. Consequently the ancient Jews, Simon Magus, Judas Iscariot, and even demons themselves, were all true believers. On the same principle, the great mass of population in Christian countries, are all proper believers, and all entitled to the blessings of the gospel. Further still, as men may obviously believe in facts and testimony of which they heartily disapprove, there is nothing in Faith which may not be, and which actually is not, common to both good men & bad. Consequently, when Christ said, "He that believeth on the Son hath everlasting life"—he had no respect to the state of the heart, nor to any distinction in moral character; but promised the blessings of salvation indiscriminately to wicked men as well as to righteous—to foes as well as to friends.

The author continues—"Where testimony begins Faith begins." See p. 343. If this passage have any intelligible meaning, that meaning must be—that where there is evidence there must necessarily be Faith—in other words, that with every one who has testimony in favor of scripture facts, Faith is inevitable. Should the slightest possible doubt exist with regard to this point, that doubt must be removed by the following sentence. p. 345. "There is no connexion of cause and effect more intimate; there is

no system of dependences more closely linked; there is no arrangement of things more natural and necessary, than the ideas represented by the terms fact, testimony, faith, & feeling." If the meaning of this is not that faith is the natural, the necessary, the unavoidable consequence of testimony—that the former follows the latter as certainly and as inevitably as the effect follows its cause—then we must confess ourselves at a loss to form even the slightest conception of its import. But if this position be correct, then the following conclusions are undeniable:—Faith is an involuntary act. It is the necessary, the inevitable result of circumstances. While it is true that none can believe without testimony, so it is equally true that none can disbelieve with testimony. Consequently faith cannot be an object of praise, nor can the want of it be an object of dispraise. If any do not believe it is solely for the want of evidence; if any do believe it is purely because they cannot help it. The author of our religion has caused the salvation of men to depend on an attainment with which their *will* has no more to do, than it has with the names of their parents, the growth of their bodies, or the colour of their hair. And he has condemned a part of mankind to everlasting perdition for the want of an acquirement, for the securing of which they have no more power than they have to command the elements, to arrest the Sun in his course, or to stay the progress of time.

In strict accordance with the above, it is contended further that—"The quality or value of faith is found in the quality or value of the testimony." If this be true, it follows that if any have a weak faith it is for want of testimony; if any have a strong faith it is on account of extraordinary testimony.—Then the distinction commonly made between those who are timidly incredulous, and those presumptuously credulous, has no foundation in nature or in fact. When Christ commended some persons for the greatness of their faith, his praise was misplaced; and when he reproved others for the littleness of their faith, he did them injustice; the faith of both parties being graduated solely by the amount of evidence which they had respectively enjoyed. Thomas doubted, not because of any natural or moral weakness in himself, but because he had not been favoured with competent testimony. Stephen and Barnabas were "full of faith," not because they were pre-eminently good men and were full of the Holy Ghost, but because they had more and better testimony than other brethren.

In conformity to the above principles it is maintained that—"The power of faith is also the power or moral meaning of the testimony, or of the facts which the testimony represents. See p. 343. If this be so, then, if the faith of one man be more efficacious, more exhilarating and exalting than that of another, it is solely because the former be-

lieves in facts of a kind different from those believed in by the other. If, for example, the faith of Moses was more efficacious than that of Aaron, it was because the faith of the one respected facts of a more stimulating nature than that of the other. If the faith of Abraham was more powerful than that of Moses, it was because Abraham believed in facts which were not believed in by Moses. If the faith of Peter was much more efficacious at one time than at another—if on one occasion he was ready to die for his Lord, and if on another he actually denied him, this was all because at one time he believed in facts in which he did not believe at another. The reader will perceive that the distinction made by the author between the *qualities* and *power* of faith is unnecessary and incorrect, in as much as the latter is plainly included in the former. Every one knows that the firmest, strongest faith is the most powerful and efficacious; and that the weakest, on the other hand, produces the least effect. But as the author had seen proper to make this distinction, we thought it expedient to follow him. The above are some of the absurdities which must necessarily be admitted by those who embrace the sentiments now under examination.

It must now, we think, be sufficiently obvious that, if Mr. Campbell's views of Faith be correct, it must indeed "be an anomalous thing." And this is not all—the gospel, the whole Christian system must be an anomaly—a combination of contradictions, incongruities, and absurdities!

With regard to Mr. Campbell's method of discussion we have two remarks to make, which, although alluded to before, require here the serious observation of the reader.

The one is—he leaves the Scriptures almost entirely out of view. Notwithstanding the lofty pretensions which he makes to scriptural views, and the reflections which he is accustomed to cast upon others for neglecting the Bible; and notwithstanding the obvious fact that the nature of gospel faith can be learned only from the Scriptures, yet it is singularly remarkable that in the article before us, not a solitary argument or illustration has been drawn from the inspired page. But two passages have been quoted or referred to at all, and neither of these relates to any of his disputed positions, or to any of his peculiar views—the one tending to show that the testimony of God is greater than that of men, the other, that men cannot believe without evidence. Why Mr. C. has chosen to adopt this course we pretend not to say. But beyond a doubt it is very singular, it betrays great want of respect for Revelation, it discovers great inconsistency, is singularly calculated to deceive his readers, and fully accounts for all his errors and delusions. Had he felt the force of his own quotation—"the testimony of God is greater than the testimony of men"—it strikes us it would have been better both for

himself and for those accustomed to read his books.

Our other remark is—that the author rarely attempts proof of any sort. In the article under examination he undertakes to *illustrate* his views by an appeal to the principles of sensation and reflection in the natural man; but besides this we perceive nothing in the whole article which has even the appearance of evidence, if we except a short quotation from 'Pollok's Course of Time.' Thus has this author undertaken to reform the whole Christian Church, and to give the world new—or, as he would probably say—old, long lost, scriptural views of faith, without even an attempt at proof or at evidence, more than a few lines of *modern poetry*.—Let it be understood, however, that we have no sort of objection to the illustration of scriptural facts by allusions to natural objects or operations. This is often very useful and very beautiful. But when illustrations of this kind are made to supply the place of evidence, especially in support of fundamental points in Revealed Religion, a course of procedure is adopted which cannot be too freely exposed, nor too severely reprehended.

After having noticed the fact, on the one hand, that the author's views of Faith are wholly unsubstantiated by evidence; and having shown on the other, that they involve absurdities which clearly prove them erroneous,—we shall now conclude by a few remarks designed to exhibit what we consider a scriptural view of the subject, so far at least as it may be affected by the present examination.

We fully agree with Mr. Campbell—that there can be no proper faith where there is not competent evidence. To believe without proof, is to believe without cause, without consistency, without sense. For this reason we do not believe Mr. Campbell. "Faith cometh by hearing and hearing by the word of God." Rom. 10. 17. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10. 14. As this is a point in relation to which we presume there is but one opinion, further remark is unnecessary.

Nor have we any material objection to Mr. Campbell's remarks respecting "historic faith." The phrase is not a scriptural one. More than this, it has been employed by uninspired writers to express a distinction which has no existence. To continue it in use therefore, is only to continue the propagation of error; and to debate about it is only to debate about words. We could wish that this, with fifty other similar technicalities, could be obliterated from the Theological vocabulary. Aside from this, however, it is obvious that every person who now believes in the Scriptures, in as much as his belief is chiefly in historical facts, is the subject of what may with truth be denominated

"historical faith." We have therefore no controversy with Mr. C. respecting this matter.

The Faith of the Scriptures—the Faith that justifies the sinner—evidently consists of something more than the mere belief of testimony. It obviously includes, as a part of itself, a principle of holiness—a temper or disposition of soul—which is not only acceptable to God, but which always insures an affection of the mind and of the conduct, corresponding to the facts or truths believed in. Hence the declaration of Paul—"With the heart man believeth unto righteousness." Hence James says—"Faith without works"—which does not extend beyond the understanding—"is dead"—is in truth no faith at all. Hence the term "believer," in the scriptures, is only another name for "righteous man." And hence the Saviour, with admirable wisdom, selected this as the turning point of every man's salvation or everlasting perdition.

The value or merit of Faith, as also the demerit of unbelief, depends not on the nature or amount of evidence, as has been seen, but on the temper and disposition of heart with which the evidence is considered. Hence the Syrophenician woman, as also the Roman officer, was commended, not because these persons possessed more conclusive evidence than others, for just the reverse of this was the fact—but on account of the holy confidence with which they trusted in what evidence they had. The faith of Abraham has been extolled not because he had uncommonly clear evidence, but because of exactly the opposite of this—because his evidence was singularly perplexed and embarrassing. As the Apostle forcibly expresses it—"who against hope, believed in hope." And on the other hand, the disbelief of the inhabitants of Chorazin, of Bethsaida, of Capernaum, and of the Jewish nation generally, was condemned and punished, not because they were deficient in evidence, but for the very opposite reason—because they had the clearest evidence, and yet persisted in rejecting and disbelieving it. From these and various other facts, it is evident that the true value of gospel faith is in an inverse ratio to the evidence by which it is supported, provided always, that the evidence is sufficient, under the circumstances of the case, to justify conviction.

In like manner the strength, the power, the efficacy of faith, depends not on the amount of evidence, but on the disposition of heart with which the evidence is contemplated. Never was faith more efficacious or more triumphant, than was that of Abraham when commanded to sacrifice his son, and yet, as every one knows, never was faith so sorely tried by the conflicting, dubious character of the evidence on which it rested. The faith of Sarah also, and of Moses, is commended as singularly strong and efficacious, not on account of the amount of evi-

dence, but on account of the remarkable steadfastness with which they depended on the bare promise of God in the midst of circumstances greatly tending to weaken their evidence and to shake their confidence. The faith of Thomas was weak and inefficient, not because his evidence was not sufficiently conclusive, but because of that natural incredulity of heart, which caused him to withhold his confidence until he could have the testimony of his senses. Hence the gentle reproof of the Saviour—"Thomas because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed." John 20. 29.

From the remarks that have been made it must be evident that Faith, properly so called, is a voluntary act;—that, when evidence is presented, men may either believe it or reject it;—that its value, its power, its efficacy, depends solely on the state of the heart, and consists chiefly in the tenacity with which it clings to the bare assertion of God in the absence of all other evidence, or indeed in defiance of opposing testimony;—that it necessarily includes a principle of obedience—a gracious state and temper of mind;—that it implies, when possible, a subdued and reformed course of conduct; and that, as the Scriptures represent, it constitutes the true and proper line of demarcation between the good and the bad, the saint and the sinner, the child of God and the child of the Devil.

EDITOR.

### CRITICISM ON ACTS XVI. 33.

"And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his straightway."

This passage has given rise to much debate on account of the inference which it has been supposed to involve, that the act of baptism, in the case related, was not an act of immersion. It has been earnestly, and no doubt correctly contended, that the Apostles did not pass beyond the prison enclosures until after having been honorably set at liberty by the civil authorities; and that the ordinance, having been administered prior to this event, must have taken place within the bounds of the prison. And hence it is contended that the act employed in the ordinance, could not have been an act of immersion, for want of a sufficient supply of water. The fact contended for, namely, that the ordinance was administered within the precincts of the prison, we readily admit,—because this circumstance is shown with sufficient clearness by the narrative; but the inference drawn from this fact,—that the act could not have been an act of immersion for want of water—we do not admit.

With a view of meeting the objection in hand, the advocates of immersion have shown that prisons in eastern countries, are uniformly provided with tanks or large reservoirs of water, for the purpose of bathing

and other similar conveniences. This circumstance, added to the uniform custom of the Apostles, even admitting the import of the original term denoting the act to be doubtful, constitutes strong *presumptive* proof in favour of the existence of sufficient water within the walls of the prison. Still, however, this proof is not *positive*. And as positive proof touching this point has been frequently demanded, we propose now to give it; that is, we propose to prove positively and conclusively, *from the passage itself*, that there was water in the prison at Philippi sufficient for the immersion of the jailer and his family.

To obtain the evidence proposed, we must go to the language in which the narrative was originally written; because that language discloses a fact which the English translation does not exhibit, and which the English language, without a circumlocution, cannot express.

It is well known to classical readers that the Greek is a much more copious language than ours; that is, it has a better supply of words; which are, of course, more definite and precise in their import. As an illustration of this fact—It contains not less than four distinct terms, each having a separate and exclusive meaning of its own, to denote what we express by the single word *wash*. There is *Louo* to wash the body by bathing it—*Nipto* to wash the members, such as the hands, the feet, the face, the head, &c.—*Brecho* to wash by sprinkling—and *Pluno* to wash clothes. For example—to denote the washing or bathing of Pharaoh's daughter, the seventy have employed the word *Louo*;—to signify the act of the Saviour when he washed his disciples' feet, *Nipto* is used;—to express what was done when Mary washed her Lord's feet with her tears, *Brecho* is employed;—and when the Apostle represents the Saints as having washed their robes in the blood of the Lamb, he selects the word *Pluno*. Hence it appears that, by applying to the original in any case where the word *wash* occurs in the translation, it can readily be determined whether the act described is a partial or a general washing,—and whether it is performed by sprinkling or by bathing. Accordingly, by going to the original in the case in hand, we find that the act of washing is denoted by the term *Louo*. This fact, therefore, furnishes conclusive proof that the stripes of Paul and Silas were washed by *bathing* their bodies in water. The argument then is this: If there was water enough within the limits of the prison to admit of the corporeal bathing of the Apostles, there was certainly sufficient for the immersion of the jailer and his household. Thus have we furnished proof shewing the existence of a bath or reservoir of water within the prison precincts, and demonstrating at the same time, that if the jailer was not immersed, it was not for want of the proper element.

EDITOR.

## HISTORY OF THE BURMAN MISSION—[CONTINUED.]

Release of Mr. Judson—his mission to the Burmese camp.

"Our dear little Maria was the greatest sufferer at this time, my illness depriving her of her usual nourishment, and neither a nurse nor a drop of milk could be procured in the village. By making presents to the jailers, I obtained leave for Mr. Judson to come out of prison and take the emaciated creature around the village, to beg a little nourishment from those mothers who had young children. Her cries in the night were heart-rending, when it was impossible to supply her wants. I now began to think the very afflictions of Job had come upon me. When in health I could bear the various trials and vicissitudes through which I was called to pass. But to be confined with sickness, and unable to assist those who were so dear to me, when in distress, was almost too much for me to bear; and had it not been for the consolations of religion, and an assured conviction that every additional trial was ordered by infinite love and mercy, I must have sunk under my accumulated sufferings. Sometimes our jailers seemed a little softened at our distress, and for several days together allowed Mr. Judson to come to the house, which was to me an unspeakable consolation. Then again they would be as iron-hearted in their demands, as though we were free from sufferings, and in affluent circumstances. The annoyance, the extortions and oppressions to which we were subject during our six months' residence in Oung-pen-la, are beyond enumeration or description.

"It was some time after our arrival at Oung-pen-la, that we heard of the execution of the Pakan Woon, in consequence of which our lives were still preserved. For we afterwards ascertained, that the white foreigners had been sent to Oung-pen-la for the express purpose of sacrificing them; and that he himself intended witnessing the horrid scene. We had frequently heard of his intended arrival at Oung-pen-la; but we had no idea of his diabolical purposes. He had raised an army of fifty thousand men, a tenth part of whose advanced pay was found in his house, and expected to march against the English army in a short time, when he was suspected of high treason, and instantly executed without the least examination. Perhaps no death in Ava ever produced such universal rejoicings, as that of the Pakan Woon. We never, to this day, hear his name mentioned, but with an epithet of reproach or hatred. Another brother of the King was appointed to the command of the army now in readiness, but with no very sanguine expectations of success. Some weeks after the departure of these troops, two of the Woongyees were sent down for the

purpose of negotiating. But not being successful, the Queen's brother, the acting King of the country, was prevailed on to go.—Great expectations were raised in consequence; but his cowardice induced him to encamp his detachment of the army at a great distance from the English, and even at a distance from the main body of the Burmese army, whose head quarters were then at Maloun. Thus he effected nothing, though reports were continually reaching us, that peace was nearly concluded.

"The time at length arrived for our release from that detested place, the Oung-pen-la prison. A messenger from our friend, the Governor of the north gate of the palace, who was formerly Koung tone Myoo-tsu, informed us that an order had been given, the evening before, in the palace, for Mr. Judson's release.—On the same evening an official order arrived; and with a joyful heart I set about preparing for our departure early the next morning.—But an unexpected obstacle occurred, which made us fear that I should still be retained as a prisoner. The avaricious jailers, unwilling to lose their prey, insisted, that as my name was not included in the order, I should not go. In vain I urged that I was not sent there as a prisoner, and that they had no authority over me—they still determined I should not go, and forbade the villagers from letting me a cart. Mr. Judson was then taken out of prison, and brought to the jailer's house, where by promises and threatenings, he finally gained their consent, on condition that we would leave the remaining part of our provisions, we had recently received from Ava. It was noon before we were allowed to depart. When we reached Amarapura, Mr. Judson was obliged to follow the guidance of the jailer, who conducted him to the Governor of the city.—Having made all necessary inquiries, the Governor appointed another guard, which conveyed Mr. Judson to the court house in Ava, at which place he arrived some time in the night. I took my own course, procured a boat, and reached our house before dark.

"My first object the next morning was, to go in search of your brother, and I had the mortification to meet him again in prison, though not the death prison. I went immediately to my old friend the Governor of the city, who now was raised to the rank of a Woongyee. He informed me that Mr. Judson was to be sent to the Burmese camp, to act as translator and interpreter; and that he was in confinement for a short time only, till his affairs were settled. Early the following morning I went to this officer again, who told me that Mr. Judson had that morning received twenty ticks from government, with orders to go immediately on board a boat for Maloun, and that we had given him permis-

sion to stop a few moments at the house, it being on his way. I hastened back to the house, where Mr. Judson soon arrived; but was allowed to remain only a short time, while I could prepare food and clothing for future use. He was crowded into a little boat, where he had not room sufficient to lie down, and where his exposure to the cold damp nights threw him into a violent fever, which had nearly ended all his sufferings. He arrived at Maloum on the third day, where, ill as he was, he was obliged to enter immediately on the work of translating. He remained at Maloum six weeks, suffering as much as he had at any time in prison, excepting he was not in irons, nor exposed to the insults of those cruel jailers.

"For the first fortnight after his departure, my anxiety was less than it had been at any time previous, since the commencement of our difficulties. I knew the Burmese officers at the camp would feel the value of Mr. Judson's services too much to allow their using any measure threatening his life. I thought his situation, also, would be much more comfortable than it really was—hence my anxiety was less. But my health, which had never been restored, since that violent attack at Oung-pen-la, now daily declined, till I was seized with the spotted fever, with all its attendant horrors. I knew the nature of the fever from its commencement; and from the shattered state of my constitution, together with the want of medical attendants, I concluded it must be fatal. The day I was taken with the fever, a Burmese nurse came and offered her services for Maria. This circumstance filled me with gratitude and confidence in God; for though I had so long and so constantly made efforts to obtain a person of this description, I had never been able; when at the very time I most needed one, and without any exertion, a voluntary offer was made. My fever raged violently, and without any intermission. I began to think of settling my worldly affairs, and of committing my dear little Maria to the care of a Portuguese woman, when I lost my reason, and was insensible to all around me. At this dreadful period, Dr. Price was released from prison; and hearing of my illness, obtained permission to come and see me. He has since told me that my situation was the most distressing he had ever witnessed, and that he did not then think I should survive many hours. My hair was shaved, my head and feet covered with blisters, and Dr. Price ordered the Bengalee servant who took care of me, to endeavor to persuade me to take a little nourishment, which I had obstinately refused for several days. One of the first things I recollect was, seeing this faithful servant standing by me, trying to induce me to take a little wine and water. I was in fact

so far gone, that the Burmese neighbors who had come in to see me expire, said, 'She is dead; and if the King of Angels should come in, he could not recover her.'

"The fever, I afterwards understood, had run seventeen days when the blisters were applied. I now began to recover slowly; but it was more than a month after this before I had strength to stand. While in this weak, debilitated state, the servant who had followed your brother to the Burmese camp, came in, and informed me that his master had arrived, and was conducted to the court house in tow. I sent off a Burman to watch the movements of the government, and to ascertain, if possible, in what way Mr. Judson was to be disposed of. He soon returned with the sad intelligence, that he saw Mr. Judson go out of the palace yard, accompanied by two or three Burmans, who conducted him to one of the prisons; and that it was reported in town, that he was to be sent back to the Oung-pen-la prison. I was too weak to bear ill tidings of any kind; but a shock so dreadful as this, almost annihilated me. For some time I could hardly breathe; but at last gained sufficient composure to despatch Moung Ing to our friend, the Governor of the north gate, and begged him to make one more effort for the release of Mr. Judson, and prevent his being sent back to the country prison, where I knew he must suffer much, as I could not follow. Moung Ing then went in search of Mr. Judson; and it was nearly dark, when he found him in the interior of an obscure prison. I had sent food early in the afternoon, but being unable to find him, the bearer had returned with it, which added another pang to my distresses, as I feared he was already sent to Oung-pen-la.

"If I ever felt the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no efforts to secure my husband; I could only plead with that great and powerful being who has said, 'Call upon me in the day of trouble, and I will hear, and thou shalt glorify me;' and who made me at this time feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered.

"When Mr. Judson was sent from Maloum to Ava, it was within five minutes' notice, and without his knowledge of the cause. On his way up the river, he accidentally saw the communication made to government respecting him, which was simply this: 'We have no further use for Yoo-dathan, we therefore return him to the golden city.' On arriving at the court house, there happened to be no one present who was acquainted with Mr. J. The presiding officer inquired from what place he had been sent to Maloum. He was answered



from Oung-pen-la. Let him then, said the officer, be returned thither—when he was delivered to a guard and conducted to the place above mentioned, there to remain until he could be conveyed to Oung-pen-la. In the mean time the Governor of the north gate presented a petition to the high court of the empire, offered himself as Mr. Judson's security, obtained his release, and took him to his house, where he treated him with every possible kindness, and to which I was removed as soon as returning health would allow."

[To be continued.]

## Missionary.

### Interesting from Burmah.

It is with feelings of no ordinary interest we have read the following journal. It contains an account of Mr. Kincaid's journey from Rangoon to Ava, up the river Irrawaddy, a distance of about 700 miles. He was accompanied by his wife and her sister, both English ladies, by Ko Shoon and Ko San-lone, two native preachers, and by several other Burmans. Their journey occupied fifty-four days; in which time they passed about 300 Burman cities and villages where they preached the gospel of Christ, besides distributing 15,000 tracts. Their Christian courage and faithfulness, their dangers and deliverances—the evidence of the spreading influence of Christianity in that heathen land—the awakened spirit of inquiry—the new fields of labor ripening to the harvest, which are here exhibited, will be viewed with intense interest, ardent gratitude, and inspiring hope. We could not persuade ourselves to divide the journal, and we doubt if there be any who will not wish it were longer.

[Baptist Magazine.]

#### MR. KINCAID'S JOURNAL.

##### Embarkation for Ava.

RANGOON, April 6, 1833.—Embarked on board a Burman boat, with the expectation of going to Ava. Ko A, Moung En, and a number more of the disciples in Rangoon, accompanied us to the water, and affectionately bid us God speed, promising to remember us constantly in prayer. It is not without much trembling and anxiety that I have undertaken this journey. O that it might result in the advancement of Christ's kingdom in this heathen land.

Reached Kemendine at evening, having passed New village and others of similar note. Kemendine contains 350 houses, and from it we have a clear view of the Great Pagoda and Rangoon.

April 7.—We published the gospel in *Let-theat* and *Sen-koo*, considerable villages on the right bank of the river, and before evening arrived at *Kewe-noo*, a town lying on both sides of the river, and containing 1,000 houses. Many asked for tracts, so that about 300 were given away. A few listened attentively to the word; but the priests opposed us bitterly.

April 8.—Passed a few small villages, and before evening reached *Neoung-dong*, on the left shore, 100 houses. On the right shore is a new village as large. The rains prevented us from doing much. Gave away a few tracts, and preached to a few stu-

pid people, who had not zeal enough to dispute, or curiosity enough to make a single inquiry.

April 10.—This morning had a long consultation about the propriety of proceeding or halting in this village, as our boat has sprung a leak, so that it requires one man to keep bailing. After making an effort in vain to get a house, in order to secure our books and clothes from the rain which was falling in torrents, I concluded to go on; and about twelve o'clock we reached a number of small villages, scattered along both sides of the river, and one village of Karens. As the rains fell fast, and the winds blew violently, we ran the boat under the windward shore, and made all fast. Having just reached the mouth of Irrawaddy, and there being no forest on either shore to break the force of the wind, its clear broad stream becomes greatly agitated, so much so as to endanger the safety of the rudely constructed, and still more rudely managed boats of the Burmans. Fortunately we discovered the leak before night, and succeeded in stopping it, for which we all felt to rejoice. Probably a hundred boats are lying there, being afraid to enter the great river.—Just at evening visited one of the largest villages, and declared the word of God to about twenty.—Some of them appeared to feel its importance, and made many interesting inquiries. This so annoyed a young Priest, that he sneeringly inquired, "Do you think that we have no object of worship?" I visited a few families of Karens some distance from the village. They were kind and hospitable, and were disposed to listen; but as darkness was fast gathering around, I was obliged to hasten back to the boat.

##### Karens on the Irrawaddy.

April 11.—The sun arose without a cloud, which, after a day and night of incessant storms of wind and rain, was very grateful to us. We proceeded up the river Irrawaddy till about 10 o'clock, without discovering anything on either side but plains of luxuriant grass as far as the eye could reach, except it was now and then a kind of untamed buffalo, and here and there monkeys sporting along the shores. About 10 o'clock the scene changed. Immense paddy and plain fields, with here and there a cluster of buildings, sure indications of intelligence. We visited some of these houses, and found they were Karens, and that their villages extended back to the mountains. Three could read and to them we gave books. One can scarcely imagine a more interesting field of labor than teaching these people the way of life. Their complexion, dress, features, and, as near as I could discover, their language, are the same as the Karens on the *Daguing*. Two o'clock in the afternoon came up to some small Burman villages, containing from 10 to 40 houses each. I took 100 tracts, having with me Ko Shoon and Ko San-lone. We visited three of these villages lying along the east shore. In one of them we had an assembly of about 40, besides children. In the other two villages between 20 and 30 listened, and 50 tracts were given away. Just at evening, on foot, we entered *San-gen*, a village containing about 1,000 houses, and extending along the east bank about two miles. In the evening we spread ourselves into different parts of the town, preached the gospel to the people, and gave away 100 tracts. It is supposed there is not less than 500 boats lying at anchor before this town, and some of them are large.

##### Preaching at Da-nu-bu.

*San-gen*, April 6.—This morning we went into the town again, gave a few tracts and preached in different places till 10 o'clock. Ko San-lone went to a Karen village back of the town. I could dis-

trinity see a number of villages on the plain, shaded by Monga trees; and the Burmans told me there were great numbers of Karen villages lying back on each side of the river. About 4 o'clock in the afternoon we reached *Da-nu-bu* on the West shore.—I called on the *Me-o-woon*, (or city governor,) gave him the balance, which was read, and afterwards we had a long conversation. Three of the disciples were along with me; they became bold, and preached Christ and the resurrection with so much power and urgency that no one thought of leaving till near dark.

We gave 50 tracts to the people present. In different parts of the town we had preaching, and in the evening a number of boats came around us, and the people listened till a late hour, while first one and then another preached the gospel of the kingdom.

*Da-nu-bu*. April 13.—Early in the morning went to a young, found an old blind priest, sitting on an elevated place, 25 or 30 gold idols a little to his right hand, many offerings spread out before him, and an assembly of about 50 persons waiting to hear the sacred Pali. All was profoundly silent when I went in. I broke the silence by asking if that priest was blind. They said, "Yes." "Is he also mentally blind?" "Yes." "If the eyes of his body and the eyes of his mind are blind, how great is his darkness? Does the old man worship those idols, standing there?" "Yes, every day." "There is an old blind man, worshipping blind idols—what a distressing sight! and I suppose he teaches you to worship those blind and dumb idols." A dozen voices said, "Yes, he does." The old priest had listened all the time with fixed attention; but now his patience became exhausted, and with a harsh, angry voice, he cried out. "Is this the foreign teacher, who preaches Jesus Christ, and that he made every thing? I do not believe this." I said to him, "What do you believe? You believe that Gaudama, a black foreigner, under a certain tree, became a God, ate pork, was very sick, and died—'This is the God you worship.' The people sitting around appeared to take an interest in the subject. I distributed 15 or 20 tracts, and one of them read aloud the most part of the *Balance*. I then called on the governor, gave him Luke, and John, and the Epistles—also the globes. He is a pleasant young man, rather intelligent, and very candid in conversation. When parting with him, he said, "your object is good; but the Burmans are very ignorant and cannot understand much." This place is noted for being the spot where the great Bandola lost his life in fighting against the English. In all about 300 tracts were given away and several persons listened with great earnestness. Leaving *Da-nu-bu*, we passed several small villages, and about 2 o'clock reached *S-ga-ge*, a village of 50 houses. We spent an hour in preaching to the people, but they were so stupid as to make not a single inquiry or even to wish for a book, except an old woman, who drank down every word.

#### Visit to Zoo-Loon-Thoung.

Reached *Zoo-loon-thoung*, a small village, like many others we have just passed. Here we intend to spend the Lord's day, and scatter some seed that shall hereafter yield much fruit to the glory of divine grace.

April 14.—Lord's day. After preaching on board the boat, went into the village: a good number gathered around, and listened to a long discourse.—*Ko Shoon* and *Ko San-lone* continued preaching to different groups till near night. The people are eager to hear, and get books. One man says, many months ago he got a book in Rangoon, that told him about the eternal God, who made all things; and

about Christ, who died to open the way for the forgiveness of sin. He says the more he has thought of this, the more it sticks in him that it is true.—Gave him two tracts, and Luke and John. It seems as if Satan was asleep; none dispute—all are eager to hear. Oh that the gospel this day preached, and 100 tracts given to this people, might be blessed to the salvation of some precious souls!

April 15.—Left *Zoo-loon-thoung* early in the morning, passed a number of villages, and made a halt in *Thla-she*. Here are about 80 houses. After much disputing and some preaching, about 30 asked for books. The Karen villages were some distance back, and the heat was so oppressive we did not visit them. At evening arrived at *Toung-bo-tara*, a place of 40 houses; more than 100 boats were lying before the village—went immediately on shore, and began conversation with two men in the street. In a short time a great number gathered round, listened to the gospel, and made many inquiries. I found no one had ever read any of our books; but most of them had heard of the new religion. Under the necessity of making dinner and supper on rice and salt, the Burman will not sell a fowl, though I offered a rupee for one. Hitherto we have got fowls and eggs of Karen's, but here their villages are far back from the river.

April 16.—Early this morning, *Ko San-lone* went back to the Karen villages and got two fowls, was a very welcome repast after a day's fasting.—The boat proceeded on, while some took the left shore, passing through a number of small villages, preaching and giving tracts to those who wished to read. We found two persons who had read the *Balance* before, and they appeared to be sincere inquirers. Were the females cannot read; and I find the further we get from Rangoon, the smaller the number is, that understand letters; while in Rangoon and the neighboring towns, nearly all can read well. The country has the appearance of an immense plain, spotted here and there with mango trees.

#### Fashrinement of a Priest.

*Kan-thah-da*. About 4 o'clock reached *Kan-thah-dah*, a city on the left bank, containing, some say ten, others fifteen thousand inhabitants. I called on the governor, and was treated civilly, but he was a stupid old man, and a bigoted Boodhist. He said probably my religion was suited to foreigners, but the Burmans choose to worship Gaudama. So there was an end to all argument. Foreigners choose to have their cloth cut and shaped to the body; Burmans choose a piece of cloth wrapped around them. None but stupid Burmans reason in this manner; they generally defend themselves, or rather their religion, till every shred of it is picked in pieces. It is an unfavorable time to visit this city. A Burman priest, of some note, has been enshrined for two or three months; to-day they draw him upon a car, and to-morrow, after blowing him in pieces with powder, he will be burned. The method of enshrining is this: powdered charcoal, with a little cement, is placed over the body two or three inches in depth; upon this split bamboo is placed so as completely to cover the body, except the head; then with a large cord they wind the body from the feet to the neck, the cord is drawn as tight as several men can do it: on this some adhesive plaster was placed so as to make a smooth surface; this adhesive and hardening plaster is also put on the head—the whole is then covered with gold leaf, and placed upon a coffin elevated ten or twelve feet high—all is adorned and painted according to Burman taste. The whole scene to-day has been in character with heathenism: the frame on which the coffin is placed was fastened upon a large clumsy car.

having only one commendable property, *strength*.—The car stood in the middle of one of the largest streets, and great numbers of large ropes were fastened around each axle tree, and extended, I should judge, nearly half a mile from the car each way.—Every thing was in readiness when I arrived. I was directed to a *zayat*, in which the governor and his lady was seated. The word was given by the governor, and hundreds and thousands of voices rejoiced the word. Instantly their strength was exerted; the struggle was short; the car trembled for a few minutes, when the ropes gave way on one side, and the other party ran away with the priest, shouting victory—one man was crushed to death, and others much hurt. I should think there were six or seven thousand pulling at the car—the party that prevailed have the honor of shooting and burning the Priest to-morrow. The governor and the great people ate, betel, smoked, laughed, and seemed to enjoy the scene much. Next came the dancing girls and boys—with gold chains and bangles, and every article of ornament that heathen ingenuity could devise. Oh what a scene for angels to behold! several thousands of immortals rushing madly to destruction. From my heart I pitied them, and getting into a *zayat* near the river a large number came around me, (out of curiosity I suppose) and many of them listened attentively while I told of God and the Saviour of men.

#### *Five bold Inquirers.*

April 17.—After spending all the forenoon in the city, in which time we found many to dispute, and a few who appeared to be serious inquirers, we came to *Thir-a-raw*, a considerable village on the right shore. One foreigner lives here, an American; he speaks the Burman quite well, but does not understand a word of English.

Ko Shoon and Ko San-lone went into one part of the town, and I went into another.—I now found myself surrounded by an attentive assembly. When it became dark, several urged me to stay longer, saying, "We want to hear more of this religion, if it is true that there is a God who is free from sickness, old age and death, he must be the most excellent." About 30 followed me to the boat, and begged for books. Ko Shoon and Ko San-lone did not return till long after dark; they found a large number willing to listen—more than 100 men, besides women and children. At length, several priests came in and were so indignant at their boldness, the listening attention of the people, that they began to revile and dispute, and influenced all but five or six persons to give up the tracts they had received,—about 100 persons. Five men declared boldly their conviction of the truth, and determination to read and examine. I trust a small handful of corn has been planted here, that shall spring up and yield fruit that shall shake like the forest of Lebanon.

April 18.—Have passed a number of small villages, but much of the country to-day appears to be an unsubsided jungle. At dark we fastened our boat in an obscure place: there is a little village of 18 houses on the margin of the river, but the inhabitants tell us to be on our watch, for robberies are often committed in boats that stay here. After sending two men a great distance to the Karen settlements, they returned with one fowl, which was all they could get.

April 19.—The country is wild and uncultivated. Here and there small villages and great numbers of boats passing up and down the river. One village, *Ting-dau*, on the right shore, larger than any of the others, is noted as the place where bro. Judson on his way to Prome, spent a night; and preached the gospel to the people—four men who then heard the gospel, and received tracts, profess a decided at-

tachment to the Christian religion. One of them said, about six days journey from this, on a river that breaks off near this place and empties itself again into the great river near Bassene, is a Burman who has two or three of our books and is preaching the Eternal God. I mention this as the report of the Burmans. Oh that the spirit of God might be poured out, and hundreds be raised up to preach Christ and the re-creation! Such a day will come, and perhaps it may at be distant.

Just at evening we came up to *Mo-nyo*, a large village of 500 houses; one of the principal men of the town listened with much apparent earnestness—also many others till ten o'clock at night. The people came near our boats asking for books and hearing the gospel. Darkness covers the land, and gross darkness on the people. But Christ is the true light and also the life of men. O God, let the power of the cross be displayed!

#### *Attention excited by Preaching.*

April 20.—Two large villages on the right shore, five or six miles above, were pleasantly located amidst groves of mango trees; but the river being at this season within a narrow bank, I could not get to them without travelling more than a mile over banks of burning sand. In the course of the day visited a number of small villages, and at evening reached *Shwa-gen*, a village of about 50 houses, on the left bank. Ko Shoon and Ko San-lone went into one part of the village, and I went into another. Some wished to read, others said it was deception, and would not look at a book. I went into another part of the town, sat down in the veranda of a man who was making a small boat. "You make boats." "Yes." "And can you make idols?" "Yes, out of wood." "And when you have made an idol do you call it god, and worship it?" "Yes, I worship it, because it is an image of the most excellent God." By this time a great number had seated themselves around us. I said, "According to the Be-de-gist, Gaudama is dead and annihilated; what reward do you get by worshipping his image?" "I get merit, and by the influence of merit I shall obtain *Nik-han*, (annihilation) or I shall arrive in the *Nat* country." He turned his head towards the people, and said, "This foreigner thinks we are all ignorant, but let him talk to the great king, and see what he says." For more than an hour I made known the gospel of Christ, but I could not perceive that it made any impression.

April 21.—The Lord's day brings along with it the recollection of my dear native land, where in thousands of places the word of life is preached, and the Holy Spirit's influence is felt on the hearts of hundreds of thousands. There is the well cultivated garden; here is the unsubdued desert. Early in the morning we came about four miles to *Yu-gen*, a large village on the east side of the river.—After morning worship, Ko Shoon and Ko San-lone went into the village, and an assembly of about 200 came around them, and listened to the gospel a long time. At length one female said, "This God is the true God; this doctrine is the Divine communication." Two or three began immediately to revile her,—said she was a woman and had no right to speak on such subjects; but the truth had touched her heart, she said, and she had a mind as well as a man. Some of the people joined on her side, so that the contention became great. In a little time the whole town was in an uproar; and the head man came. He threatened the people; said they had a religion good enough, and so dispersed them. About forty, including the above mentioned female and her sister, came again to Ko San-lone, listened a long time, and asked for tracts. This female said, as soon as she heard, the truth shined

upon her mind, and she saw instantly that all her life she had been stupidly worshipping what was no god. I believe that Ko San-lone preached with more than ordinary power. I staid in the boat the whole day, reading and talking to the people who came and sat on the beach. One young man came, who is a noted preacher in this part of the country. I read to him the whole of the Balance, and afterwards had much conversation, particularly on the two great commands. He was very modest in his manners, and seemed more inclined to listen than to speak. I cannot express the inward emotions of my heart, while thinking of the deadly delusion, reigning over a mind capable of grasping so much. O Power Divine! shed abroad thy life-giving Spirit, that those who hear the gospel may feel its power!

### *Selections.*

From the Minutes of the N. C. State Convention  
**REPORT ON HOME MISSIONS.**

The Committee on Home Missions beg leave to report:

We have examined the subject as well as our time and means of information would admit; and are of opinion, that the future success of this body depends very much upon the systematic and prudent movements of your domestic Missionaries. With the map of the State before us, we have divided the boundaries into twelve sections, each of which will be a field sufficiently large for one man to occupy.

We therefore recommend, that an itinerant, under the patronage of this body, should be sent to each of these sections, as early as practicable, and continue there as long as your funds will justify it; that these Missionaries should be clothed with the authority of agents for this body, and act under written instructions from the Board, unto whom they shall be amenable. If you cannot find as many men as there are sections, let the same man supply different sections at different times, so as to give to each of them a due proportion of missionary service within the year. If you could find only three or four suitable men, who would engage in the work, they might, in accordance with the above suggestion, supply the whole field in proportion to the funds at your disposal for this object. All of which is respectfully submitted.

J. CULPEPER, *Sen. Chairman.*

### **REPORT ON THE WAKE FOREST INSTITUTE.**

The Committee on the Wake Forest Institute, ask leave to report: That having had the business with which they were charged under consideration, and having given to it as much attention as their limited opportunity would admit, it appears to them that

the funds of the Institute are not, strictly speaking, embraced in the funds of the Convention, and would therefore recommend, that the Constitution be now so altered as to embrace it. And whereas a Committee previously appointed, having contracted a debt to some amount, in the purchase of a farm for the benefit and convenience of the School, and whereas additional expense to a considerable extent must yet be met in procuring various articles indispensable in the commencement of the operations of said School, your Committee recommend that measures be immediately taken, by the appointment of an agent for that purpose, or by the adoption of some other means, to raise a sum sufficient to liquidate said debt, and to carry the institution into actual operation. Your Committee beg leave also, to recommend that a committee be appointed to obtain from the next Legislature of this State, an act of incorporation of the Institute. All of which is respectfully submitted.

CHAS. McALLISTER, *Chairman.*

### **REPORT ON SABBATH SCHOOLS.**

Your Committee deeply regret the negligence which has hitherto prevailed in our Churches, on the subject of Sabbath Schools. Well persuaded are we, that these Schools wherever taught, are nurseries to Christian churches and important helps to the Christian ministry; not only with regard to the pupils therein taught, but also in relation to the teachers themselves. We therefore would now recommend an immediate, general and unanimous attention to that subject; and while we wish all our Ministers to make Christ and him crucified, the grand theme of all their public discourses, we also most earnestly desire that they, with all our active and intelligent brethren, may use every laudable means to procure suitable books and teachers, with talents, well adapted to facilitate a work that so deeply involves the best interests of our greatly beloved and highly favored Zion.

JACOB C. GREGG, *Chairman.*

### **REPORT ON PERIODICAL.**

The Committee to whom was referred the subject of a Periodical, have had the same under consideration, and submit the following report.

It will be recollected by the Convention, that at our last session, we agreed to extend our patronage to a monthly Periodical, then about to be published in Edenton, by Brother T. Meredith, to be called the North Carolina Baptist Interpreter. The first

number of this paper was issued early in the Spring of the present year; and the subsequent numbers have appeared, with but few interruptions. Upon a careful inspection of the several numbers of the Interpreter, your committee give it as their opinion, that the confidence of the Convention was not misplaced. The paper has obtained a wide circulation, and so far as we have been enabled to obtain information, it has met with universal approbation. We therefore unhesitatingly recommend to the Convention, that the Interpreter be still patronised, and that renewed efforts be put forth, to give it a still wider circulation. It cannot, however, escape the observation of the Convention, that a monthly periodical, how ably soever conducted, is inadequate to supply the demands of the religious community with which we are connected. The great mass of religious information necessary to be diffused, and the increased demand for essays, and such expositions as have already appeared in the Interpreter, render it necessary that resort be had to a paper to appear at shorter intervals. That such a paper is necessary, admits not of a doubt; and we think no reasonable doubt can be entertained of its final success. We further suggest, that Edenton is an improper place for the publication of such a paper as the one now under consideration. A situation should be selected not far from the centre of the State, or else near the South Carolina line, for the publication of such a paper. This last suggestion is made from a view of the fact, that the Interpreter has been extensively patronized in the latter State, as, also, from a well-grounded hope, that our sister Convention in South Carolina will extend her patronage to such a paper near her borders. All which is respectfully submitted.

J. CULPEPER, Jun. *Chairman.*

### CIRCULAR.

TO THE FEMALE FRIENDS OF THE BAPTIST TRACT CAUSE IN THE UNITED STATES.

*Dear Friends:* It is well known to you that the Baptist General Tract Society has been the means of extensive usefulness to our denomination, and that its influence is rapidly increasing. Its operations have now become so extensive as to render it necessary to make further arrangements for its permanent prosperity. The want of a suitable House for a Depository of our publications, from which supplies can at all times be obtained, in which the property of the Society may be safely preserved, and

its mechanical operations carried on under our immediate inspection and control, has become a serious obstacle to its advancement. For the rent of a room for a General Depository alone, we are obliged to pay about three hundred dollars a year; while our printing and binding are hired out to persons living in different parts of the city, who are particularly interested in the contrary. Our orders for work are consequently postponed; by which the operations of the Society are embarrassed and retarded; and the property, consisting of stereotype plates, mechanical apparatus, paper, &c. is necessarily stored, and more liable to be injured or lost, than it would be if it were safely deposited in a house of our own.— With a view of remedying these evils, and thereby placing the Society upon a better footing, by securing to it permanent advantages and a more extensive interest and patronage, the Board of Managers at a late meeting adopted the following resolution:

*Resolved,* That a subscription be opened for a fund, the principal of which shall be reserved for the purchase of or building of a House for the use of the Society, and the interest while the sum is accumulating shall be appropriated to the payment of rent; and that the female friends of the Baptist Tract cause in the United States shall be first applied to for this object.”

We now make an appeal to you in behalf of the important object proposed in the foregoing resolution. From the interest you have felt in this department of benevolence, as evinced by your persevering efforts and distinguished liberality, (by which indeed the Society has been chiefly supported,) we can appeal to you with confidence.

It is proposed by the Board to purchase or build a House for the Society in the city of Philadelphia; and it is estimated that the cost of a suitable building, including the lot, will not be less than fifteen or twenty thousand dollars. And it is earnestly desired that every female in all our churches and congregations, contribute for the object *one dollar, or more.*

For your encouragement, the Board pledge themselves that the friends in Philadelphia will do their part, and that a vigorous effort will be made in all parts of the Union to raise the requisite sum before the close of the present year. And surely twenty thousand females can easily be found in the denomination, who will feel it a privilege to subscribe one dollar each for the accomplishment of this grand design.

1. We therefore recommend the immediate formation of female associations in all our churches and congregations; and that each association thus formed choose an Agent to receive their subscriptions, and forward the same with the names of the subscribers to the General Agent in Philadelphia.

2. The receipt of the sums thus forwarded, will be acknowledged in the Tract Magazine, with the names of the subscribers, unless otherwise directed; and the money will be put in Bank, or safely deposited on interest, until a sufficient sum in the judgment of the Board, shall have been collected to warrant the commencement of the building.

3. Each association, contributing not less than twenty dollars, shall be entitled to one copy of the Tract Magazine from the time of the payment of their subscriptions till the completion of the building.


4. The names of all the subscribers, with the places of their residence and the several sums subscribed, will be carefully registered in a book, which, after the building is completed, shall be kept in a niche of the same, prepared for the purpose, as an everlasting monument of female benevolence.

In conclusion, we request that this Circular may be read in public, that every female friend to the cause, may have an opportunity of manifesting her love to the Redeemer by contributing her mite in aid of this object. Being fully convinced of the necessity and feasibility of the plan, and having deliberately and prayerfully resolved to use the necessary means for carrying it into speedy effect, we hope a subscription will be immediately opened in every place, and returns made without delay.

A copy of this Circular will be sent to every pastor or supply of our churches in the United States; and every minister receiving one, is requested to read it in his congregation, and without delay put it into the hands of some efficient female, and assist her, if he please, in procuring subscribers. By order and in behalf of the Board.

L. M. ALLEN, *Gen'l Agent*.

January 23, 1834.

 The postage on this paper is the same as Newspaper postage, namely, *one cent* to all places within the State;—and to all out of the State, distant more than 100 miles, *one and a half cents*.

## EDENTON :

*Saturday, April 5, 1834.*

The Yeopim Union Meeting held a Quarterly Session at Edenton, commencing on Friday last. The exercises of the sanctuary were continued until Monday evening. We trust the result has been favorable to the cause of truth and Christian harmony.

Bro. James Thomas, one of the Agents of the State Convention, has just been with us. He has given us a very gratifying account of the state of feeling among our Churches. The Convention and its different objects are rapidly rising in the estimation of our brethren, and commanding every where an increased amount of public attention. The Wake Forest Institute also, we are informed, is proceeding under circumstances which promise the accomplishment of the most sanguine expectations of its founders. The remaining vacancies will probably be filled in a few months, and consequently new appropriations will be required to supply the increasing demand for accommodations.

Bro. Piland is now on his third tour through his appointed district, lying chiefly within the limits of the Kechukee Association. We are informed that an excellent spirit prevails among the Churches and brethren, and that his prospects are singularly encouraging. Every thing we learn from this source tends to confirm our persuasion that the time is at hand, when these brethren will be again united with us in all the harmony and happiness of Christian fellowship. Only let the light shine—only let the truth be known—and the efforts of demagogues will avail but little—our brethren will soon bury their animosities, and mutually embrace and sustain each other.

We much regret, that we have it not in our power to give our readers some intelligence respecting our other Agent, and our other Missionaries. And while on this subject we would take the liberty to suggest to our brethren alluded to, the expediency of



transmitting us a sketch of their proceedings, their prospects, &c. at least once in two or three months. The friends of the Convention are desirous of learning what their Missionaries are doing. It is one of our principal objects to impart such intelligence. And if our brethren engaged for the Convention, or those possessing the proper information, will permit us to hear from them occasionally, we are persuaded they will render the cause an essential service.

**THE BURMAN MISSION.** It is interesting and instructive in no ordinary degree to contrast the early history of this Mission as given in preceding numbers of this paper, with the journal of Mr. Kincaid, a part of which may be found in the present number. Some eight or ten years ago the only missionaries in the empire, were in prison and threatened with death; the affrighted disciples scattered like sheep without a keeper; and the most vehement hostility waged against Christianity in all its forms. Now we find in the same country Christian Churches, and almost entire Christian communities; the preachers of the gospel permitted to pass through the land conversing, preaching, and distributing tracts, without molestation; people of all ranks enquiring with a freedom and frequency not witnessed even in Christian countries; and and the great mass of the population, as it would seem, on the very point of casting away their idols and embracing the Cross.—The change, the existing state of things, the present glowing prospects, are absolutely marvellous. Who could have supposed, when Judson was in chains waiting his summons to execution, and his incomparable wife, half frantic with distress, pacing the streets of Ava and Oung-pen-la, in order to procure relief for her injured husband, that in ten short years Burmah, proud, haughty, barbarous Burmah, would learn the lessons of Jesus and yield to the power of the Cross? Where now is the enemy of Missions? Let him read the history of the Burman Mission for the last ten years; let him listen to the intelligence which accompanies every arrival from the East; let him hear the loud imploring call of Burman population for more preachers, more bibles, more tracts, more truth; let him see how ignorance, and crime, and idolatry are bowing

down before the majesty of the Gospel; and let him cease his caviling forever. Let the friends of missions look on the animating prospect before us and take courage; let them learn that the ways of God are not as the ways of men; that weeping may endure for a night but joy cometh in the morning; that God is true to his word and will certainly bless the labours of his servants; and let them feel assured that the set time to favour Zion in the Burmese Empire has at length arrived.

---

#### MINUTES, &c.

The Moriah Baptist Association, convened at Tolerant Meeting-House, Lancaster District, S. C. Sept. 14th, 1833. The Association sermon was preached by Eld. Joel Gullledge.— Eld. J. T. Copeland was chosen Moderator, and J. P. Thompson, Clerk. Three new Churches were received as members. This Association contains 21 Churches, which have received by baptism during the past year 206 members, and contain in all, 1094. There is, in connexion with this body, a Home Mission Board, which exhibits an attitude of efficiency, and which is devoted to the spread of the gospel.

---

The Liberty Baptist association convened at Halloway's Meeting House, on the 9th Nov. 1833. The introductory sermon was delivered by Eld. Josiah Wiseman. Eld. Eli Carroll was elected Moderator, and Peter Owen, Clerk. There are in connexion with this body nine Churches, which received by baptism the last year 41 members—the whole number, 270.

---

The State Convention of the Baptist Denomination in South Carolina held its thirteenth Anniversary at Newberry Village, Dec. 7th—10th, 1833. The number of Delegates present was about 35. William B. Johnson was chosen *President*; Wm. Dossey, *Vice President*; B. Manly, *Secretary*; J. B. Miller, *Treasurer*. Business of much importance, relating chiefly to the Furman Theological Institution, claimed the attention of the Body. The session, we learn, was highly interesting. In the Institution there are upwards of 20 students under the care of Professors Hartwell and Furman.—

We make the following extracts from the minutes:—

‘Appointed brother Brookes to write to the Baptist State Convention of North Carolina, and brethren Dossey, Thomas, Napier, D. R. W. M’iver, and Pomeoy, to attend as messengers. [Next meeting to be held at Cashie Church, near Windsor, Bertie County, on the Friday before the first Lord’s day in Nov. 1831.]

‘A report was made relative to the design of publishing a periodical in South Carolina, and at the same time a communication was presented from the North Carolina Baptist State Convention, asking our concurrence in recommending the periodicals published by our brethren in North Carolina. The subject was referred to the committee of this body, appointed to confer with the messengers of the North Carolina Baptist State Convention.’

**NEW PUBLICATIONS.**—Proposals have been issued by Rev Jos. S. Baker, to publish at Richmond, Va. two Religious Periodicals—the one to be called “The Southern Evangelical Magazine, and Repertory of Biblical Literature, &c.” the other—“The Christian quarterly Register”;—the former to be a monthly, and the latter, as its title imports, a quarterly production. The Magazine is offered to subscribers at \$1 50, the Register at 75 cents, and both at \$2 00, per annum, payable in advance. We presume the Editorial department will be well sustained, and that the publications will constitute a valuable acquisition for the Christian public.

**THE CHRISTIAN GAZETTE.**—This is a paper designed to succeed the “World” and the “Religious Narrator,” and to unite the interests and objects of both. It is published in Philadelphia, and is edited by Rev. R. W. Cushman. The form is convenient, and the numbers we have seen are creditable to the editor and the publisher. We hope that the expectations of its projectors may be fully realized, and that, in other respects, it may become an efficient auxiliary in enlarging the Saviour’s dominion on earth.

**LATE INTELLIGENCE FROM BURMAH.**

The April number of the A. B. Magazine, contains advices from Burmah as late as July. From these it appears more particularly that

an important field is presented at Ava. Mr. Kincaid had arrived at that place, had procured a house, and had commenced preaching and the distribution of tracts. Although some opposition had been offered by individuals, it had become manifest that the Missionaries would experience the protection of the British government, and that the Burman population were strongly disposed to consider and receive the gospel. There is probably not a more important station at this time on the globe. It is indeed difficult to conceive of a situation in which a single individual can possess greater facilities for extending a knowledge of the gospel, than has fallen to the lot of our bro. Kincaid. With the protection of the English on the one hand to secure his person from violence, and the inquisitiveness and favorable disposition of the Burman people on the other, we can scarcely conceive of the results likely to ensue. Were it practicable, we should gladly give place to the whole of the last accounts from India. Our limits however, admit only the following:—

LATER FROM AVA. CHEERING RESULTS.

MR. KINCAID TO MR. JUDSON.

July 17, 1833.

Dear bro. Judson,

Before this arrives, you will probably get a long letter, which I sent to you a few days since. I hope to get an answer to some things there mentioned before long. Oo-boy, the king’s doctor, is liberated. He came and brought us a present,—says he feels ashamed of his conduct and hopes I will forget it.

The very thing that ought to rejoice me, often troubles me: it is the numbers that are flocking to the verandah to read and hear the word of God. If I would, I could not resist the tide that is setting in. Our verandah is pretty well filled during the day, and sometimes forty or fifty come in at a time. Oh that the influences of the blessed Spirit might rest upon these troubled waters! that the church of Christ might rise up out of this confusion! I do hope some one will join me soon. We are quite well. Your ever affectionate brother,

E. KINCAID.

MR. KINCAID TO MR. BENNETT.

Ava, July 17, 1833.

Dear bro. Bennett,

A few days since, I sent off a long let-

ter, addressed to bro. Judson, but intended for you all. Nothing of importance has occurred since. Everything is going on as usual, except that we have an increase of visitors. Yesterday, the verandah was full most of the day. There seems to be no fear on the part of the people about calling. I often tremble for the issue; but it is that over which I have no control.— Inquiry is abroad, is spreading, and the smothered flame will burst ere long.— Many government men call. Among these, two of the head writers call, read, and listen. Probably they are spies. I have always seen these men among the Woon-gees. Having begun to preach the Gospel here, there is no going back. It is impossible to work in the dark, or work quietly, as some would call it. I am quite certain that I have not taken a step but a government man has been on my heels. It is well. I have adopted one course to pursue; that is, to preach Christ to every person, and leave the consequences to Him who has promised to give the heathen to His Son for an inheritance.

Do you not say, bro. Bennett, that some man ought to join me at once? I do hope you will consider this subject. I think a press should be had soon. I have long been of the opinion, that a mission house should be built in Rangoon, and one sufficiently large for two families.— Much love to sister Bennett and the little boy. May the Spirit of the Lord be poured out in Rangoon. Let us hear from you soon.

E. KINCAID.

---

### *Letter to the Editor.*

---

Extract of a letter from Rev. S. S. Burdett.

PLEASANT HILL, (S. C.) Feb. 24.

Dear Brother Meredith: On the 29th of last month a new Church was instituted at Spring Hill in Lancaster District, S. C. by Elder Jesse Lewallen and myself, consisting of 50 members. This Church is only 8 miles from another Church, constituted in November last at Taxahaw. Thus making two new Churches organized in this District within a short time.

The neighborhood of Spring Hill has been noted for wickedness. In 1832 there was a little more attention to religion under the preaching of Elders Copeland and Ferguson, and a few baptized. In the summer

of 1833 I commenced visiting them on week days, (as I had the care of 4 Churches to minister to on Lord's days,) I could not preach to them on Sabbaths. I did not visit them long before a glorious revival of religion commenced at that place, which has resulted in the formation of a flourishing Church.

I have never been there on a Lord's day, but have baptized the most of the members that compose the Spring Hill Church on week days.

In view of the great and glorious change that has taken place in that neighborhood, the people there have been made to exclaim, "What hath God wrought?" I can truly say, some of the happiest seasons that I have ever experienced has been at that place. Bless the Lord, O my soul, and all that is in me bless his holy name. The good work of the Lord still continues in this District.

A few individuals of us, have recently established a Depository of the "Baptist General Tract Society," at Pleasant Hill—where tracts can be obtained at the same prices as at Philadelphia.

I have already organized eight Auxiliary Tract Societies, and supplied them with Tracts from our Depository.

A little is beginning to be done here for Home Missions; but nothing for Foreign Missions. I do not know that there has been one dollar given for the support of Foreign Missions by the Baptists in this District.

I hope and trust that the circulation of your very valuable paper in this section of the country will be the means of exciting a Missionary spirit among the Churches.— If so I shall feel myself abundantly rewarded for my exertions to obtain subscribers to it. Affectionately your brother in the gospel of Christ.

STAUNTON S. BURDETT.

---

### INDIAN TERRITORY.

---

From Rev. Isaac McCoy who was in this city on Tuesday, we learn that the settlement of the Indians on the West of the Mississippi is gradually progressing, and though there are many obstacles in the way, yet there is a fair prospect, that the confederate tribes soon will enjoy a territorial government, under the U. S. and a representation in Congress. It is expected that the Committee on Indian affairs in the Senate will bring forward a bill of that kind immediately. Missionaries and school teachers are needed in various tribes.

[Bap. Repository]

### *Eld. Thomas' Appointments.*

The 12th and 13th of April at Conocanary, in Halifax county—14th, rest day—15th, at Lawrence's in Edgecomb, and at night in Tarborough—16th, at Williams' Meeting House—17th, at Daniel's M. H.—18th, at Rocky Swamp—19th, at Bear's Swamp—20th, at Hickory Chapel—21st, rest day, but at night in Nashville—22d, at Peach-Tree—23d, at Red Bud—24th, at Sardy Creek—25th, at Haywood, and at night in Louisburg—26th and 27th at Maple Spring—28th, rest day—29th, at Poplar Spring—30th, at Hepsoba—31st, at Flat Rock.

### ELD. PILAND'S APPOINTMENTS.

Friday 4th, at Flat Swamp, Martin Co.—5th, Great Swamp—6th, Greenville—7th, Rountree's—8th, Hancock's—9th, Red Banks—10th, Post Oak—11th, Swift Creek, at night Kid's Swamp—12th, Broad Creek—13th, Goose Creek—14th, Milton—15th, Travel—16th, Durham's Creek—17th, Blounts Creek—18th, Unity—19th & 20th, Washington—21st, Bath—22d, Concord—23d, Shiloh—24th, Long Acre—25th, 26th & 27th, Little Alligator, Union Meeting—28th, Sound Side—29th, Columbia—30th, Shiloh—1st, May White Chapel—2d Hartmus—3d & 4th, Plymouth.

### *Parley's Magazine.*

#### CIRCULAR

*To Parents, Teachers, School Committees, and all who feel an interest in the improvement of YOUTH.*

It is not quite a year since Parley's Magazine was commenced. During that short period the number of subscribers has increased to 20,000, and the work has received, every where, the most unqualified approbation. It has found its way to thousands of families, and while it has entertained the social circle, its unobtrusive lessons have, we trust, often had a salutary influence on the juvenile mind and heart. It has also found its way to the school room; and many classes of young pupils have been cheered twice a month by the welcome voice of their teacher bidding them to lay aside for a few days, the class book which they have read over and over, perhaps twenty times, and read the pages of Parley's Magazine. The demand for the work to be used in Schools, is rapidly increasing.

Encouraged by such unexampled success, the Publishers have resolved to render it still more worthy a liberal patronage; and not to remit their exertions till they see it introduced into families and schools throughout the whole length and breadth of the United States.

In this view they have secured new aid in the Editorial department. The late Editor of the Juvenile Rambler, who in addition to his qualifications as a writer for the young, has the advantage of many years experience as a teacher, will henceforth assist in conducting it.

We beg the friends of education—especially parents and teachers, to view the matter in this light. Let children look upon the pictures, not as pictures merely, but let them be taught to study them. What can be more rich in valuable materials for instructive lessons than a good engraving?

After this brief explanation of our principles and purposes, we ask the co-operation of all who receive this circular. Will you aid us, by your influence in this great work—the formation of mind and character for the rising generation? Will you assist us all in your power, in our endeavours to introduce to American schools, and parlors, and fire-sides, the stories and lessons of Parley's Magazine?

Every single number of the new volume will have a strong paper cover, abundantly sufficient to preserve the work in good order for binding and for use in schools.

Two numbers more will close the first year, and we now give this notice that all who wish to continue the Magazine, may signify their intention by a reasonable advance for the second year.

Terms of subscription \$1 per an. in advance.  
LILLY, WAIT, & CO.

Boston, Feb. 1834.

RECEIPTS.—Ballard's Bridge; Cader Pearce \$1. Bethel; Jno. Nixon \$1. Windsor; Aaron J. Spivey \$5, for Jon. S. Taylor, John Mizell, Margaret Divan, Elizabeth Ryan, Euridica Miller, Greensboro, Ala.; Rev. Joseph Ryan \$10 for Eliza Wharton, Maria Hendon, Seaborn S. Middlebrooks, Jno. Coats, Wm. C. Williams, Perry Moore, John McMillan, John Woodall, and self, for 1831, and for Allen Lee, and Charlotte A. Baker for 1831.—Chapel Hill; Rev. Wm. H. Merritt \$12, for Caleb Linsey, John Durham, Wm. L. Durham, Joseph Morrow, Thos. D. Oldham, Isaac Durham, Lydas Durham, Lindsey Edwards, Thos. Hunter, Wm. Durham, Samuel Dowd, Nathaniel Robertson, Wm. Gloschen, and self.—Elizabeth City; Mrs. Sarah Ferguson \$1.—Chesterfield C. H.; L. H. Alsobrook \$2 for Edward Burch and Hardy Sellers.—Fort Barnwell; Sam'l S. Biddle \$1.—Swift Creek; Elizabeth Bryan, \$1, Mary Ernul \$1.—Cole Run; Sol. White, \$1.—Windsor; Rev. Mr. Craig, \$1.—Cheraw; John Colt \$1.—Kenonsville; John Oliver \$2, Dr. S. Graham \$2, B. Carroll \$2, James Carroll \$2.—Gravel Hill; Rev. Geo. Fennell \$2; Rock Fish; Rev. G. W. Huffman \$2. Clinton; David Williams \$2.—Rockingham; Dr. R. S. Thomas \$2.—Darlington; Rev. C. Beatty \$2, Alex. Fountain \$2.—Cheraw; Capt. Jos. Ellerbe \$2.—Society Hill; Josh. Kernin.—Piney Grove; Rev. Isaac Nichols \$1.—Taxahaw; Isaac Hillion \$2.—Newberry Ct. House; Hon. John B. Oneal \$1.—Holloways; Tho. Lake \$1.—Newberry C. H.; Dr. M. T. Mendenhall \$1.—Winton Seat; Rev. Jos. M. Chiles \$1.—Newberry C. H.; John Ramage \$1.—Flat Rock; Eld. James T. Copeland \$1.—Sumterville; Rev. Jesse Hartwell \$1.—Students Thos. Int \$1.—Columbia; Alexander Dillon \$1.—Chowan; Mrs. S. Bonner \$1.—Indian Town; Sam'l Ferebee \$1.—Fort Barnwell; Sam'l Simpson \$2 for self and Mrs. Sarah Brickell.—Windsor; Aaron J. Spivey \$12, for Jno. Leggett 2, Elijah Rayner 1, Henry Castellow 1, Lewis Bond 1, Turner Carter 2, Jas. Duers 1, Mary Averitt 1, Sarah Falk 1, Math Morris 1, Eld. James Ross 1.

T. J. BLAND, PRINTER.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) MAY 3, 1834.

[Vol. II.

\$1 PER ANNUM—BY T. MEREDITH.

No. 7.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

✂ All letters addressed to the Editor, except those of Agents, must be post paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

NUMBER 5.

The principal object proposed in the present number, is to consider the sentiments of the author respecting *Repentance*. With this view, we shall observe the same order as that adopted in our last:—we shall examine those positions which we consider exceptionable—we shall consider the author's mode of discussion—and shall conclude with a few remarks on what we conceive to be gospel or scriptural *Repentance*.

As Mr. Campbell, by a singular sort of confusion, has seen proper to arrange his remarks on this subject under two separate heads of discourse, namely, *Repentance* and *Reformation*, we shall take the liberty, for obvious reasons, to include the examination of both his articles in our present number. See Mil. Har. Ext. No. 6, pp. 345—351.

The former article commenced thus:—“*Repentance* is usually defined *sorrow for any thing past*, and in the religious vocabulary it is simply *sorrow for sin*.”—With the former part of this definition we have no concern. The latter—that “*Repentance*, in the religious vocabulary, is simply *sorrow for sin*”—of course claims our attention. In what part of the “religious vocabulary” the author found this definition, he has not seen proper to inform us. As he has taken no exceptions to it, however, and as it exactly harmonizes with his sentiments elsewhere and otherwise expressed, we presume it precisely meets his views. We shall therefore take the liberty to consider it as his own.—On this point two brief remarks will be suf-

ficient. *First*, the author, as his custom is, has not thought proper to go to the Scriptures for a definition, for an illustration, for an argument, nor indeed for any thing; nor has he considered it necessary to furnish his readers with proof or evidence of any kind. His own confident assertion he seems to have regarded in this, as in most other cases, as all-sufficient. *Second*, if the above definition be a correct one, then all who exercise “simple sorrow for sin,” are, in a religious point of view, true penitents. Consequently Cain, Esau, Pharaoh, Ahab, Saul, Simon the sorcerer, Judas the traitor, and a thousand others as vile as they, were all the subjects of true, scriptural repentance.

The author proceeds:—“This,” *Repentance*, “is one, but it is only one of the natural effects of the belief of the testimony of God.” From this we are clearly to understand that *Repentance* is a *natural* effect of belief in the testimony on record in the scriptures. Consequently all who receive the scriptures as true, are naturally and of course necessarily, proper and accepted penitents. Should a doubt be entertained with regard either to the words quoted, or the inference drawn from them, that doubt would certainly be done away by the following sentence:—“*Repentance*, in our current acceptation, is sorrow for sin; and certainly there is no man who believes the revealed facts found in the testimony of God, who will not be sorry for his sins.”

Again, “*Repentance* must, however, precede reformation: for unless we are sorry for the past, and grieved with ourselves, we will not think of a change of conduct. *Repentance* is to reformation what motive is to action, or resolution to any undertaking.—It was well for David to resolve to build the temple; and so it is well to form any good design, but much better to execute it.” In view of this quotation, nothing can be more certain than that, in the author's opinion, *Repentance* is one thing and *Reformation* another—that the one respects the mind and the other the actions—and that they sustain to each other no nearer relation than that of a motive to a deed, or of a purpose to its execution. Now let this be compared with the following:—“The word *metanoia*, used by the sacred writers and heaven-taught preachers of the New Economy as indicative of the first effect of faith, as has been often showed, is different from that which our word *repentance* fitly represents. It literally imports a change of mind; but, Parkhurst, Camp-

bell, and many others say, such a change of mind 'as influences one's subsequent behaviour for the better.' Dr. Campbell says: 'It has been observed by some, and I think with reason, that the former, (*metanoeo*) denotes, properly, a change to the better; the latter (*metamelomai*) barely a change, whether to the better or to the worse; that the former works a change of mind that is durable, and produces consequences; the latter express only a present uneasy feeling of regret, without regard to duration or effects: in fine, that the first may be translated into English, *I reform*, the second, *I repent*, in the familiar acceptation of the words.' Now as every one who reforms repents, but as every one who repents does not reform, this distinction is necessary and proper; and there is nothing hazarded, nothing lost, by translating the former *I reform*, and the latter *I repent*.—From this entire quotation it is obvious that the author fully concurs in the criticism of Dr. Campbell.\*

We will now see how the criticism in the latter quotation corresponds with the distinction made between *repentance* & *reformation* in the former. "Repentance," says the author, "is to reformation, what motive is to action, or resolution to any undertaking." But, says the criticism, *metamelomai* should be translated *I repent*, and *metanoeo*, *I reform*.—Therefore *metamelomai* is to *metanoeo*, what motive is to action, or resolution to any undertaking. But, by the criticism, *metamelomai* denotes a *simple change of mind*, and *metanoeo* denotes a *change of mind to the better*. Consequently, a simple change of mind, is to a change of mind to the better, what motive is to action, or resolution to any undertaking!

We will now compare the criticism with the foregoing definition. "Repentance," says Mr. Campbell, "is simply sorrow for sin."—It is then an entirely distinct thing from reformation. Consequently, it is never denoted by *metanoeo*, nor by its derivative, *metanoia*. Of course, the only original term expressive of repentance is *metamelomai*. By the definition, therefore, this word must denote *simply sorrow for sin*. Consequently, when the Apostle said—"The Lord swears and will not repent"—his meaning must have been, that the Lord would not be *sorry for sin*. And when Paul informed the Corinthians, that he repented having written them a certain letter, his meaning must have been, that he was smitten with *sorrow for sin*. Such are specimens of the critical accuracy of him who has undertaken to put the whole world to rights in matters of Theology.

The author proceeds:—"Genuine repentance does not always issue in reformation.—Judas was sorrowful even unto death, but

could not reform." Nothing can be plainer than that, in the view of the author, Judas was the subject of genuine repentance.—And as there can be, by his theory, no repentance without faith, Judas must have been a genuine believer. And if so, it is very difficult to escape the conclusion, on gospel principles, that the arch traitor is now in Heaven.

Further—"Speak we of a 'godly sorrow?' No; this is not to be expected from unconverted and ungodly persons. Christians, Paul teaches, when they err may repent with a godly sorrow; but this is not to be expected from the unregenerate, or from those who have not reformed." If this be correct, it is not only true that repentance is one thing, and godly sorrow for sin, another, but also that no person can exercise godly sorrow until after repentance, reformation, and baptism! We say *baptism*, because this is included in the author's notion of regeneration. Consequently the thief on the cross knew nothing about godly sorrow.

Such are some of the views on repentance, as entertained and propagated by the Restorer of the Ancient Gospel; and such too are some of the absurdities which must be received by those who embrace his system.

We have now to make the same remark respecting the author's mode of discussion, which we have had occasion to make before. Although, as every one must know, a correct knowledge of scriptural Repentance can be obtained from the scriptures alone, yet there is not an allusion to the scriptures of any kind, nor indeed is there an attempt at evidence from any source, touching one of the disputed points, if we except the quotation from the writings of Dr. Campbell.

We shall now make a few brief remarks designed to set forth what we consider a scriptural view of gospel repentance, so far at least, as this is rendered necessary by the preceding examination.

As has been seen by the quotation from Dr. Campbell, there are two terms in the original New Testament Scriptures, which have been uniformly rendered by the common English word *repent*. These are *metanoeo* and *metamelomai*; the latter meaning, according to Dr. Campbell, to *repent*, the former to *reform*.

Respecting *metamelomai* we would now make the following remarks:

It occurs in the New Testament, in its different forms, but seven times. It is found in Math. xxi. 29. where it is said of the young man in the parable, "he *repented* and went." It is used in the 32d verse as expressive of the same principle, though differently applied. It is employed in Math. xxvii. 3. to express the regret of Judas before he hanged himself. It is employed 2 Cor. vii. 8. to denote the Apostle's regret for having given pain to his brethren by the severity of his reproof. It is found in the Epistle to the

\*The reader will observe that Dr. Campbell was altogether a different person from Mr. A. Campbell.



Hebrews vii. 21. where it is said of Jehovah—"The Lord swears, and will not repent."—It also occurs in an adjective form, 2 Cor. vii. 10. where the expression is—"godly sorrow worketh repentance to salvation not to be repented of;" and also Rom. xi. 20, where it is said—"the gifts and calling of God are without repentance."—Besides these cases, the term is not found in any form, so far as we can see, in the New Testament.

2. This word is used in no instance to denote sorrow for sin in *general*, and in but three instances to denote sorrow for sin at all. As may be seen above, it is employed twice in reference to the Deity, once in reference to the Apostle Paul, once in reference to a Christian affection, and thrice in reference to individual offences.

3. It is never employed as expressive of that Christian affection, repentance properly so called, so repeatedly mentioned in the scriptures, and which constitutes the present subject of examination. It has therefore no claim on our attention at present, further than to show that it has never been used to denote a religious principle, and of course that it can have no place in a system of Theology.

4. Mr. Campbell, by introducing this word into his discussion, and making it expressive of a religious affection, has not only obscured the subject of which he was treating, but has very seriously (wilfully we do not say) perverted the language of inspiration.

5. It strikes us that this term might with propriety, and for distinction's sake ought to be translated by our common English word *Regret*. Thus, for example, the young man in the parable—*regretted* and went,—Judas *regretted* and hanged himself—the Apostle did not *regret* having reproved the Corinthians, &c. &c. See all the other places.

6. We would just add in passing, that the regret ascribed to Judas by the inspired writers, as appears from the preceding remarks, was a very different thing from that repentance which is unto life, and which stands connected with the forgiveness of sins.

Respecting the other term *metanoee*, we would state the following:

1. This word and its derivative *metanoia*, rendered repentance in the common version, occur very frequently in the New Testament writings, and with perhaps two or three exceptions which are doubtful, are used to denote the religious principle, called by us Repentance, which is so frequently enjoined in the Scriptures, and which necessarily occupies so conspicuous a place in every system of Divinity.

2. Dr. Campbell's rendering of these terms by the expressions, *reform* and *reformation*, is, to say the least, inaccurate. This rendering, although it may in most cases express

the import of the original, is notwithstanding far from expressing it with precision.—And if the word *reformation* be taken in the sense of Mr. Campbell, by which it is restricted to the conduct, or outward actions, the above rendering is a perfect perversion. Thus, for example,—Math. xi. 21. where the phraseology is—"they would have *repented* long ago in sackcloth and ashes"—the word *reform* gives a sense quite different from the original. So fully convinced of this was Dr. Campbell that, in his translation of this passage, he abandoned his criticism and retained the old word *repent*. So also, Acts viii. 22. where the language is—"Repent, therefore, of this thy wickedness,"—a substitution of the word *reform* for *repent*, would render the language of the Apostle perfectly absurd. See also Rev. ii. 21, 22. ix. 21, 22. xvi. 11. to which the same remarks are applicable.

3. The original term *metanoee*, with its derivative *metanoia*, is derived from two Greek words, *meta*, after, and *noeo*, to think; its primary meaning is to *reflect* or *reconsider*; it is generally used to denote that salutary affection of the mind, which attends an ingenuous and permanent conviction of having done that which is wrong, whether it relate to a single act, or to a course of conduct; and seems to include the ideas of *reconsideration*, *contrition* or a painful sense of guilt, and *intended amendment*. As a single illustration of this, take the case already alluded to. The Saviour, addressing the Cities of Galilee, said—"If the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack cloth and ashes." The speaker's meaning seems to have been, that had these cities witnessed his miracles, they would have reflected, would have been convinced of their guilt, would have mourned in sackcloth, and would have resolved on amendment.

4. From the remarks now made, it is evident that our word *repent*, but imperfectly expresses the meaning of the original. All things considered, however, it is greatly to be preferred to the word *reform*. And as the language affords none that comes nearer to the original, we are decidedly in favour of retaining this word, as we find it in our common version. This, with the explanation made above, will be sufficient, it is hoped, to give the reader a correct apprehension of the import of the original.

5. From what has been stated it must be obvious, that gospel repentance necessarily involves a principle of *godliness*; and of course supposes a life of conformity to the divine will. Hence is seen the wisdom of the Saviour, in affixing to the exercise of this affection, the forgiveness of sin, and the expression of his favour.

In conclusion, we must be permitted to say, that there is one point in particular, in

which the author has our full and hearty concurrence. It is this:—"The only unequivocal evidence of sincere repentance, is the actual redress of the injury done; not only a cessation from the sin, but a restitution for the sin, as far as restitution can possibly be made." As an example of this—One person wounds the reputation of another by giving circulation to false reports. The offender at length professes to have seen his error, says he repents, and demands the other's forgiveness. The question is—how can his sincerity be attested? We reply—only by redressing the injury—only by retracting the slander, and making the retraction as public as the imputation. And the refusal of the offender to make such reparation, on the other hand, would constitute conclusive proof that his repentance was not genuine. It was on this principle that Zachus proceeded when he proposed, if he had defrauded any person, to restore four-fold.—And on the same principle, John the Baptist required the Jews to bring forth fruit meet for repentance. Were our preachers in the proclamation of the gospel, and our churches in the exercise of discipline, to insist more rigidly on the observance of this principle—on the *reparation of injuries done*—the result could not fail to be highly conducive to righteousness and justice.

EDITOR.

#### NORTH CAROLINA.

We copy the following extracts from a communication which recently appeared in the Christian Watchman, purporting to have been written by a person who had resided *four months* in the Southern States.

"North Carolina, with a surface of country generally dry, sterile, monotonous, has but few indications of physical enjoyment or of moral energy.—While I make this general remark, I ought also to say that there are some fine exceptions to it. There are men in that state who would be an honour and ornament to any State; and are such to their country. But over the mass of the population there appears to be a sort of paralysis that keeps it quite in the rear of improvement, and darkens its prospects of future prosperity."

"In North Carolina the evil lies very much in her inertness and want of information. Of the Baptist Churches,—there are very few that have any sympathy whatever with the benevolent efforts of the times. Indeed they are the objects of their bitterest jealousy and opposition. Sabbath Schools, Missionary Societies, the Temperance reformation, and an education ministry, are in the estimation of a considerable part of these professing churches, a mere secular and political machinery. But there is a bright side even here. There are a few intelligent and faithful brethren, whose sentiments and feelings will spread, when those of their opponents shall die and be forgotten. They have kindled a light in the Wake Forest Institute, that I trust will soon shed its rays over the whole State. Mr. Hooper, a professor in the North Carolina College, whose piety and attainments are proverbial, has lately, as you may have been informed, embraced the distinguishing sentiments of the Baptists, and cannot fail to exert a very extensive and happy in-

fluence. The "Southern Sabbath School Enterprise" is there prospering, too, as it is also in the other Southern States. Much good may be hoped from this. We look with complacency over a prospect, that is cheered by this genuine ray of benevolence, though it may fall on almost an unbroken gloom. And temperance is there daily gaining ground and gaining friends. I had the pleasure of attending, in Fayetteville, a very large, respectable, and animated meeting, over which the Governor of the State presided, where this subject was freely discussed. The result was quite auspicious to the cause, and will most assuredly tell upon the future interests of the people."

The preceding account of North Carolina reminds us forcibly of the story that is told of the Quaker and the Spaniel. "I will not kick thee, I will not cuff thee, nor will I scald thee with water," said the man of benevolence, "but I will give thee a bad name."—He accordingly cried "mad dog;" and every one who caught the sound, was prompt to repeat and propagate the imputation. By some means or other, we know not what, North Carolina has received a *bad name*; and now every one who chafes, feels himself at liberty to repeat the cry—"mad dog! mad dog!" The expressions, *drought, sterility, monotony, poverty, ignorance, gloom, paralysis, inertness, moral inactivity, opposition to benevolent effort*, and various other forms of speech of kindred import, have been applied to this unfortunate State with a freedom and a constancy, which seem at length to have produced an understanding, that she has been made expressly to be a pack horse for the world's abuse.

We presume that the author of the article before us, passed from South Carolina to Virginia by the way of Fayetteville and Raleigh, without deviating at all from the main rout, most probably in the mail stage, and not improbably travelling a good part of the way by night. With such opportunities he seems to have become qualified to give an *outline* of the moral and physical condition of the whole State. We must not be surprised at this, however, when we recollect that travellers, especially young ones, generally use a sort of telescope, by which they can not only discern objects at night, and survey large tracts of country at a glance, but can even obtain information respecting the moral and physical condition of a people, such as would require the closest observation of other men for half a life time.

As it respects the Baptists of N. Carolina—they ought certainly to bless their stars that they had succeeded in getting the Wake Forest Institute into operation before our traveller passed along, otherwise he would have found them altogether in darkness, without one redeeming property, and even without a single ray of light to relieve the "unbroken gloom" of this dark and desolate land. Nor ought they to be unmindful of their singular good fortune in being able to boast of at least *one man* of "piety and attainments," and who "cannot fail to exert a

happy and extensive influence" in this otherwise destitute and degraded country. But they ought to be more particularly affected by the benevolence of their Northern friends, for their Sabbath School Enterprise and their Temperance Reformation, which are just beginning to shed their beams on this gloomy land, and without which, the blaze at Wake Forest to the contrary notwithstanding, their condition would be sad indeed.

We will just add—that, if our friend H. will come and spend a few weeks with us at Edenton, we may possibly convince him that North Carolina is not altogether so *dry* and *sterile* as he seems to suppose; and that even our *physical enjoyments* and our *moral energies*, are not quite so scanty as his readers will be apt to believe. And if he will occupy the remainder of the year in passing through the State from East to West, he may possibly learn that the country is not precisely *monotonous*. If he should not find it convenient to do this, if he will take up any common book of geography, he will be liable to ascertain that there is *almost* as great a variety of soil, of surface, of productions, &c. in North Carolina as in N. Hampshire itself. Besides this, if he will put himself to the trouble of inquiring he may possibly discover, that the Baptists here have not quite so *few* men of piety and intelligence—that they have not so *very few* churches that have some sympathy with benevolent effort—and that their community is not quite so *dark* and *ignorant* and spell bound, as some people seem to imagine. And if he will be at the pains to read their printed documents for the last few years, he will probably find that their system of benevolent operations, in point of liberality and efficiency, is not so very far behind those with which he has thought proper to contrast them.

We presume, however, from the style of the article before us, that the author's chief object was to produce what might be considered a handsome piece of composition, and that he was much more concerned about his expressions and his images, than he was about his *facts*. This kind of composition may do well enough for *poetry*, but it does not seem to answer quite so well for history, or geography. But as the author is evidently a young man, a young traveller, and a young writer, we very cheerfully excuse him, on condition however that he will endeavor to be a little more accurate in future.

That the readers of the Watchman may understand that we of North Carolina are not *exactly* dead, and that we do not *precisely* concur with the effusions of our recent visitor, the Editor will do us a favor by giving our remarks a place in his columns.

P. S. Since looking over the above, we have thought it not amiss to remark that we have not an idea that the author alluded to, designed any intentional misrepresentation.—We believe the fact to be precisely as we

have stated it,—without an opportunity of judging for himself, he has been misled by current but unfounded reports. We have noticed the above article, not with a view to excite an unpleasant sensation in any of our brethren, but for just the opposite reason—because we desire to produce a better understanding than has heretofore existed, which can be effected only by the correction of various errors and misconceptions concerning ourselves. If our brethren of the North and East, on their numerous expeditions to S. Carolina and Georgia, will stop and tarry with us until they can form an acquaintance with the state of things among us, we shall be pleased to see them, and doubt not that such intercourse will greatly tend to the promotion of mutual interest and mutual good will. But we must be permitted to object in the most express and decided terms to all such communications as that noticed above, which, while they cannot fail to misrepresent and injure one party, have not the remotest tendency to promote the respect or confidence of either.

EDITOR.

---

#### SABBATH SCHOOLS IN N. CAROLINA.

We have repeatedly called the attention of our readers to this important subject, but so far without any apparent success. As there is evidently no time to be lost, and as nothing yet has been done, we hereby take the liberty to introduce the subject again, in a more distinct and tangible form. We propose that a Sabbath School Society be immediately instituted, the object of which shall be, to devise and execute such measures as may be thought best calculated for the establishment of Sabbath Schools throughout the State. Our reasons for this are the following:—1. The youth of our numerous congregations are, in most instances, growing up in comparative ignorance of the scriptures, of the moral and religious precepts of the gospel, and of the distinctive principles of our denomination.—2. The number of our preachers, compared with the number of our congregations, is so limited, and their opportunities of imparting instruction to the young so few, that almost nothing, in this respect, can be calculated on from them. 3. The literary advantages of our youth generally in this State are so scanty, that their claim on our attention is materially strengthened by this consideration. 4. Sabbath Schools, with their appropriate libraries, constitute the precise instrumentality which is required. 5. The establishment of such Schools in all our congregations is clearly practicable, provided the proper efforts are made. 6. That efforts be made so as to secure success however, it is necessary that a society be organized, that a system be originated, that union be secured, and that a gen-

eral interest be excited. 7. It is impossible that this can be done successfully in connexion with our State Convention, or any system of operations now in existence. 8. It is very questionable with us, whether more good might not be effected by such an institution than can be accomplished even by our Convention. 9. The time for action has now fully come; there is not a moment to be lost; every consideration admonishes us to be in action.

The above are our reasons;—our plan is this:—Let the friends of Sunday Schools in our denomination be invited to meet at some central point as soon as may be thought expedient. At such meeting let such measures be adopted as shall be considered best adapted to the end proposed. Especially let an Agent be appointed to pass through the State for the purpose of imparting information exciting an interest, forming auxiliaries, instituting schools, and collecting such funds as may be needed. Should this arrangement meet the views of our brethren, we hope they will permit us to hear from them soon, that a time and place for meeting may be announced as early as possible. EDITOR.

HISTORY OF THE BURMAN MISSION.—[CONTINUED.]  
*Return of the Missionaries to Rangoon—  
 Settlement at Amherst—Death of Mrs.  
 Judson.*

The Burmese having been convinced at length of the superiority of British over Burman arms, saw the necessity of making peace on such terms as were to be had. The services of Mr. Judson and of Dr. Price as Counsellors, and as messengers to treat with the English, were in constant requisition. In process of time a treaty of peace was concluded, the foreigners were set at liberty, the missionaries with their effects were given up, and Mr. and Mrs. Judson, after having been kindly entertained for several weeks at the English Camp, and after an absence of more than two years, arrived in safety at Rangoon, in March, 1825.

In the mean time the disciples had been dispersed in every direction. Some were met by the missionaries on their way from Ava, some were residing in different parts of the interior, some were still staying at Rangoon, and some were dead.

As the British were about to establish a provincial government at a place called Amherst on the Martaban river, in their newly acquired territory, it was thought expedient to locate the mission at that place as well on

account of the superior local advantages of the situation, as on account of the security to be derived from British protection. Accordingly, as soon as circumstances would permit, Mr. Judson removed his family to their newly destined home, doubtless with the hope of enjoying a degree of domestic quiet, and of freedom from molestation in his missionary pursuits, to which they had long been strangers. But alas—how vain are the hopes of mortals—he knew not of the cup of anguish which was in store for him, which was to deprive him of his strongest stay in life, and to spread gloom and despondency over all his earthly prospects. Immediately after having conducted his family to Amherst, Mr. Judson set out with an English commissioner for Ava, for the purpose of negotiating a secondary treaty with the Burman Court. He was induced to engage in this enterprize, chiefly by a hope that he might thus secure the insertion of an article favourable to religious toleration. But when he parted from his invaluable wife on this occasion, he parted to meet her no more on earth. Long before his return, the fond heart that loved him, and the hand that so often ministered to him when in prison, were cold and senseless in the grave. Having been assailed by a fever which her decayed and shattered constitution was unable to withstand, she breathed her last in the midst of strangers, away from her husband, and far from the home of her fathers.

We shall give the particulars of this deeply interesting event, in the touching words of her bereaved and weeping husband, in a letter addressed to his mother-in-law, after his return to Amherst. We make no apology for inserting this whole letter, for if it produces the same impression on the reader's heart, which it has never failed to produce on our own, we are confident we shall have his thanks.

*"Amherst, Feb. 4, 1827.*

"Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built—in the room where she breathed her last—and at a window from which I see the tree that stands at the head of her grave, and the top of the "small rude fence" which they have put up "to protect it from incautious intrusion."

"Mr. and Mrs. Wade are living in the house, having arrived here about a month,

after Ann's death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here the 24th ult. that I learned she was still alive. Mr. Wade met me at the landing place; and as I passed on to the house, one and another of the native Christians came out, and when they saw me, they began to weep. At length we reached the house; and I almost expected to see my Love coming out to meet me, as usual; but no, I saw only in the arms of Mrs. Wade, a poor little puny child, who could not recognize her weeping father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

"She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house, in which I left her; and looked at the spot where we last knelt in prayer and where we exchanged the parting kiss.

"The doctor who attended her has removed to another station, and the only information I can obtain, is such as the native Christians are able to communicate.

"It seems that her head was much affected, during her last days, and she said but little. She sometimes complained thus—The teacher is long in coming, and the new Missionaries are long in coming: I must die alone and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns. When she was unable to notice any thing else, she would still call the child to her and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last day or two, she lay almost senseless and motionless, on one side—her head reclining on her arm—her eyes closed—and at 8 in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

"Feb. 7. I have been on a visit to the physician who attended her in her illness. He has the character of a kind, attentive and skillful practitioner; and his communications to me have been rather consoling. I am now convinced that every thing possible was done; and that had I been present myself, I could not have essentially contri-

buted to avert the fatal termination of the disease. The doctor was with her twice a day, and frequently spent the greater part of the night by her side. He says, that from the first attack of the fever, she was persuaded she should not recover; but that her mind was uniformly tranquil and happy in the prospect of death. She only expressed occasional regret at leaving her child, the native Christians, and the schools, before her husband or another missionary family could arrive. The last two days she was free from pain. On her attention being roused by reiterated questions, she replied, 'I feel quite well, only very weak.' These were her last words.

"The doctor is decidedly of opinion that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by severe privations and long protracted sufferings which she endured at Ava. Oh, with what meekness, patience, magnanimity, and Christian fortitude, she bore those sufferings! And can I wish they had been less? Can I sacrilegiously wish to rob her crown of a single gem? Much she saw and much she suffered of the evil of this evil world, and eminently was she qualified to relish and enjoy the pure and holy rest into which she has entered. True, she has been taken from a sphere, in which she was singularly qualified, by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language, to be extensively serviceable to the cause of Christ; true, she has been torn from her husband's bleeding heart, and from her darling babe; but infinite wisdom and love have presided; as ever, in this most afflicting dispensation. Faith decides, that it is all right; and the decision of faith, eternity will soon confirm.

"I have only time to add, (for I am writing in great haste, with every short notice of the present opportunity of sending to Bengal,) that poor little Maria, though very feeble, is, I hope, recovering from her long illness. She began indeed to recover, while under the care of the lady who kindly took charge of her, at her mother's death; but when after Mr. Wade's arrival she was brought back to this house, she seemed to think that she had returned to her former home, and had found in Mrs. Wade her own mother. And certainly the most tender affectionate care is not wanting to confirm her in this idea."

Where now is the heartless opposer who

has ever been so lost to reason and to feeling as to assail the motives of this devoted pair? Oh, that we could search him out, that we could find him, that we could divest him of his prejudices and ill-will, and that we could compel him to gaze on this picture of piety, of suffering, of self-devotion, of deep and overwhelming sorrow—until his hard heart should melt, and his eyes overflow with bitter repentance. How calous, indeed, must be that bosom, how envenomed that tongue, that can coolly impeach the motives of one who has led such a life, who has died such a death, who has suffered in such a cause, as the lamented Mrs. Judson. But if indeed the enemy must and will find fault,—let him say that she was mistaken, that she was enthusiastic, that her cause was hopeless, that her life was throw away, or almost any thing; but let him not insinuate that her motives were not pure, that her intentions were not good, that her piety was not sincere. For surely if the wretch that can breathe his calumny on such a name, possessed the half, the tenth, the hundredth part of her virtues, he might think himself rich indeed.

---

### SELECTIONS.

---

*From the Sabbath School Treasury.*

#### A STORY.

I once knew a little girl, about five years old, who had a pious mother. While I was sitting with her one evening, in her mother's chamber, she went up to the bed side, and said to me in a low voice, "Uncle here is the place where mother kneels down every night, and prays with me, before I go to bed. She puts her hand on my head, when she prays; and she cries, Uncle. Do you know what makes mother cry when she prays? I told her, it was because she was very anxious that God should hear her prayer, and make her daughter a good girl, and take her to heaven when she died. The little girl then said, "mother always prays that we may live in heaven when we die. How can we, Uncle?" said she. "When brother William died, they put him in a little coffin, and when I kissed him, he was very cold, and when Jane and I looked down in the grave, before they threw the dirt on him, we saw the worms there. And Pa told me that they would feed on him, and that soon he would be all gone. And mother says I must die one of these days, and be put in the grave; but if I am, how can I be in heaven?"

I then tried to show her, that her soul would live after her body had been put in the grave; and that she would be able to think just as well as she did before her death. I told her of Heaven, where good children would live with Jesus Christ; where they would meet their parents, and sisters, and brothers, and be very happy. And then I told her of Hell, where Satan and wicked children are suffering God's wrath.

While I was talking, the dear little girl had come close up to me, and was winding my watch chain round her finger, looking very solemn all the time, for she had heard that it was a very solemn thing to hear about heaven and hell. When I stopped, she looked up in my face and said she was afraid God did not love her, because she cried and was very naughty, when her sister told her it was time to go to school. But she said she would try to be a good girl, in future, and think more about Jesus Christ, and try to love him better. She then asked to sit upon my knee and said that beautiful hymn:

Jesus, lover of my soul,  
Let me to thy bosom fly, &c.

This little girl had a pious mother, who loved to pray with her daughter. She will never forget how her dear mother laid her hands upon her head, and wept over her.—And when her mother is gone to heaven, the little girl will always remember her prayers and tears, and they may be the means of making her a good girl, and of bringing her to heaven.

If the little girl who sees this story, will read it to her mother, I have no doubt but she may be prevailed upon to pray with her, as did the mother of this little girl, and perhaps it may be the means of saving her precious soul.

D. M.

---

*Irritable Christians, read this!*—There was a clergyman who was of nervous temperament, and often became quite vexed, by finding his little grand-children in his study. One day one of these children was standing by his mother's side, and she was speaking to him of heaven.

"Ma," said he, "I don't want to go to heaven."

"Do not want to go to heaven, my son."

"No ma, I am sure I don't."

"Why not, my son?"

"Why grand-pa will be there, wont he?"

"Why, yes, I hope he will."

"Well, as soon as he sees us, he will come scolding along, and say,—'Whew, whew, whew, what are these boys here for?' I don't want to go to heaven, if grand-pa is going to be there."—[*Abbot's Mag.*]



*Original Anecdote.*—The following interesting fact was related to us a short time since, by the venerable father of one of the most distinguished christians of America.—The father is still living, but the son has passed on to his reward.

The greatest attention had been paid to the moral cultivation of the lad; and he had maintained an unblemished reputation for veracity until the age of fourteen; when he was detected in a deliberate falsehood. The father's grief was great, and he determined to punish the offender severely. He made the subject one of prayer, for it was too important in his esteem, to be passed by as a common occurrence of the day. He then called his son, and prepared to inflict the punishment. But the fountain of the father's heart was broken up! He wept aloud. For a moment the lad seemed confused. He saw the struggle between love and justice in his parent's bosom—and broke out in all his wonted ingenuousness, "father—father—whip me as much as you please, but *don't cry.*" The point was gained. The father says the lad's character was sensibly affected by this incident until laid in the grave. When it is necessary to punish children, let love be seen to be the motive which prompts us to the duty.—*[Father's Magazine.]*

*Napoleon on suicide.*—In the journal of Dr. Warden, English Surgeon on board the Northumberland frigate which conveyed Bonaparte to St. Helena, we find recorded the following remarkable sentiments of the imperial prisoner, as expressed to Warden:

"In one paper I am called a *liar*, in another a *tyrant*, in a third a *monster*, and in one of them, which I really did not expect, I am described as a *coward*; but it turned out after all, that the writer did not accuse me of avoiding danger in the field of battle, or flying from an enemy, or fearing to look at the menaces of fate or fortune; he did not charge me with wanting presence of mind in the field of battle, and in the suspense of conflicting armies—no such thing. I wanted courage it seems, because I did not coolly take a dose of poison, or throw myself into the sea, or blow out my brains. The editor most certainly misunderstands me. I have at least too much courage for that." On another occasion he expressed himself on suicide in the following terms: "Suicide is a crime the most revolting to my feelings; nor does any reason suggest itself to my understanding by which it can be justified. It certainly originates in that

species of fear which we denominate poltroonery. For what claim can that man have to courage who trembles at the frowns of fortune? True heroism consists in being superior to the ills of life, in whatever shape they may challenge to the combat."

---

## TEMPERANCE.

---

### CHAPTER ON TEMPERANCE.

*Females have some interest in the Temperance reformation.*—Some time ago it was thought by many people, to be out of character for females to sign the temperance pledge. The progress of public sentiment has to a great extent, removed this impression—but still it is regarded by some as stepping aside from their *care* concerns, when women petition against the sale of ardent spirit. "What concern have they in this thing? This is worse than Church and State—it is meddling with politics, or interfering in business concerns, with which they are entirely unacquainted." But have they no concern with the sale of ardent spirit? Are they uninterested in the progress of Temperance? When their sisters are subjected, in so great numbers, to the caprice and violence of drunken husbands—and are scourged by them, like felons, is it no concern of the sex? Then for what purpose has nature endowed them with sensibilities?—*Temperance Intelligencer.*

*Affecting incident.*—Four months ago, a man knocked at the door of the Penitentiary in Philadelphia, and begged admission. They told him criminals only were admitted there. He exclaimed "O, do let me come in; I am a drunkard; I shall die if I can't get away from the dram-shops: I am willing to labor as the lowest of all, if you will take me." He was received, and placed in a cell where the door was closed. The keeper looked through an aperture, and saw the man standing with his hands clasped, exclaiming, "O God, I am here! Blessed be his name for such a mercy!" He has now been there four months; and he declares that they have been months of unspeakable satisfaction. A benevolent Englishman is visiting the prisons of the United States; and while at Philadelphia he heard of this man, and went to see him.—On enquiring of him as to his birth-place, he said he was born in England; his father was a vender of strong drink. He told his name, and the place where he went to school, and mentioned the name of the per-

son living near them. Which was that of the visitor himself, Henry Newman, Esq. the Agent of the British and Foreign Temperance Society."—*Temperance Intelligencer*.

*Bad cause and bad company.*—Neighbor R. says, that, when the temperance cause was first agitated, he considered it a most contemptible enterprise, and that his name should be the last that should be given to such a cause. Being in the market on some public place, one day, he began to advocate his sentiments. Soon the by-standers began to draw up to listen and applaud the respective advocates to whose side they were disposed to attach themselves. He looked round to see who of the company were on his side, and beheld almost every red-faced and red-eyed, every sore-nosed and sore-eyed man was on his side—among whom were some whom he knew were the vilest drunkards the land afforded. He tried it again, and the result was similar. He then concluded that a good cause would certainly have more worthy friends than his had—and resolved no longer to advocate a cause which had every thing that was ugly, vile, wretched, and debased for its friends; and when, on the other side, he saw the sober, the healthful, the worthy and respected. He then concluded that the course of things had become inverted or else he was wrong. Query: Was the conclusion erroneous?—*Ch. Jour.*

*THE TEMPERATE DRINKER, AND THE DRUNKARD.*—A few years ago a temperate drinker told a drunkard that if he would not drink any spirit for six months he would give him a new coat. The drunkard agreed to it, and lived up to his agreement. At the end of the six months he called for the coat, and it was given to him.—The temperate drinker then says to him did you ever live happier for six months in your life? Never, says the drunkard. Did you ever prosper better, and provide better for your family? Never, we have been all happy and joyful. My wife and children have appeared like different folks. All has been comfort and peace in doors and out. Well then says the temperate drinker, why can't you live so always? The drunkard looked at him a moment and says—I tell you what if you won't drink any spirit for six months. I'll give you this coat back again. I can't, says the temperate drinker. Well then, if you can't I can't says the drunkard, and he did not. He returned to his cups and destroyed all he had done. Who knows but the example of the temperate drinker would have

saved him? It would have done more good than 500 coats.—*Ten. Herald*.

JEFFERSON Culpepper Co., Va.—A merchant from that place writing to the editor of the *Richmond Herald*, Richmond, Va. says,

On the 1st day of February, 1833, myself, my clerk and four others united and formed a temperance society. We held meetings twice a month, meeting with much opposition from professors of religion as well as others. We persevered, and we now number one hundred and forty members, among whom are nearly all the members of our church. I immediately left off selling liquor, and in six months time the consumption in the neighborhood had diminished three fourths. My business has not diminished, as many of my customers who love a drink, predicted it would. There is one circumstance connected with the formation of this little society, which I will not forget to mention. At the time the society we mentioned formed the society one was a professor of religion, the other five very much the reverse; in less than one year three of the five joined the church at this place. A revival commenced a few months after which made an addition to this Church of about sixty white persons; two-thirds of that number were those who at an early period connected themselves with, and advanced the temperance cause. Many of our families who were in the habit of using spirit in their families have abandoned its use entirely. Formerly the first thing when you called on a neighbor would be something to drink, now it is a rare thing to meet with a family who do not abstain from it.

—*Richmond Herald*.

## TAVOY.

LETTER FROM MR. MASON.

*Mutual Paths of the Tennesseean, April 11th 1833.*

Dear Sir,

On looking over the records of the last three months, I find little that would be interesting. Enough however, accompanies this sheet, to show the board how my time has been occupied,—the original design of a missionary keeping a journal.

### *Efforts of the Enemy.*

I have, however, one remark to add. It will require the labors of ten men now to do what one man might have done, had he been on the ground a year ago. The devil does not sleep if we do. The old conjuror who first came to Bro. Beardman, after repeated and fruitless trials to be admitted into the church, has at last thrown off the mask, and has been travelling around, all the season,

existing people, to smother the demons. His course disposed to engrave some of the usages of Christianity on his mind, forbidding the use of gambling figures, and when among Christians at last presenting a reverence for the Sabbath. He is doing no harm or exception the cause of intemperance, and goes a distance to the borders of the truth which they were formerly destitute. Add to this, the Churches are active, far beyond any thing that they have exhibited in this province before. A second forest has been removed, and of course many more have been torn down. I in his school. His character appears to be wholly given to the Kingdom and already has estimation been taken, hence about Pussaya, in the southern part of the state. None are they entered west the station. I saw to a Kachin, the Salween, from the south, upon the Mergaon boundary, who told me they had just been visited by one of our ministers from Marlandia. This was too good, I thought, to be true, and on further inquiry, I found this teacher of some had set up a cross to fight away the demons. He promised to come and live among them soon.

#### *Difficulties in collecting Schools.*

I see we do not meet the expectations of our friends from India to Burmah, supposing the state of things alike in the two countries.—Let us look at a few of the points of difference.

1. *Population.* Taking the extent of the provinces, at five degrees long, by fifty miles broad, which will be hardly thought too much, and we have an area of 15,000 square miles. The aggregate population of the four provinces is, by census, something short of 70,000; but, were it 75,000, we should have only five inhabitants to a square mile; while, in India, (Hindustan) there is a hundred to a square mile. The probability of obtaining scholars, then, so far as population is concerned, is as one to twenty in the two countries, and against us.

2. *Poverty of the People.*—In India the people are often literally in a starving condition as missionary accounts abundantly testify. In a day's walk through the streets of Calcutta, a person will often meet with more than a hundred public beggars. If he walks down to the banks of the Hoogly, he is surrounded by twenty persons, all vociferating at once, "take my boat, sir; take my boat, sir." If he buys an article, it will be literally torn away from him, by persons waiting in crowds at the shop doors, to earn

two or three cents by carrying loads. Wholly different is the state of things here. I have no object and with a public native feeling, and with the difficulty to obtain food and money, which we often meet, that when our boxes arrive in the river, we have often to wait a day or two before we can obtain them. The people here are not a poor people. They can sustain themselves in what they consider a comfortable manner, by working less than half the time, and work of some description, or always awaiting them.

3. *National character.*—The Hindoos are characterized by superstitions.—The idiosyncrasy given in the missionary schools, we name a sufficient influence to them, to constrain hidden. On the contrary, the Burmese never think of saving money. We lately had an illustration of this truth in their character.—Mrs. Burdman sent to a woman who makes papered books used in schools, for a new supply. She replied with great simplicity, "I don't want to make any more now. I have no more money left yet of what I get for making the others.—When that is gone, I will make some."

I have thus glanced at a few of the difficulties which exist in this country, and do not in India, relative to the establishment and support of schools. If the view taken is not so interesting as some you may find it, I say granted, because vagaries have always have something delightful about them, which plain matter of fact does not.

#### *Compassion for the Sick.*

I was very sorry to find no one had compassion on the sick bodies of the Karens. To administer to the sick, was a very prominent part of Christ's labors, as it was of his apostles; and I have but few sympathies with those who can preach and pray for people's souls, without wishing to alleviate, as far as possible, the miseries which they suffer in body.

The monsoon changed a few days ago, bringing constant rain, after six months of dry weather. The consequence has been, that, within a single village, since the rains commenced, ten cases of fever have occurred, and no one to afford them the least assistance but myself. The treatment is very simple, and the blessing of God is visible on my labors in this de-

partment. Shall I look on like the Levite, and pass on? Or shall I be furnished with wine and oil, to pour into their wounds. I have but one dose of Ipecacuanha left, and this is absolutely necessary on the first attack of these jungle fevers.

I expected, long ere this, to have had Karen teaching in the jungle; but my way has been constantly hedged up.—Three months ago, I sent a couple of Karens to study Bro. Wade's system at Maulmein, expecting them to return last month; but my last dates from Maulmein are two months old; and the rains are now here, which will soon render all intercourse between the city and jungle at an end. I have discouraged Burman studies among the Karens, for more than a year; thinking it labor spent in vain, if they were to study their own language.—And thus the people are learning nothing. When prospects will be better, I am waiting to see.

An opportunity of sending this, to-morrow, occurs, which I embrace. I expect, however, unless taken sick, to return to the city myself before the streams are neck-deep, which will be ere long.

Yours, &c.

FRANCIS MASON.

EDENTON :

*Saturday May 3, 1834.*

We learn from various sources that the Wake Forest Institute is going forward under circumstances fully equal to the expectations of its most sanguine friends. According to the last accounts, nearly fifty pupils had entered their names. It is our opinion, as it has been from the first, that an efficient agent should be employed to present the claims of this school to the denomination in the State, and to collect funds for putting up such buildings, and making such other improvements, as the interests and aims of this institution require.

Our bro. Piland informs us that he has just concluded his third tour through the eastern portion of the bounds of the Kekuk Association. His last account is even more favorable than the preceding.—

Many brethren are becoming interested in the objects of the Convention; and in many places a determination is expressed to put to a helping hand.

Our venerable bro. John Culpeper has requested us to say, that he will very cheerfully be one, of *one hundred*, to subscribe for five copies of the Interpreter each, for *gratuitous distribution* in the State. For more on this subject, see bro. Thompson's letter.

We insert on our last page a list of Agents for our paper, so far at least as we have been able to render it complete. As we have taken the liberty to introduce the names of some persons whom we have not had it in our power to consult, we hope they will excuse our freedom; and should they not find it convenient to act in our behalf, they will do us a favor by procuring the services of some other individual to take their place. Subscribers are requested to make remittances, give notice of discontinuances, &c. &c. through our Agents. And our Agents will greatly oblige us by giving such attention to the interests of our paper as their convenience will allow.

#### ORDINATION.

On Lord's day, March 22d, Bro. Geo. Purify was set apart to the work of the Christian Ministry by Ordination at the Cross Roads, Wake County, N. C. The sermon was preached by Eld. Samuel Wait, from Jer. i. 17. The consecrating prayer was offered, and the customary questions proposed to the candidate, by the same. The charge was delivered, the right hand of fellowship was presented, &c. by Eld. John Purify, the father of the candidate. The season was interesting and impressive.

#### RELIGIOUS NOTICE.

A PROTRACTED MEETING is to be held at New Union, Montgomery County, six miles from Lawrenceville, commencing on Thursday evening before the second Sunday in May next. Ministering brethren of the Baptist, the Methodist, and the Presbyterian denominations, are respectfully requested to attend

## GOSHEN ASSOCIATION.

This body assembled at Lisbon, Sampson County, October 4th, 1833. The introductory sermon was preached by Eld. George W. Huffham, Bro. Jas. Mathis was chosen Moderator, Bro. Geo. W. Huffham, Clerk, and Bro. Stephen Graham, Assistant Clerk. Letters from sixteen Churches were read—one Church not being represented. Three new Churches were admitted on this occasion.—Several Churches had received considerable accessions during the past year, and the body seems to be in comfortable and prosperous circumstances.

## EDITORIAL ALTERATIONS.

The Cross & Banner, formerly published at Frankfort, Kentucky, edited by U. B. Chambers, and the Baptist Weekly Journal, published at Cincinnati, edited by J. Stevens, have been united, and in this form are now published at Cincinnati, under the title of the Cross and Baptist Journal, J. Stevens, Editor. We trust that this arrangement may be found advantageous both to the readers and the proprietors.

The Baptist Repository, formerly edited by C. C. P. Crosby, and more recently by Crosby & Andrews, has been purchased and is now edited by Jonathan Going, Corresponding Secretary of the Baptist Home Missionary Society. Owing to the peculiar facilities and well known abilities of Bro. Going, we have not a doubt that the character of this valuable paper will be well sustained.

## COMMUNICATIONS.

*Letter from Bro. D. Thompson.*

We call the attention of our readers to the remarks of our liberal correspondent below, with the most entire confidence in the correctness of his views. It is well known that these in our State, who will subscribe for a paper, are generally not those who most need it; while, on the other hand, those who need it most are precisely the people who will not subscribe for it. How, then, are those that are out of the way, that know not the value of a paper or of the information it contains, and who of course will not furnish themselves, to be supplied? Only by *gratuitous distribution*. It is therefore plain to us that the man who takes two papers, retains one for the use of his own family, and gives one to his indigent neighbor who can be induced to read it, does much more good by the latter than the former. We are therefore fully convinced that be-

nevolence could not be better employed under existing circumstances, than by a gratuitous distribution of some four or five hundred copies of an approved religious paper, among those families not able or not disposed to supply themselves. By such a process, a paper might be made to take effect, to enlighten the dark corners, to plough up the rough places, and to tell, in its consequences, on a whole population. Under other circumstances its effects can be but skin deep,—it is confined mostly to those who would be improved without it, and the happy result which might be, and which ought to be, expected, is almost wholly lost.

SMITHFIELD, April 8th, 1831.

*Dear Bro. Meredith*—You will receive herewith ten dollars, which I send to be used as in your judgment you may think best, either in helping the Recorder or in buying the Interpreter for gratuitous distribution. I would have sent you my pledge for this amount instead of the money, and invited my brethren to have done likewise, but I know how slow pledges are in being redeemed, in a general way, and have thought best to send you the money, and ask permission, through the Interpreter, to call its readers and friends to contribute in this way to its more extensive circulation. I think I cannot be deceived when I suppose that there are fifty Brethren who will be found willing to give this sum for this object. To them individually, the amount would be small, but when collected together might be the means of doing an amount of good not now to be estimated. I hope the brethren will act worthy of their calling, and not think it so great a thing to minister of their temporal things to those who minister in spiritual things. If there is any rule by which you can be called on to publish, surely the same rule should oblige the Baptist connection to sustain you, and that an earnest of that desire may be given, the enclosed ten dollars are sent. Let the brethren send in only this small present help in time of need;—with the blessing of God, it may be the means of doing great good, which will not cease to be told through the annals of eternity.

Eternally yours,

DAVID THOMPSON.

*Letter from Turner Carter.*

WINNERS, April 10th, 1831.

*Dear Bro. Meredith*—I noticed in a late number of the Interpreter the sudden and awful death of a man, in Gates County, in this State, who had arrayed himself against the cause of Temperance in his neighborhood. It gave me pleasure to learn from the same account, that some of those who were equally opposed, and who were most intimately acquainted with the circumstance, viewed it in its proper light, and took warning from the sad event. I think the circulation of such intelligence calculated to advance the cause of Temperance and to sound an alarm to those who still continue to oppose its progress. In accordance with this opinion, I have concluded to give you an account of a circumstance which occurred in this County on one of those cold and rainy nights which we experienced during the latter part of the last week. A man who lived about twelve or fourteen miles above this place, came to town, bringing with him his son, a lad about twelve or thirteen years of age. After drinking to excess during the day, they set out for home, late in the evening. Before reaching home, however, they became insensible from the effects of the liquid poison and the cold, and the next morn-

ing they were both found on the road about three or four miles from home, lying in the great dust.—Thus he left a son left the world and came to render to his accusers to the justice of a personal dead, and he has not gone down, but he has not died with him a son, whose he was training up in the same habits which he had followed himself, and which have hurried them both into a premature grave.—He has left behind him a wife and seven children, whose necessities have already compelled them to ask assistance at the hands of the friends of the poor, to whom I have been suffering and a sensation.—Thus have the cross-deckers of this year to hand his own intentions, and these are his own hands upon them and his own of an ungodly world.

There are of the above circumstance, who would envy the man who is determined to nothing in his service. "I have seen every the number of student's class." Who would envy the man who would? No one who values his own soul, or who has any love for the souls of his fellow-men, or who regards the honor of the church and the welfare.—Vindicate him through his neighbor's drink, that pour thy bottle to him, and make him a drunkard's son. "If every man is accountable to God for the evils which result from his selfishness and indifference to the welfare of others, then what a fearful account must they have to render up, who by the tale of their unhalloved traffic are sweeping annually thousands into eternal ruin." Young, &c.

T. CARTER.

#### *American Baptist Home Mission Society.*

The second Anniversary of the American Baptist Home Mission Society will be held in the Mulberry street Baptist meeting house, in New York, on Wednesday May 7th. A meeting for the election of officers and for other business, will be held at four o'clock, P. M.—and at seven o'clock the Report of the Executive Committee will be read, and addresses made.

Auxiliary Societies and Conventions, and other Societies engaged in Domestic Missions, are requested to be fully represented.

All the friends of Home Missions are respectfully invited to attend.

JONATHAN GOING Cor. Sec.

Baptist Mission Rooms, Clinton Hall, New York, April 16th, 1834.

N. B. Editors of Baptist papers are requested to give the above notice insertion until the week of the annual meeting.

P. S. Ministers and strangers are requested, on arriving in the city for the purpose of attending the anniversaries, to call at the office of the Repository, Clinton Hall, corner of Nassau and Beekman streets, and register their names in a Book prepared for the purpose, when they will receive information respecting places of entertainment during their sojourn.

#### ANNIVERSARIES CONTINUED.

On Thursday evening the Virginia Sabbath School Union, held its first anni-

versary at the Second Baptist Church, Charles B. Withers in the chair.

The annual Report stated that the Society had accomplished nothing during the past year, besides a sphere of labor in which itself had been chiefly employed had been pointed out. The Society had been principally formed with a view of aiding in the South Sea enterprise. They were waiting the movements of the parent society, and would co-operate heartily with it whenever called on to do so.—Having had no communication with the agent they were unable to say what progress had been made in this important work.

In announcing the motion for the adoption of the annual report, Rev. Mr. Baid one of the agents of the American Sabbath School Union, gave a full and satisfactory statement of the Society's operations.—He remarked that one great object with the Society was to prepare suitable books for Sabbath Schools. This was an important and arduous work; and had been prosecuted to the utmost extent of the Society's resources. He adverted to the catholic basis on which these publications were founded, being revised by a committee composed of individuals from the four most prominent religious sects, viz: Presbyterians, Episcopalians, Methodists, and Baptists, and that no book could be published containing any sentiment to which any member of this committee objected. He observed that the effect of these publications had been to foster a taste for reading which was evident in the increased demand for works adapted to youth. That besides the publications of the Society, others of a similar nature had been issued by bookellers, which met with a readier sale than almost any other description of literary works.

He next took a brief survey of the Society's operations in the Valley of the Mississippi—noticing the magnitude of the work; the necessity of it and the obstacles which had been encountered and to a great extent overcome. He reminded the friends of Sabbath Schools that the work was not yet accomplished. That agents would still be required, for several years, to keep the schools in operation, and from time to time resuscitate those which had been suffered to languish and die.



Mr. B. next entered into a detail of the origin and progress of the Southern enterprise. He observed that the society had been urged to undertake this work some years ago, by the late Dr. J. H. Rice. That they had considered it inexpedient at that time to enter on two objects of such magnitude as supplying the West and South simultaneously; and that the Valley of the Mississippi appeared to have the first claim on their attention.

Mr. B. observed that the Society had learned by experience, that schools could not be organized and kept in operation without libraries; and that it was a matter of the first importance, therefore, to establish depositories in the most eligible situations throughout the entire field of labor. To this great object the Society had bent their attention, and had succeeded in establishing such depositories in several of the large commercial towns in Virginia, North and South Carolina and Georgia. These depositories had been supplied with several thousand dollars worth of the society's publications. Having taken these preparatory steps the Society were now ready to go forward vigorously and effectually with the work, and that he expected that they would have 5 or 6 agents engaged in the work in each of these states. That although the work was one of great magnitude—he believed that it would be accomplished within the time specified, viz. 5 years.

In the course of his remarks Mr. B. stated, that there were in the states embraced in this work, about 450,000 children—of whom about 75,000 were now attending Sabbath Schools, leaving 375,000 destitute of Sabbath School instruction.

[*Religious Herald.*]

#### MR. & MRS. WADE

Have taken their departure for Charleston, S. C. accompanied by Dr. Boiles the Secretary of the Board of the General Convention. They will visit Savannah and Augusta, and return by sea to New York in time to attend the anniversaries held in that city in May.—They will then proceed by Philadelphia and Washington to this city, we presume in time to attend the meeting of the General Association in June.

They will be accompanied by the two native converts, and their presence will impart

additional interest to our June meetings; and be productive we hope of the most beneficial results to the mission cause.—[*Ibid.*]

BUFFALO, N. Y.—The *Poston Recorder* gives an account of a protracted meeting in this place which continued 41 days. About 600 conversions have occurred. Among the converts are persons of all ranks & characters in life. Infidels and Universalists are now sitting at the feet of Jesus clothed and in their right mind. Ninety two were recently received to this church on one occasion, and 23 on another. The Baptists and Methodists also share in the work. At this work the city is very much moved. The press teems with Infidel publications filled with the vilest scurrility. Opposers have gone so far as to burn one of the most active ministers in effigy in front of the church; and anonymous letters have been received of the most threatening character. Three protracted meetings are now in progress in the city—viz. German Presbyterian, Methodist and Baptist.

[*S. H. E., East Register.*]

ROCHESTER — *Cath. Hill*; John C. Over, for self \$2, Thos Van Alst. *Francis*; L. J. B. Quinlan \$2, for self and J. O. May. *Bolton*; both for self \$1, for self *Edenton*; Edmund Hoskins \$1, Henry A. Shuman \$1, Martha Blount \$1, Mary Roberts \$1, Capt. Richard Halsey \$1, *Thabor*; Peter P. Lawrence for self \$1, Henry Austin \$1, Henry Johnston \$1, Francis Campbell \$1, *Norfolk*; Rev R. C. Howell for self \$1, Wm. F. Ho \$1, Louis Salsar \$1, Jas. Parker \$1, *Potsdam*; Rev Thos. Hunt for self \$1, Vin. Fols \$1, Thos C. Carleton \$1, *Halford*; Mrs. Bur. I. Wood \$1, Mrs. Sarah Long \$1, Mrs. Judith Harvey \$1—*Roch. Post*; Charles C. \$1, *Shannon*; Tim Ford; Locky Shuman \$1, *Leeds*; Tim Graft \$1 50 for M. B. *Louisburgh*; Rev Jos. J. Finch for Simon Williams \$1, Benj. Westray 1, Thos. Wilcox 2 50, John A. Burt 1, *Rutherfordton*; Jos. C. Gravron 1, Telfer Davis 1, *E. David's Bridge*; Exam. Simpson 1, *Phillip's Store*; Rev. A. B. Bette for Nath. Harrison 1, Cullen Fowell 1, Miss Hagg 1, Miss M. Powell 1, Miss A. Whitehead 1, *Holly Springs*; Rev Geo. Buick for W. T. Fuller 1, David D. Holland 1, David Holland 1, Needham Norris 1, Jas. Holliman 1, Wm. McIntosh 1—*Halesborough*; John C. Pepper for V. B. Bentley 1, Jos. Bennett 1, Archd. Curweny 1, Jas. I. Richardson, Sen. 1, Thos. C. C. 1, *Amherst*; David Thompson for Thos. Jowers 1, Ashley Sanders 1, for self 10 for gratuitous distrib. *Kingston*; Eli W. 1 for self 1, Shadrach P. 1 for self 1, Jos. Lefin 1, *Cole Fain*; Wm. Etheridge 1, *Butler's Mills*; Jas. M. Butler 1.

#### Difference in favor of a Newspaper.—

"Let a family of children be put regularly in possession of a newspaper; and let another family, though possessing the same advantages with regard to scholastic acquirements, be deprived of it, and the difference between them will be perceptible to the slightest observer."

### *List of Agents* FOR THE INTERPRETER, &c. VIRGINIA.

Norfolk, Eld R B C Howell  
 Portsmouth, Eld Thomas Hume  
 Smithfield, Eld S Sherwood  
 South Quay, Eld Simon Murfree  
 NORTH-CAROLINA.  
 Hertford, John Wood.  
 Bethel, William C. Moore.  
 Salem, Elder Geo. M. Thompson.  
 Elizabeth City, George Kelleiger.  
 Camden C. H., Maxey Sarderlin.  
 Shiloh, Edward Sanders.  
 Poplar Branch, Caleb Chaplin.  
 Currituck C. H., Spence Hall.  
 Powell's Point, Eld John A. Shaw.  
 Tull's Creek, Wm. Bright.  
 Indian Town, Samuel Ferebee, Sen.  
 Ballard's Bridge, Eld. Myles Welch.  
 Minton's Eld. Q. H. Trotman.  
 Sunshury, Wiley Riddick.  
 Gatesville, Eld. Mills Piland.  
 Summerton, Eld. Edward Howell.  
 Windsor, A. J. Spivey and T. Carter.  
 Cole Run, William Etheridge.  
 Britton's Cross Roads, Dr. N. W. Fletcher.  
 Pitch Landing, R. B. Cobb.  
 Crowell's Cross Roads, Jesse Powell.  
 Halifax, Dr. Martin Read.  
 Greta Green, Tho. Wileox.  
 Murfreesborough, Eld. James Delk.  
 Winton, John Van.  
 Peeble's Tavern, Eld. William H. Hardee.  
 Jackson, Rhodes Barclay.  
 Rich Square, Dr. John Peele.  
 Mackay's Creek, James Hartmus.  
 Columbia, Joseph Halsey.  
 Washington, Samuel Vines.  
 Newbern, Eld. J. Armstrong, J. C. Stevenson.  
 Fort Barnwell, Samuel S. Eiddle.  
 Trenton, Eld. Wm. B. Rhem.  
 Kenansville, Dr. Stephen Graham.  
 Wilmington, Dennis Collins.  
 Fayetteville, Eld. James McDaniel.  
 Norrington, Eld. Stephen Senter.  
 Clinton, Eld. David S. Williams.  
 Prospect Hall, Arthur Moore.  
 Gravel Hill, Eld. George Fennell.  
 Whitesville, L. R. Simmons.  
 Lumberton, John Ivey.  
 Leesville, William Thompson.  
 Rockingham, William Powell.  
 Powelton, Robert Powell.  
 Bostick's Mills, A. N. Nicholson.  
 Dockery's Store, Gen. Alfred Dockery.  
 Wadesborough, Dennis Grady.  
 Lilesville, Dixon Ingram.  
 Beverly, Eld. John Culpeper, Jun.  
 Meltonsville, Eld. W. F. Brasington.  
 Greenville, Reading S. Blount.  
 Tarborough, Peter P. Lawrence.  
 Kingston, Wm. C. Loftin  
 Smithfield, David Thompson.  
 Nashville, Eld. A. J. Battle.  
 Philip's Store, Cullen Powell.  
 Louisburgh, Eld. Jos. J. Finch.  
 Warrenton, Eld Willoby Hudgins  
 Williamsborough, John M Norwood  
 Oak Hill, John H Caversers  
 Waterloo, Tho B Barnett  
 Roles' Store, Eld John Purify  
 Wake Forest, Eld Samuel Wait  
 Caswell C H, Col Thomas Graves  
 Milton, Nathaniel J Palmer

Hillsborough, Stephen Justice  
 Chapel Hill, Eld Wm H Merritt  
 Clover Garden, Calc Linsay  
 Pitts'orough, George W Thompson  
 Emerson's Tan Yard, George W Goldston  
 Rock Rest, Thomas Clark  
 Carthage, Eld Noah Richardson  
 Simmon's Tan Yard, Lockett Simmons  
 Kendall's Store, Col D Kendall  
 Charlotte, Col Thomas Boyd  
 Lexington, Eld James Wiseman  
 Jackson Hill, Eld Eli Carroll  
 Jamestown, Eld Malthus D Freeman  
 Riedsville, Hervey Moore  
 Huntsville, John Dismukes  
 Lincolnton, Eld Hugh Quin  
 Rutherfordton, Eld Jos C Grayson  
 Ashville, Eld Tho Stradlee  
 Claytonville, Eld Benjamin King

### SOUTH CAROLINA.

Society Hill, Eld W Dossy  
 Cheraw, John R Campbell  
 Chesterfield C H, Eld H L Alsobrook  
 Mount Chrogon, Dr F W Pleasants  
 Brownsville, Eld Robert Nappier  
 Bennettsville, Maj Jas Pouncey  
 Marion C H, James Coolman  
 Darlington, Eld Q Beatty  
 Pleasant View, Eld Gregory Rollings  
 Newberry C H, John Ramage  
 Taxahaw, Isaac Hillion  
 Lancasterville, Elisha Blackman  
 Pleasant Hill, Eld S S Burdett

### GEORGIA.

Fatonton, Eld A Sherwood  
 Madison, John E Dawson  
 Savannah, Thomas Clark  
 Augusta, Wm H Turpin

### ALABAMA

Greensborough, Eld Joe Ryan  
 Erie, Eld Wm R Hinton  
 Clinton, William C Williams  
 Gainsville, Perry Moore

### MISSISSIPPI.

Olympus, Dr Calvin Jones  
 Clinton, Eld E Battle

### TENNESSEE.

Denmark, Rev Wm Dowd  
 Bolivar, Nath G Smith  
 Birch Pond, Eld Jas G Hall

### KENTUCKY.

Oak Grove, Henry Young

✍ In the above List we have taken the liberty to name some persons whom we have not had an opportunity to consult. Should they not find it convenient to act as our Agents, they will do us a favour by procuring for us the services of some other person.

✉ Post Masters will generally make remittances free of expense.

✉ The postage on this paper is the same as Newspaper postage, namely, *one cent* to all places within the State;—and to all out of the State, distant more than 100 miles, *one and a half cents*.

# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) MAY 17, 1834.

[Vol. II.

\$1 PER ANNUM—BY T. MEREDITH.—

No. 8.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Royal sheet, making 18 numbers, and nearly 300 pages in a year:—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR PER ANNUM; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

✂ All letters addressed to the Editor, except those of Agents, must be post paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

NUMBER 6.

*Regeneration*, as stated and advocated by Mr. Campbell, will form the subject of the present number. And since, with him as well as others, this constitutes a point of radical importance, we shall hope to be excused if we examine it with more than ordinary minuteness.

We shall begin by presenting the reader with the author's definitions or explanations of *Regeneration*. "*Regeneration* is, therefore, moral and physical: or, in other words, there is now a renovation of the mind—of the understanding, will, and affections;—and there will hereafter be a renovation of the body." Mil. Har. Ext. No. 6, p. 338. Here it is plainly stated that regeneration, properly so called, is a moral renovation affecting the mind only. "In the preceding definition of words and ideas," meaning facts, testimony, faith, repentance, and reformation, "it would appear that we have a literal and unfigurative representation of the whole process of what is figuratively called regeneration. For as we shall soon see, the term *regeneration* is a figure of speech which very appropriately, tho' analogically, represents the reformation or renovation of life of which we have now spoken." p. 350. In this passage we are taught that regeneration is a process, and that that process has respect to the actions and the life, as well as the mind. "In the same sense it is that most christians call *regeneration* the new birth; though being born is only the last act of generation, and the last act in regeneration. In this way

the *new birth* and *regeneration* are used indiscriminately by commentators and writers on theology, and, by a figure of speech, it is justified on all well established principles of rhetoric."—pp. 352, 353. Here we are told that regeneration consists of a succession of acts, that being born again is the last act, and that regeneration and the new birth are properly employed as convertible expressions. "By the *bath of regeneration* is not meant the first, second, or third act; but the last act of regeneration which completes the whole, and is, therefore, used to denote the new birth. This is the reason why the Lord and his Apostles unite this act with water.—Being *born of water*, in the Saviour's style, and the *bath of regeneration*, in the Apostle's style, in the judgment of all writers and critics of eminence, refer to one and the same act—viz: christian baptism."—p. 353. Here we learn that the Apostle meant by the bath of regeneration precisely what the Saviour meant by the new birth, and that both had special reference to the ordinance of baptism.—"Are they called *citizens*? the Church is then the *Kingdom of Heaven*; *Jerusalem* is the *mother of them all*; formerly they were *aliens*, and their naturalization is *regeneration*."—p. 350. Here we are assured that regeneration is the act of naturalization, by which a sinner becomes a subject of the Kingdom—a member of the Church of Christ.—The reader is now requested to turn back to Mil. Har. Ext. No. 1, where he will find the following:—"I now proceed to shew that immersion and regeneration are two scriptural names for the same act, contemplated in two different points of view." p. 27. And again, "Regeneration and immersion are, therefore, two names for the same thing."—p. 28. Here we are expressly told that regeneration is an *act*, and further that that act is an *act of immersion*.—"For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are the same thing."—p. 28. Here we are distinctly taught that regeneration, the new birth, and immersion, are three different forms of speech used to denote precisely the same thing.—"*Regeneration* is, therefore, the *act of being born*." "To call the receiving of any spirit, or any influence, or energy, or any operation upon the heart of man regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, who calls nothing *personal regeneration* except

the act of immersion.—p. 23. Here we are positively assured that regeneration can consist in no sort of influence, or action, or operation, on the heart; and that the Holy Ghost calls nothing personal regeneration, but an act of immersion! The above will serve as a specimen of Mr. Campbell's account of regeneration. The quotations have been made with much care, and have been emphasised only where corresponding emphases occurred in the original.

We will now ask the reader's attention, while we again run over this list of definitions, and briefly compare some of the more striking. We are first told that regeneration is a moral renovation of the mind only;—then, that it is a process, embracing the actions and the life;—then, that it is a succession of acts, of which the new birth is the last;—then, that it is a naturalization, or the act of initiating aliens into the kingdom of Christ;—then, that it is precisely the same thing as the new birth;—then, that it cannot be the receiving of any influence or action of any sort on the heart;—and finally, that the Holy Ghost has never represented it as any other than an act of immersion.

It is now important to inquire which of these manifold definitions is to be received as the correct one? Shall we take the first—that regeneration is a moral renovation of the mind? This will not do; because it is afterwards affirmed that to call regeneration the receiving of any influence or operation on the heart, is an abuse of all speech; and further, that the Holy Spirit calls nothing personal regeneration but an act of immersion. Shall we take the second—that the successive actions of facts, testimony, faith, repentance, and reformation, comprise the whole process of regeneration? This will not answer; for it is said the last act of regeneration is immersion, otherwise called the new birth. Suppose we take the third—that regeneration is a succession of acts of which the bath of regeneration is the last?—This will never do; because the Holy Spirit has never called any thing regeneration but an act of immersion. Suppose, then, we try the last—that regeneration is neither more nor less than an act of immersion. This can never be admitted; because it is maintained that regeneration is a moral renovation, including the operation of facts, testimony, faith, repentance and reformation.—But are we to understand that regeneration is a process? No, it is an act. Is it then really an act? By no means—it is a process—it is a succession of acts. But surely regeneration must be a mental affection. This cannot be; because it is an act of immersion. Then it must be a corporeal affection. This cannot be true; for it is a renovation of the mind—the understanding, will, and affections.

Are we now pressed with the inquiry—What does the author mean by regeneration? Alas, alas, we cannot tell. We must frank-

ly confess our ignorance. We have given his own definitions, in his own words, and we leave the reader to make out the meaning as well as he can. This much, however, we will say, that if the English language contains another such a specimen of confused ideas, contradictory expressions, and unintelligible argument, we have yet to learn where it is to be found.

We will now favour the reader with Mr. Campbell's critical examination into the import of the word *regeneration*. "All the light," says he, "which we propose to throw on this passage (Titus iii. 5.) will be gathered from an examination of the acceptance of the word *generation* in the sacred writings. Our reason for this is, that we object to a peremptory decision of the meaning of a word, which occurs only in the passage under discussion, from our reasoning upon the insulated passage in which it is found.—In such a case, if we cannot find the whole word in any parallel passages, the proper substitute is the root or branches of that word, so far as they are employed by the same writers."—Mil. Har. Extr. No. 6, p. 352. All this is very fine, and we will add, very correct. And now after this flourish of pretensions to critical accuracy, and this assurance of a minute and profound investigation into the roots and ramifications of the term used by the inspired writers to denote regeneration, what do we find? Does the author apply at all to the original root from which the term in question is derived?—to one of its derivatives?—to one of its compounds?—to one of its kindred expressions?—or to one of the parallel places, where, by his own frequent admission, the same idea is expressed? Does he refer to the original Greek in a single instance?—or does he appeal to a solitary example in the writings of the New Testament? The answer is—No, not in the least. What then has he done? Why, forsooth, he has adduced two cases in which the English word *generation* occurs, neither of which is found in the writings of the New Testament; neither of which has any allusion to an act of animal procreation, which, by his own admission, is the basis of the figure in hand; and neither of which, of course, can have any bearing on the point of inquiry under examination. Should any one wish to know why he should thus disregard his own principles of interpretation—why he should confine himself to the English term *generation*—why he should pass by a case much more to the point, Math. i. 1.—why he should set aside the New Testament altogether—and why he should select examples that have obviously no allusion to the precise point of inquiry?—the answer is ready. It suited his notion of regeneration at the time, to shew that it involved the idea of a process. Hence his solicitude to find something like a process in generation; and as nothing of this kind could be found in any case of simple

generation, or animal procreation, he had recourse to the anomalous instances of the creation of man, and of the world, at first.—Hence it is that we find so much said about the process, and the whole process of regeneration. So much for the criticism in question. Had the author been a person who had never made any pretensions to philosophical literature, such management might perhaps have been expected; but recollecting that he is the reputed author of a new translation of the Greek Scriptures, that he is the self-appointed Restorer of the Ancient order of things, and that his fame has been extolled by some of our most distinguished Virginia Baptists, we confess that this is something for which we were not at all prepared.

We will now consider more particularly the author's *process* of regeneration, which we find stated thus:—"In being born naturally there is the begetter, and that which is begotten.—The Spirit of God is the begetter, the gospel is the seed; and being thus begotten, and quickened, we are born of the water. A child is alive before it is born, and the act of being born only changes its state, not its life. Just so in the metaphorical birth. Persons are begotten by the Spirit of God, impregnated by the Word, and born of the water."—p. 29. "From all that has been said on *regeneration*, and from the illustration just now adduced, the following conclusions must, we think, be apparent to all:—1. Begetting and quickening necessarily precede being born. 2. Being born imparts no new life; but is simply a *change of state*, and introduces into a *new mode of living*.—3. Regeneration or immersion—the former referring to the import of the act; and the latter term to the act itself—denote only the act of being born."—p. 31. "Birth itself is not for procuring, but for enjoying the life procured before birth. So in the analogy—no one is to be baptized, or to be buried with Christ; no one is to be put under the water of regeneration for the purpose of *procuring* life, but for the purpose of *enjoying* the life of which he is possessed."—p. 355. Altho' we confess that the imagery which is thus spread out before us is by no means of the most agreeable kind, yet, if the reader will excuse us, we will proceed to make such remarks as the subject and the occasion seem to require.

1. According to the above, a being is first begotten, then quickened, then born;—in other words, a child is not only begotten, but is formed and actually lives, some time before it is generated. We say *generated*, because we have been told so often, and in so many different forms of speech, that to be born and to be generated are equivalent expressions. How this may appear to others we presume not to say; but in our view it is exactly equal to saying, that a child is begotten, and has existence, form, and life, before

it is *begotten*: for every one knows that to *beget*, and to *generate*, when used in this application, are precisely synonymous terms. So also in a theological sense, agreeably to the above process, the sinner is begotten again, is quickened, lives anew, and is properly a new creature, before he is regenerated! And all this sacrifice of consistency, of common sense, and of truth, is made for the sole purpose of endeavoring to uphold the author's favourite views of regeneration.

2. As we shall have occasion to show hereafter, the whole distinction which Mr. Campbell has laboured so much to make, and consequently the whole theory which he has aimed to build upon it, exists only in his own brain. Every common reader of English knows, that no such distinction exists between the word *beget* and *generate*, when literally used, and applied to the formation of animal existence. Further than this, we shall show in the proper place, that what is expressed in the English Scriptures by the phrase to *be begotten*, and to *be born* is denoted by one and the same original term; and consequently that to be begotten again, and to be born again, in the language of the original scriptures, must mean precisely the same thing. Was Mr. Campbell aware of this fact or not? If he was not, where is his knowledge of the Greek scriptures? If he was, where is his candour as a teacher of religion?

3. From what we have seen in the above quotation, it is obvious that a sinner may be begotten of God; may be made a partaker of new, spiritual life; may exercise faith, repentance, &c. before he is regenerated, and indeed without being regenerated at all; and—as to be regenerated and to be born again mean the same thing—without being born again at all!! Now setting aside this palpable contradiction in terms, we should like to propose the following questions:—Do the scriptures make any any allusions to such anomalous beings—to sinners who have been begotten of God, who have been made alive; who have believed, repented, &c. and who nevertheless have not been regenerated, who have not been born again, who have no fitness for any of the privileges of the kingdom of heaven? If there are such creatures, what will become of them? They have been begotten of God; they are the subjects of a new, spiritual life that can never end; they are, in an important sense, the children of God; but they have never been regenerated; they have never been born again; they have never been, and they never can be admitted to any of the privileges of the kingdom of heaven;—what shall be done with them?—How are we to account for the proceedings of Jehovah, in begetting children, and leaving them to the hazard of never being born? He has made better provision than this even for the brutes that perish. Nature is every where so constituted that that which is be-

gotten *must* be born. But in his spiritual kingdom where those who are begotten are his own offspring, he has discovered, it seems, a want of attention, of wisdom, and of benevolence, which can no where be found in the kingdom of Nature.

We shall now briefly examine the author's views respecting the *activity* of the sinner in his own regeneration. "There is no confusion of metaphors," says he, "in the scriptures of truth, in the dialect of heaven. It is the language of Ashdod, it belongs to the confusion of Babel to mingle and confound all figures and analogies."—p. 351. Again, speaking of generation, "now the scriptures carry this figure through every prominent point of coincidence."—p. 29. From these passages, taken together, we presume it is to be understood that when the sacred writers adopt a metaphor, it is always selected and used with such exact and infallible precision that it will not only never conflict with other metaphors, but will also correctly illustrate every material point of the analogy. On this presumption it is that the author has founded some of his principal arguments. In view of these considerations we would ask the following question,—Is a child in the kingdom of nature *active* or *passive* in its own generation and in its own birth? We presume it will be admitted that in the former it is certainly not *active*; and that in the latter nothing can depend on the impulse of its own will; so that in both cases, properly speaking, it is altogether *passive*. By the analogy, then, for which the author so strenuously contends, not only is the sinner totally passive in his regeneration—his new birth—but neither the one nor the other, supposing them to be different acts, can depend in any measure on the decisions of his own will. But does this correspond with Mr. Campbell's views elsewhere expressed? Let us hear him. "One thing we know that it is not a difficult thing for believers to be born of water; and if any of them wilfully neglect, or disdain it, we cannot hope for their future and eternal salvation."—p. 30. Here we learn that the sinner is not only active, in the proper sense of the word, in his new birth—in his regeneration—but that he may wilfully neglect or disdain it, and of course defer it altogether. To say nothing about the novelty of the idea that a creature, under any circumstances, might neglect or disdain to be born, we think the reader cannot fail to be struck with the singular flatness of the contradiction between the author's premises and his conclusion.

We shall now close the present number by making the following general observations:

1. The reader cannot fail to observe, we think, the uncommonly confused, and even contradictory account which the author has given of his own views of the subject under consideration. With every change of situation, with every variation of distance and

position, the object contemplated seems to alter. This is not the way with those who see clearly, reason accurately, and have a full and correct perception of the object considered. Such persons will retain the same distinct apprehension of the same object in whatever light, attitude, or position it may be viewed.

2. We have declined pronouncing positively on the exact meaning attached by Mr. Campbell to the term regeneration, because it seemed impossible, amid such a diversity of conflicting definitions, to select any one without being liable to the hazard of misconception, and to the charge of misrepresentation. It is our decided opinion, however, that the author's explanations as well as his arguments generally, tend to this point—that *scriptural regeneration is christian immersion*, and, conversely, that christian immersion is scriptural regeneration.

3. We have not considered it necessary to attempt any other refutation of the positions of the author than to confront him with his own words: believing that stronger proof of a person's incorrectness cannot well be adduced, than what is found in the fact that he speaks or argues against himself.

4. In our next number we shall take the liberty—though perhaps a little out of regular order—to give a brief exposition of our own views of scriptural regeneration. This we shall do because we regard the subject as an important one, and because we fear it is in some respects misapprehended by baptists, as well as by Campbellites.—EDITOR.

#### MISSIONARY.

*From the Vermont Telegraph.*  
BURMAH.

The following extracts of letters from Br. Brown, will, we doubt not, be read with interest.

*Extract of a letter to Rev. G. B. Ide.*

MAULMEIN, Aug. 20, 1833.

Dear Br. Ide:—You have probably received before this, the journal of Mr. Kincaid's passage up the Irawaddy. Since I read that I have felt more pressed than ever I did before in my life. Oh, that I could immediately enter this wide field of labor amongst this inquiring people. But alas! here I am, unable to do any thing, and probably shall be for a year or two. Saturday I went over with Br. Cutter to Martaban, a Burmese Village above this on the other side of the river. The missionaries have seldom been there, and we found the people very willing to receive tracts. It pained us that we could say nothing to them. On our way back we found them reading the tracts we had left. Some of them said, Koug-the, Koug-the, it is good, it is good. Oh, that God may set it



home to their hearts.

But comparatively little has yet been done here. Before we left America, we anticipated finding the mission in a much more forward state than it actually is, though in looking at the difficulties and hindrances that have been overcome, I rather wonder that half so much has been done, than that there has not been more. Our brethren before us have labored with a diligence and zeal that has been unexampled, and through the blessing of God an impulse begins to be moving, that must dispel all these gloomy superstitions, and crumble these pagodas. I have never felt one regret, dear brother, that I came here. I would not exchange this field for any other which I know on earth. I do not know what inducement could influence me to return and spend my life in America. No,

"On these mountains let me labor."

But we shall, no doubt, find trials. I do not mean privations and hardships—these will probably be among our least troubles—but the coldness and heartlessness and bitterness of the idolaters, and the unworthiness and backslidings of many who have professed to love the Lord Jesus—these, no doubt, will often try our faith, and almost discourage our hearts. But through the grace of God I trust we shall be enabled to hold on our way, and finally meet at least some of these poor Burmans in glory.

We are all in good health. Let us ever have your prayers, and be assured you have those of your unworthy brother,

NATHAN BROWN.

*Letter to Rev. H. Procter.*

MAULMEIN, Sept. 3, 1833.

Dear Br. Procter:—It being the hour when our American brethren are meeting at their monthly concert for prayer to the God of missions, I embrace the occasion to let you know a little of our affairs here. We have just come to the unanimous conclusion that it is the duty of Br. Cutter to proceed forthwith to Ava, and carry one of the presses to assist Br. Kincaid, who is now laboring there, apparently with much success. This is a very important step and one which we have not taken without much deliberation, and I trust, prayer to God for direction. It is altogether an experiment, and none but God knows what will be the issue. If brethren Kincaid and Cutter should be able to maintain their footing, unmolested by government, immense results may be expected to follow. So soon as the waters begin to flow from the royal city—from under the very eye of the King—for the Burmans are so enthusiastically devoted to the 'golden city,' that they regard every thing with the greatest reverence which emanates from science) we may confidently

expect that the extensive population along the Irrawaddy, whose long slumbering energies are already roused to the vigorous search after light and knowledge, will be seen pressing on by multitudes, with the loud inquiry whether Gaudama be, in fact, the God, or whether the Eternal be the God; and through the divine blessing we trust the inquiry will not be in vain. The Burmans have strong prejudices against every thing brought in from without the limits of the empire, and they are in the most slavish subjection to their rulers. Mr. K. tells us that many of the chief men at Ava have encouraged him to bring on a press, and such an opportunity may not again occur for years. A press thrown in at this juncture may be the means of so gaining favor with the government as to secure to Br. Kincaid and other preachers the occupation of ground from which they might otherwise be driven without ceremony. But if, notwithstanding our fondest hopes, our brethren should be obliged to retire from Ava, we have only to say that we have done what we could. If we cannot be tolerated openly, then we must throw in the scriptures and tracts as we can, and labor here in the British territories till providence shall further open the way. But this is a 'region of dead logs,' as Mr. Jenson calls it. The population is rather sparse, mostly Tailing, (accented on the last syllable, with the i long) and very stupid. I have been out two or three times with Br. Cutter and Hancock, to distribute tracts in Martaban and Ngyoung-ben, small villages a little above here. Although they are so near we could not find any body who had ever seen any of our tracts before. They generally seemed disposed to listen and receive the tracts, but some refused. In Ngyoung ben I found in one place a large family circle, none of whom, men, women or children could read; so one of the native christians, who went with me, sat down to reading the catechism. They listened with the most eager attention, and said it was good, though the idea of an eternal God was so strange they could not but just think of it. In this village we distributed in all between 50 and 100 tracts, some of which we hope will spring up and bear fruit unto everlasting life.

There is missionary work enough in these parts to employ five, yes, fifty times our number, even if we should not have full liberty within the empire. There is Hyonk Phyou and the whole Arrican coast, which lies wide open—Siam, whither Br. Jones has gone; and the islands Java, Sumatra, and others—already ripe to harvest. A most interesting field for us is the Karens. They are scattered all over Burmah, which makes it necessary that our missionaries should understand their language as well as the Burman, so as to be

able to labor with advantage among the whole population. We shall be able to do little ourselves till after one or two years' study of the language. Mrs. Brown will take Mrs. Cutter's place in the native school here, which is now quite flourishing. They have a native teacher, a christian, to assist in instructing the children. The number of scholars is 40 or 50. You have no idea what work the natives make with the names which are sent out to be given to the children. It is impossible for them to pronounce them. The other day I got my teacher, a learned Burman, to pronounce over after me as well as he could several of our American names, such as William Staughton, Lucius Bolles, Daniel Sharp, Edward Dorr Griffin, which with all his ingenuity he could not get nearer than Wilion She-touk, Leshet Boly, Dallilce Sbat, and Egadan Gippin. The names Prudence Farewell and Susan E. Knowles, became Puddeen Parway, and Hatsin Ely Noly. Not less strangely are many of the New Testament proper names necessarily metamorphosed, when transferred to the Burman.

Br. Judson has been rather unwell, but is better. The rest are all well. We have had the pleasure of seeing several baptized since we came. The Lord prosper his glorious cause.

Yours affectionately,

NATHAN BROWN.

**A BURMAN CONVERTED BY READING JOHN'S GOSPEL.**—Mr. Kincaid, in the account of his journey from Rangoon to Ava, under the date May 7, 1833, relates the following striking incident.

Three o'clock in the afternoon came up to Tha-ret on the west, and Ya-toung on the east side of the river; both these towns are very large. While I was giving away some tracts to a crowd of people that lined the shore, a young man of an interesting appearance came near, and said, "Will you please give me St. John's History of Christ, and the Acts of the Apostles?" "Did you ever read these books?" "Yes, teacher Judson gave them to me in Prome; but when the city was burned, I lost the books." I gave him the books, and four tracts, and he immediately disappeared in the crowd. Soon after this we moved our boat one or two miles farther up the town, where we would be more secure from the wind. I could not help thinking of this young man, but did not expect to see him again. However, at dark, he made his appearance, and said, there is a man in the city besides me who believes in Jesus Christ, and he wants to see the Teacher, and get Books, but he thinks the boat is away and has sent me to search. We followed the young man, and how were we surprised, and almost over-

joyed to find a venerable old man full of hope and faith in Christ, though he had no other teacher than St. John's History of Christ, and the view, accompanied by the influence of the Holy Spirit. He said he loved Christ for about two years, and his language was that of a man who was acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, of regeneration and baptism. The young man before mentioned, had heard brother Judson preach in Prome, and had got books; afterwards he brought them to this town, and read them to this old man, and both I trust are born of God. I do not know when I have spent such an evening. To find two pilgrims in this great desert—to hear them speak so boldly and decidedly of their love to Christ in the presence of more than forty persons filled me with joy. Surely this is the work of God! the power of the cross is felt in this dark land. O Burmah! Burmah! cast away thine idols, and hear the word of the Lord.—[Pioneer.

## Selections.

### THE BIBLE.

The Editor of the New York Baptist Register, speaking of the instrumentalities now in use for the spread of the Gospel, makes the following forcible remarks:

But the prince of charities is the American Bible Society; and the great effort for which its friends have pledged themselves, viz: to supply the world with the word of life in twenty years is worthy of its name, and will shed unfading glory on the age. The very mention of this book sends a glow of joy through the heart of the living christian, and the thought that it is shortly to illuminate the habitations of idolaters all over the globe, awakens overwhelming emotions. This undertaking, to which christian philanthropy gave birth the past year, leaves far behind in the grandeur of its conception, in the fortitude of its purpose and the expansive grasp of its charity all the splendid schemes of benevolence which have preceded it. If no other improvement in benevolent operations had been projected in the past year, 1833 would have shown a page bright as the sun with moral glory.

Dark and dreary is the progress of man without the illuminating radiance of revelation! Created objects, to be sure, in their minuteness, grandeur, and variety, disclose the Godhead; this the Apostle asserts; but the mind unassisted by the Holy scriptures wanders into a thousand erroneous conjectures on his nature and character; and perplexed with its ceaseless reveries, it ultimately settles on some object of homage correspondent with the baseness or elevation of its conceptions; but always far short of the adorable author of its mysterious being.

Look abroad among the nations where the light of the bible never beamed. Contemplate the deep, the abject wretchedness of millions—whence this appalling shade on the character of man? Primarily indeed from his native depravity, disliking to retain God in his knowledge, he was given over to a reprobate mind; and under its erring guidance, "to worship the host of heaven, four-footed beasts and creeping things." Thus degraded, he falls before the gilded block carved after the image of man.

or prostrates himself before the insect which crawls in his path; all his deportment in the various relations of human life, whether in civil society or domestic intercourse, is marked with the same debasement. The current of rational feeling is corrupted, the finer sensibilities of the soul are blunted, the ties of consanguinity have no strength, and all the ligaments which bind man to man, and support and cheer him in this world of woes and conflicts, are cut and cast away.

We behold the mother a monster; her suckling is cast from her breast to propitiate the demon she worships; she has no "compassion on the son of her womb." She leads her confiding little one into the turbid Ganges, and when beyond its depth treacherously withdraws her hand, and leaves it to the sport of the waves, unmoved by its shrieks as it is borne away in the current, or as it sinks in its death struggle. The father is no less the brute; his children he consigns to servitude for a small pittance, or he prostitutes them for gain to the lust of the sensualist. The conjugal oath is a mockery or empty name. The wife is the slave; and during the shocking festivals of some vile Deity, is often the stake on the table of the desperate gambler.—Such a portrait, slight as it is, sickens the soul; but the temple service has shades of deeper blackness.—The obscenity of its secret rites—the impurity of its public exhibitions, the desperate devotion of its votaries; the gross sensualities of its ultimate rewards, involve details of superlative horror at which philanthropy sickens and shudders, and stops her ears at the narration. And is it asked, how far such moral wretchedness extends? Over vastly the greater part of the globe! Where no Bible sheds its radiance, our fellow men exhibit similar features of depravity. Over China, and Burmah, and Bengal, and other parts of Asia, and over sable Africa, the Grand Lama, and Boodhi, and Gaudama, and Juggernaut, and Mohammed, and gods without number spread their mantles of night. Spanish America, with a greater part of Europe, give but a poor relief in the painful survey. A miserable creature in the Chair of St. Peter (falsely so called) holds in chains no less dreadful the minds of many millions.

Where shall we find an alleviation from such an oppressive spectacle? In the blessed land of our fathers—and in our own happy republic: the Bible, the precious Bible, makes the difference. Where the Bible is enjoyed and its precepts inculcated, order and regularity prevail, the rank of moral intelligents is appreciated, and human rights maintained. Paternal tenderness and filial affection in their delightful reciprocity, combine the blessed exercise of unwearied protection and pious obedience, and diffuse a virtuous control throughout the community.

In this wonderful book, all the obligations and duties of men are embraced, from the supreme executive of a nation to the humblest member of society; none too high for its jurisdiction, or too low for its regard. It maintains an unwearied inspection on all the domestic and social relations; demanding justice and impartiality from the ruler, and subordination and obedience from the ruled; in the transactions of civil society, enforcing uprightness and mercy; and in the tender relations of domestic life, enjoining affection and faithfulness. Wherever it is published its benign influence is felt more or less, in the various ramifications of society. The infidel himself, who may scoff at its pages imperceptibly feels its control; all the morality of his conduct may be traced (if he has ever enjoyed its instructions) to the early bias it has imparted. In his regard for truth, in his acts of compassion, in his hatred of oppression, in his cultivation of the social virtues, we read its influence.

Blessed whence! How sublime and transcendent its theology! disclosing the maker of all things exercising his regard not only on the great wonders in the heavens, but extending his benignant eye to the least of his handy work, unperplexed by the infinite variety, untired with the ceaseless employ.—How amazing and unfathomable its benevolence! revealing the stoop of the glorious being from the mansions of light, to a tabernacle of clay; exciting by his mysterious incarnation the holy wonder of scraphs; magnifying his own law by the perfection of obedience, supporting its irreversible claim on the life's blood of the guilty, by having his own bosom to the stroke of Justice, and staining the summit of Calvary with a testimony of love that veiled the sun in sackcloth, and convulsed the universe with grief. How rational and consistent its philosophy! teaching us to love God superlatively, and our neighbor as ourself; graduating the measure of felicity by the extent of our obedience. How pure and elevating its joys! imparting the principle of fruition from the exhaustless fountain of blessedness, and anchoring the hope of the believer within the Holy of Holies, raising him above the sensual delights of earth to the pure banquets of spiritual pleasure.

How admirable the adaption of its counsels and support, to all the changes in this vale of tears! giving fortitude under trials; patience in suffering; support in sorrow; contentment in poverty; submission in afflictions; and exercising a sanctifying progress to the end of life; and in that solemn moment, when the integrity of the soul is tried, and death is no more a speculation, how unutterable its consolations, pointing to the victory of its author, as the certificate of triumph over the grave.

What a precious gift to mortals then is this book of wisdom! How encouraging and delightful the labor of extending its circulation! The evidence of its high origin are imprinted on its pages, and the veracity of its omnipotence is pledged in its predictions for its emancipating spread through the world. Though such gross darkness spreads over the globe, and sacrifices are offered on a thousand altars to Moloch, though Mohammed still sways his delusions, though the millions of China are still bent on their idols, though the man of sin still blinds thousands in the belief of his infallibility,—yet, in view of the noble pledge of the American Bible Society, and the aid of its powerful coadjutors in foreign lands pouring their flood of radiance on the empire of darkness, with the concomitant energies of missionary effort, the heart of benevolence is raised above its gloom, and swells with delightful anticipation of Christ's inheritance in the heathen, and the spread of his dominion "from the rising of the sun even to the going down thereof."

#### THE INQUISITION.

The Inquisitorial Law took its rise out of the ignorance and brutality of the Dominican monks:—"They were entirely ignorant," as Mosheim justly remarks, of all judicial proceedings, and sound law. They knew only the Tribunal of Penance, where men testified against and for themselves. On this they modeled the laws of the Inquisition. Hence these laws are, "in many respects, contrary to the feelings of humanity, and the plainest dictates of equity and justice."

"The Inquisitor" exhibits the specimen of a creature made in God's image, destitute of the least feeling of humanity, and a consummate knave. He smiles on the most horrible torments of a fellow-being; the groans of bleeding, lacerated, and dying fellow mortals, are the music of his dark cave; in which, far below the surface of the earth, in close

dungeons, where the ear of man cannot hear him, he practices his horrid vocation, after the manner of his master in the dark regions below!

In Spain, where this tribunal triumphed in the reign of terror, over religion, morals, and humanity, there were eighteen different Inquisitorial courts, with their apostolic Inquisitors. And besides the legions of officers in these dens, there were twenty thousand familiars dispersed over the land. These mingled, as spies and informers, in all companies; invaded the sanctity of families, and dragged all suspected persons to the cells of the Inquisition.—“They would come upon families in noon-day and at the midnight hour; they carried off the wife and mother from the bosom of husband and children; they would single out the blooming maid, and the young man, the stay of his widowed mother; and the bride, from the very circle of her gay friends!—The greatest virtues and respectability in society, were no shield against the invaders. Mere suspicion, or a personal quarrel, or the glance of a voluptuous Inquisitor’s eye on youth and innocence, were sure to send the horrid prison carriage at the dead hour of night, to the person’s house, to carry the victim to this tomb of the living. Such was the terror inspired by these incarnate devils, that the parent and the brother would hurry, with trembling steps, to the door. And whenever the appalling words were heard—“Open unto the Holy Inquisition”—“Deliver up your wife—your daughter—your son, to the Holy Inquisition”—that instant would the terror-stricken relative, without daring to ask one question, or breathe one murmur, or even implore pity, lead the victims out, and deliver them up to these fiends! The bereaved father or husband would next day go into mourning, and speak of the dear lost one, as no more! Gloom and melancholy were spread through the family, and the remains of hope were swallowed up in the bitterest despair. Even their tears and their sorrows had they to conceal, lest they should be the next victims of ghostly suspicion.

And so profoundly secret do these familiars sometimes conduct their movements, that the members of the same family would know nothing of one another’s apprehension. Dr. Geddes states, that a father and three sons and three daughters, living all in the same house, were carried prisoners to the Inquisition, without knowing of one another’s being there, until seven years afterwards, when those of them who were alive met at an *Auto da Fe*!—There, after seven years of weeping and despair, their eyes fell on each other, about to be consumed in the fire of the Papist’s grand human sacrifices!—See Dr. M. Geddes, vol. i. p. 392.

As for the victims seized by the familiars, they are hurried into the dungeon cells and loaded with chains. If females, they are placed in the harems of the sacerdotal monsters, who revel on the honor, the peace, and the happiness of families, and subject them to disgraces, worse than death to the pure and virtuous.

The prisoners are not confronted with the accusers or informers. No witnesses are produced; and the basest of mankind are admitted as spies and accusers. Even the crime alleged against them is not made known to them. He must make out the best way he can, and confess his own crime. If he does not, he is put to the rack, and a confession extorted from him. “This procedure,” says the historian Voltaire, “unheard of till the institution of the Inquisition, makes all Spain tremble; suspicion reigns in all bosoms; friendship and quietness are at an end; brother dreads brother, and father his own son. Hence the taciturnity of a nation endued with all the vivacity natural to a glowing and fruitful

clime.”—Univ. Hist. vol. ii. ch. 118. Jones’ Chh. Hist. vol. ii. p. 99.

Let me conduct my reader into the interior of the Inquisition. I shall follow the guidance of the most approved authors, in their investigations of the “Infernal Tribunal.” The exterior of the building is sufficient to strike terror into the bosom of the man who has always trodden the soil of freedom. The entrances are through long, dark, winding passages; through ponderous doors, and the clanking of chains. The walls are black and filthy; the flash of gleaming torches reveals the sullen and taciturn officers and the familiars whose countenances, retaining little of “the human face divine,” frown an eternal scowl of vengeance on all who have the misery of coming near them; while their eyes flash with the glare of the hidden fire perpetually burning within their guilty souls! The stoniest hearted cannot view them without horror. The torturing dungeons are so deep, and the massy doors so close, that the groans and the horrid shrieks of the tortured victims, cannot reach the air; or if perchance there ever came—

—“so loud a shriek

As reached the upper air,

The hearers blessed themselves, and said,

The spirits of the sinful dead

Remoaned their torments there!”

But if my reader can follow me, let me be more minute in detail. I shall detail to the public the torments of every day’s occurrence.

1. *The Torture by Water.*—The victim is laid on a table, and tied down so tightly by cords, that they cut through the flesh into the bone, of his arms, thighs, and legs.

The nostrils of the wretch are stuffed with a thick paste; a narrow filter is inserted in his mouth, through which quantities of water are poured. At every breath he is forced to swallow a mouthful of water, till at last his swollen stomach and heaving breast show the extent of the torture he endures.—He struggles feebly, to escape from his bondage, but his struggles are of no avail, except to increase the pain he suffers. Nature at length is soon exhausted, and then these diabolical operations are suspended for a moment, and the sufferer is asked if he will confess his crime. He cannot speak, but with what little strength he has remaining, shakes his head. The torture is again commenced. Flask after flask of water is again poured down the sufferer’s throat, to force him to confess a crime of which he is entirely innocent. This is often continued until the victim expires under his murderers’ hands.

There is another form of torture by water. The victim’s nostrils being closed with paste, a thin muslin cloth is put over his mouth, and water poured in a current on it, until the cloth is actually carried down into his stomach! This is drawn up by his inhuman tormentors, with inexpressible pain, besides his continual danger of suffocation. The victim often expires sooner by this process than by the other just mentioned.

2. *Torture by Fire.*—The victim is placed on the floor, with his feet towards a blazing fire; his soles are fixed near the red coals; the fire is placed along the whole length of his limbs. He is chained down by the neck and hands to the floor. One of the familiars is continually employed in basting the poor Christian’s feet and legs with lard and oil, while another tormentor is stirring up the fire into the intensest blaze! The torment is beyond conception! His feet and limbs are continually roasting!

Sometimes the fire has been applied in “the dry heat.” The victim is put into a large vessel of iron or copper, and the fire put beneath it; and he is left

beneath the lid, to the burning and suffocating air—until he expire; and his body is reduced to ashes.

3. *Torture by the St. Mary.*—When the Inquisition was thrown open by the troops of Napoleon and Joseph, in Spain, an image of the Virgin was found standing in a dark corner of a cell. On inspection, it was discovered by the French officer to be a torturing engine; as she had a metal breast-plate beneath her robes, stuck full of needles, spikes and lancets! The familiar was ordered "to manœuvre it." He did so; it raised its arms as if to embrace; a knapsack was thrown into her arms; she gradually closed and crushed the knapsack, and pierced it in a hundred places, with deep cuts, each of which would have been a deadly wound to the living victim.

4. *Torture of the Rack.*—By one form of this torment the victim is fixed to a post, and his arms are drawn back by great force, until the shoulder joints are each dislocated. By another form, the rope is fixed first above his elbows, then above his wrists, and he is hoisted up suddenly to a lofty ceiling, then dropped with a sudden jerk near to the floor, until the upper joints of his body are dislocated! If the poor Christian refuses to confess what he knows not—or refuses to become an apostate—then the ropes are fixed to his lower limbs, and he is hoisted with his head downward, and let fall repeatedly, with excessive violence, until his ankle joints, and knees, and loins are all dislocated! And oh, horrible! the whole weight of his body hangs, as it were, dangling upon the loose flesh and sinews! When the wretched man faints, he is hurried into his cell, and thrown on the cold, damp floor; and if he recovers under the surgeon's care, the same horrid tortures are enacted on him, from week to week, until he confess, or expire, in their hands! These are only a portion of the tortures which have reached the public ear. There have been such "as eye hath not seen and ear never heard." There has been no recorder of them.—Besides, who can register the tears, and groans, and agony of broken-hearted human nature! But our God is just; and there is a judgment seat, and a doom to overwhelm the oppressor and butcherer of the innocent, and the saints of Jesus Christ.

5. *The Auto da Fé.*—This closes, periodically, the tragedy of "the Infernal Tribunal." This sacrifice of Moloch has always taken place on a Sabbath day. The prisoners are brought into a great hall, where they are dressed for the procession. The Dominicans, the master spirits of this pandemonium, march first, bearing the flag with the appropriate motto, (for they unite mockery of human nature to their savage barbarity,) "Justice and mercy!"—The penitents who escape, are dressed in black coats, without sleeves, and they are marched barefooted. Next come those who have narrowly escaped, dressed in black coats, with red figures of flames, top downwards, sewed on them. Next the negative and relapsed, with red figures of flames curling upwards on their dresses. These are to be strangled and burned. And lastly, our brethren, the dear devout Protestants, and Christians, who abjure "the sectarian heresy of Popery," and die for the gospel of Jesus. These have not only red figures of flames, but figures of open-mouthed dogs, serpents, and devils, covering their vestments!

In their march to execution, our poor suffering fellow-beings are not permitted to speak, or give utterance to their sorrows. A victim who had opposed the idolatry of the mass, and the worship of the wafer and idol gods, exclaimed in ecstasy, as he came out of his dungeon and reached the open air, and saw the sun shining in all his glory—a sight he had not seen in many years—"How is it possible for

people that behold that glorious body, to worship any being but him who created it!" "Here," says Dr. Geddes, "I saw him stopped short in his pious exclamation, and immediately gagged, so that he could not speak a word more." See Dr. Geddes' *Tractions on Popery*, vol. i. p. 403.

Arrived at the horrid Golgotha, and field of Moloch, a wretched declamation, called a sermon, is uttered by some hypocritical Jesuit, or half-witted Dominican, in praise of the "Holy Inquisition," and the devout servants of God, the "Inquisitors," and all "the skilful extirpators of heresy." "His being done, sentence is passed on each class; and the two classes appointed to be burned, are delivered over formally to the civil magistrates; while the reckless hypocrites, the Inquisitor and his minions, "beg and implore the magistrates not to take their lives—not to kill them—not to burn them—but to spare them!" This mockery of God and human nature being enacted, the penitents are dismissed: the relapsed, who die in Romanism, are first strangled and then burned. This is all their privilege, they are first strangled! But the faithful Christians, who persevere in Christ's cause, are chained on a high stake, many feet above the piles of faggots; here two Jesuits again inflict a long & whining exhortation to repent, and die in the Roman faith, and receive the tender mercy of Holy Mother, namely, the benefit of being strangled and then burned! This mockery being enacted by these inhuman priests, the loud scream is uttered, at the nod of the Inquisitor—"Let the dog's head be made!" Instantly blazing torches and furze attached to long poles, are dashed in the faces of the poor martyrs, and this is continued until their faces are burned to a cinder! Then the flames are applied below, and the roaring flames ascend, and slowly consume the sufferer to ashes! And to crown the whole, at the bidding of the Inquisitor, and the example of all the priests, this horrid tragedy is enacted amid the peals of laughter, and shouts of exultation, and even merriment, from ten thousand beings calling themselves men, women, and Christians! And yet no people in Europe, perhaps, show more kindly feelings, or deeper sympathy with the sufferings of criminal criminals, dying for any crime against the civil laws!—Such is the savage and inexpressible influence of Popery and priestcraft, in these countries. It actually renders man not only insensible to the feelings of humanity, but absolutely ferocious toward his brother man. No scene in the worship of Moloch, none in the horrid rites of Juggernaut, none among our savage Indians, around a captive warrior's murderous fire, when he is put to death by their ingenious tortures, has ever equalled the scenes of torture in the interior of the Inquisition, and the closing tragedies of the *Auto da Fé*! And yet, O, most outrageous mockery! all this has been enacted from age to age, under the name of the holy and benignant religion of Jesus Christ! Even that religion which breathes nothing but love to man; which prohibits all violence, and even compulsion in religion; which declares that even "the man who hates his brother is a murderer!" By the voice of this holy and peaceful religion, what must the Roman Catholic priests be pronounced, who sing psalms, chaunt the Mass, and butcher mankind by hundreds of thousands!

The number of the victims of the Inquisition will never be known, until the day of final retribution. Various have been the numbers set down. "Authors of undoubted credit," says Jones, "have affirmed, and without any exaggeration, that millions of persons have been ruined by this horrible court. Moors were banished from Spain, a million at a time! From six to eight hundred thousand Jews

were driven away from it at once, and all their property seized."—*Chh. Hist.* II. p. 98.

In Spain alone, the number who suffered in the extreme are thus set down by Lorente, in his late accurate history of the Spanish inquisition; *Paris Edit.* 1818, Tom. iv. p. 271. I present his abstract. Says he—

It is the Inquisition which has ruled in Spain from the year 1281 to the present day, of which I undertake to write the history.—Tom. I, p. 110.

Recapitulation of all the victims condemned and burnt, . . . . .	31,912
Burned in effigy, . . . . .	17,625
Placed in a state of penance with rigorous punishments, . . . . .	291,450

Total, . . . . . 311,057

This number fixed on by this usually accurate historian, is far below the truth. It is generally admitted that under the first Inquisitor of Spain alone, namely, Torquemada, no less than one hundred thousand human beings suffered, under the above three classes; that is, they were burned, or they perished on the rack, or by it, or in exile and perpetual confinement!

### SOURCES OF UNIVERSALISM.

An extract from a new Work, entitled, "Universalism Exposed," By Rev. Parsons Cooke.

The tendency of a wicked life, to begot Universalism, may be illustrated by a passage in the life of Rousseau a man equally distinguished for a dissipated life, for finished scholarship and libertine sentiments. After his apostasy from the Protestant to the Catholic Religion, he went to reside with Madame de Warrens, with whom he sustained a criminal familiarity. This woman often suggested, that "there could be no justice in God, should he be strictly just to us. Because not having begot what was necessary to make us essentially good, it would be requiring more than he had given." Rousseau at first, was far enough from being of that opinion, yet he confessed he dared not combat the arguments of the lady, while acting on the same principles. "Finding, in her," he adds, "all the ideas I had occasion for, to secure me from the fears of death and its consequences, I drew confidence and security from this source." This story is full of instruction, as to the matter before us.—

Universalism, like the sentiments of that woman, furnishes the wicked man all the ideas he has occasion for. He cannot consistently combat it, because his whole conduct is based on the presumption of its truth. It requires but half an eye for him to see his self, pledged to a Universalist belief. The influence of early education, and the light yet lingering in his conscience, may prevent his adoption of it—he may be so inconsistent as to assert a contrary belief—the decisions of his understanding may be strong against it, yet it requires but little discernment for him to see, that every word he utters against universalism, condemns himself.—Like Rousseau while far enough from being convinced of the truth of such doctrines, he cannot freely combat them. The inconsistency flashes upon him—he sees that the whole tenor of his life, demands such a belief, and every step of argument by which he would disprove it, goes to prove himself alarmingly at war with his own eternal interest.—In this way a wicked life by unobserved influence, represses those efforts of thought and reason, which should keep before the mind a steady supply of proofs of a judgment to come, and throws the mind under a bias towards the hope and the belief

that there will be no judgement.

In the next place, Universalism every way furnishes the wicked man the ideas he has occasion for. His occasion for such ideas are as frequent as his wicked acts and his remorseful reflections upon them. Every admonition of conscience points to a judgement to come, alarms his quiet and makes occasion for repose, in the hope that there will be no reckoning day. And the occasion become more urgent, as these alarms of conscience become more deep and loud. The man who is determined to indulge in forbidden gratifications, is reduced to the necessity of facing the reproaches of his own conscience, or of doing habitual violence to his convictions, or of screening himself behind the miserable subterfuges of Universalism. So that, whether he distinctly purposes it or not, all the faculties of his mind feel the pressure and embarrassment of such a necessity. His fancy obeys its impulse in the conception it forms of religious things. His memory does its office with a partiality equally obedient. His perceptions are clear or eluded, on this or that side of the argument, in proportion to the force of the desire that employs them. And so his judgment is prepared to strike the balance on the side whither the occasion presses. And the whole mental machinery is governed in its movements, by the overwhelming interest at stake.

And then the doctrine confirms its dominion in the confidence it imparts to an impenitent life.—After the mind, under the influence of the necessity of which we have spoken, grasping at the least shadow of evidence that appears to favor the desired doctrine, and bracing against every thing that makes against it, begins to admit some glimpses of assurance of it, such a confidence of the safety of an impenitent life comes in, as is not easily surrendered. The sense of security in sin, increasing in proportion as a man's belief in universalism approaches to assurance, places a mind in such a position, that it is about as difficult for him to entertain the thought, however forcibly urged, of stepping off from his universalist ground, as it would be for a man who was riding quietly in a vessel, in the midst of the ocean, to entertain the thought of stepping off into the pathless sea. His determination on an impenitent life, fostered by the universalist hopes, becomes so fixed, that he is satisfied that he shall sink if his Universalism fails him. Thus the doctrine swells the number of its adherents, by being a place of refuge to shield the ungodly from the fears of the just judgement of God, a retreat from the scorpion lashes of a guilty conscience.

Do I say by this that all universalists are dissolute men? By no means. I affirm no further than that a wicked life fosters Universalism, and Universalism favors a wicked life. I do not deny but there are some Universalists of correct moral deportment. And with regard to their morality as a sect, I wish not and need not to affirm. It is a matter about which every man can form his own opinion.

*Translated for the Telegraph.*

### DESCRIPTION OF THE PLAIN & MOUNTAIN OF ARARAT.

[ROSEN, ALTERTH.]

The most interesting part of Armenia is that which, from the earliest times, has borne the name of ARARAT. (See *Jer.* 51: 27. Also, *Isa.* 37: 38, and 2 Kings 19: 37, where ARMENIA is used in our translation instead of Ararat.) On the mountain of the same name rested, when the waters of the deluge subsided, the Ark which preserved the Father of the second race of men. This statement,



independently of the narration contained in the Old Testament, is sustained in the strongest testimony of antiquity. It is the oldest tradition which has reached our times. Among the Persians Mt. Ararat is thence called *Kulu Nu ch, the mountain of Noah*. It rises from the midst of a vast plain, at first with easy ascent, and elevates itself to the region of the clouds, by which the highest of its two snow-crowned summits is always enveloped. The description given by Ker Porter of this remarkable mountain and of the region around it, may with propriety be admitted here.

When this traveller first saw the two summits of Ararat, in November of the year 1817, its height did not appear to him to be extraordinary. "The elevation of the ground on which I stood, and the great number of mountains, which, though of inferior height, served to confine my view, disappointed me of the impression which I expected from the first sight of Ararat. That impression, however, was only deferred. After travelling to the South about forty versts\* we found, at the termination of a long valley, the ruins of a caravan-sarai. Here we remained an hour, to give our horses rest. We found at this place an agreeable change in the appearance of the country around, as well as the state of the atmosphere. The uniform covering of snow had, during the last days journey, gradually disappeared. Grass had begun to spring up on the heights from which the snows had been melted—Through the opening of the valley were seen still fewer traces of snow, compared with the verdant covering which succeeded it. The air, too, though cold, produced on the traveller, who had wandered hither over so dreary a tract of country, the bracing effect of the breezes of Spring. We had, in fact, seen neither man nor beast, during the whole route from the valley of Katschivan. Nothing disturbed the deathlike silence of this depopulated waste.

As we advanced from our place of rest, the great plain of Ararat gradually spread itself out before us, and the mountain itself began to tower up towards heaven in all its majesty. Its direction from the caravan-sarai was S. E. We were travelling to the east, over somewhat descending ground, with a rough and stony surface. After proceeding above ten versts farther through some narrow, rocky dafles, and over several frozen streams, we arrived at a small Mahometan village where we spent the night.

On the morning of the 17th of November we set forward in a southeasterly direction. Our way was over a rough and stony tract, opening continually before us, and gradually descending from a great height, to the immense plain of Ararat. \* \* \* Not a trace of vegetation was visible. Everywhere were seen volcanic stones, or rather cinders, black, hard, and porous, as if they had been thrown from a forge. In the course of this long descent, our attention was attracted to an elevation of earth and rocks, which in any other neighborhood than that of Ararat, might be called a mountain. Its present state shows it to have been volcanic; but in what age of the world, cannot even be conjectured. No respectable writer of ancient or modern times, gives any account of a volcanic eruption in the region of Ararat. Besides the above mentioned pieces of calcined stone, I observed during the descent, fragments of rock of a reddish hue, which bore similar traces of the powerful action of fire. The valley still opening before us as we advanced, my whole attention was absorbed in the scene which it presented. I looked down upon innumerable villages, scattered over the plain, among which arose the towers and spires of the churches of Etchmiazin; the waters of the Araxes, glittering in the sun-

beams, as if winds its way through verdant fields; and the low range of mountains which encircle the base of the awe-inspiring monument of the old world. But one must descend to the level plain to obtain a view of Ararat in all its grandeur. From the place where we stood, it seemed as if the largest mountains of the world had been piled, one upon another, to form this huge mass of earth and rocks and snow. From the icy peaks of its two summits, rising majestically into the clear and cloudless sky, the sun itself is reflected with augmented splendor. Words cannot express what I felt when I gazed upon this mountain. My eye, unable long to endure the dazzling glories of its summits, sought relief in tracing its apparently boundless outline, until it was lost in the mists of the horizon,—but returned again, with irresistible impulse, to gaze once more on the insufferable brightness.

\* \* \* No human foot has trodden these inaccessible heights since the days of Noah. Perhaps not even then;—for I think the Ark must have rested, not on either of the two summits, but in the chasm between them. Several attempts have been made to ascend these formidable mountain-pyramids, but in vain. Their form, the snow and ice which cover them, are insurmountable obstacles. The cold alone, so great is the distance over the region of snow and ice would prove fatal to any who should persevere in the rash attempt to gain the summit.†

\*A verst is about two-thirds of an English mile.

## A GLANCE AT EGYPT.

Egypt appears, at present, to be just at that point where every thing is favorable to the introduction of Christianity. The present sovereign has ruled it, ever since 1806, on European principles; and seems ready to introduce every thing European into his dominions. The existing state of the country is well set forth in the following extract of an address by Sir Alexander Johnstone before the Asiatic Society.

"The Pacha of Egypt, one of our Honorary members, a chief of a clear and vigorous mind, observing the advantage which European states have derived from a similar policy, has publicly encouraged the introduction into Egypt of all those arts and sciences which are calculated to improve the understanding of the people, to mitigate the effects of their religious feelings, and to secure the stability of the local government.

"He has assimilated his army and his navy to those of Europe, and subjected them to European discipline; he has formed corps of artillery and engineers on European principles: he has attached regular bands of military music to each of his regiments, with European instructors, who teach the Arab musicians, according to the European notes of music, to play on European instruments, the marches and airs of England, France, and Germany; a short distance

from Cairo, he has established a permanent military hospital, and placed it under European surgeons, and the same rules as prevail in the best regulated hospitals in Europe; and he has formed a school of medicine and anatomy, in which not only botany, mineralogy, and chemistry are taught, but human bodies are publicly dissected by students who profess the Mahomedan religion, and who are publicly rewarded in the heart of a great mahomedan population, according to the skill and the knowledge which they display in their different dissections. At Alexandria he has established a naval school, in which the Mahomedan students are instructed in the several branches of Geometry, mechanics, and astronomy, connected with naval architecture and the science of navigation; and a dock yard, under the control and superintendence of an European naval architect, distinguished for his talents and his skill, in which, besides frigates and other vessels of smaller dimensions, four ships of the line, three carrying 110 guns upon two decks, and one of 130 guns, have been recently built: he has opened the Old Port, which was formerly shut against them, to all Christian vessels. He has encouraged the formation of regular insurance offices; and authorized Christian merchants to acquire a property in lands, houses, and gardens. He has employed an English civil engineer of great eminence, on a very liberal salary, to improve all the canals in the country and the course of the Nile: he is about to construct carriage roads from Alexandria to Cairo, and from Alexandria to Rosetta and Damietta; and M. Abro, the cousin of his minister, is about to establish on them public stage coaches, built on a model of one sent to him by a coach maker from this country; he has introduced steam boats, which navigate the Nile, and steam engines, which are used for cleansing and deepening the bed of that river, and for various other public works. He has patronized the employment, by Mr. Briggs, of two Englishmen, taken for the purpose from this country, in boring in different parts of the desert; and he has discovered, through their operations, some very fine water in the Desert between Cairo and Suez. He has encouraged the growth of cotton, indigo, and opium, and the former of these productions is now a great article of trade between Egypt and England, France and Germany. He has established schools in the country for the instruction of all orders of his people, in reading, writing, and arithmetic: he has sent at great expense to himself, young men

both of the higher and lower ranks of society to England and France, for the purpose of acquiring knowledge; those of the higher rank, in those branches of science and literature which are connected with their service in the army, the navy and the higher departments of government; those of the lower, in those mechanical arts which are more immediately connected with their employments as artisans and manufacturers. He has constituted a public institution at Cairo, consisting of a considerable number of well informed persons who hold regular sittings for forty days in each year, and publicly discuss, for his information, the interests and wants of his different provinces. He patronizes a weekly newspaper in Arabic and Turkish, for the instruction of his people. And, finally he protects all Christian merchants, who are settled in his country; not only in time of peace, but also in time of war; and afforded the European merchants who were settled at Alexandria and at Cairo, a memorable instance of his determination to adhere under all circumstances to this policy, by informing them, as soon as he had received intelligence of the battle of Navarino, that their persons and their property should continue as secure as if no such event had occurred."

The above representations are peculiarly cheering. They seem to us like the first rays of morning, after a long and tedious night. They promise the return of learning and knowledge to their mother country, after having kindled their radiance in all the west. If Christianity—the pure and holy religion of the Bible—could now be planted in Egypt, we cannot doubt an early and abundant harvest would follow.

---

#### TEMPERANCE.

---

*From the Southern Christian Herald.*

In our first number we estimated, that nearly ninety-one millions of dollars were spent annually, in the United States, for ardent spirits. This estimate was made entirely from the data furnished by the note contained in Dr. Cooper's Political Economy. It will be seen by comparison, how nearly it coincides with the following, making the sum of 94 millions—a calculation made from different data—one made from statistical facts. Ye who boast of patriotism, consider this. Here is more money spent in desolating your country, in rolling the tide of degradation and misery, over the habitations of thousands of families; in

kindling a liquid flame in the breast of millions, which will only rage the fiercer in that fiery gulph, where the fire is never quenched, and the worm never dies: more, we say, than would feed, clothe, and educate all the poor children in the United States.

*Thirty five thousand immortal beings swept annually by this deluge of Intemperance from time to eternity!* Think of this, ye who profess christianity, and remember the awful declaration, 'No drunkard shall enter the kingdom of heaven.'—The following is from a well written little tract, addressed to youth, which has found its way into our hands.

During the seven year's war of the Revolution, it was computed that *one hundred thousand* Americans fell by the sword, being an average of *fourteen thousand* a year. Now, in a time of profound peace, more than *thirty five thousand* persons are slain every year in the United States, by the bottle!

It has been supposed that the lives of those persons who drink ardent spirits in excess, are shortened, on the average, about *ten years*.

Three persons out of every four that are supported by public or private charity, are brought to that condition through their own, or their parent's intemperance.

Three fourths of all the crimes committed in the country may be traced to the influence of drinking.

Before the Temperance reform began, about 72,000,000 gallons of ardent spirits were consumed annually in the United States.

The entire loss to the country, putting these various items together, (which may be seen at length in the Fourth Report of the Am. Temperance Society,) amounts every year to the enormous sum of *ninety-four millions of dollars!!*

We have no means of knowing what proportion of this loss falls within our own State, but are constrained to admit that it must at least equal our relative population: which would give the almost incredible sum of *four and a half millions of dollars*, that are as much lost to S. Carolina every year, as if they were thrown into the bottom of the sea. This sum is fifteen times as great as is necessary to defray the expenses of our State governments; and it at least doubles the highest estimate of those unequal exactions of the late Tariff laws, so recently the theme of every tongue.

## From the Father's Magazine. THE MURDERED WIFE.

### A TRUE NARRATIVE

Who is there but finds in the recollection of by-gone days, some sad and striking events treasured up in the mind, which no change can obliterate nor time efface.

Trouble may come and roll its wild waves over our spirit, and our poor bark may be almost shipwrecked by the power of temptation; yet these events stand out in bold relief. Like the faithful Ed lystone, which, unmoved by the tempest, throws its beacon light athwart the midnight gloom, do these mementos stand. Thanks, thanks be to the God who bears his children safely over the stormy ocean of life, that these events cannot be effaced!—They teach us our weakness—our danger—our need of *grace*, to sustain us to the end.

It has been my lot to pass through various scenes in many lands, and occasionally I should be glad to throw before your readers the outline of such of them as may fairly come within the general purpose of your Magazine.

There is one page in my journal, which often reads to me this lesson, that by *intemperance, the most tender husband may become the wife's bitterest curse.*

I was once travelling in a remote part of America, and had occasion to remain in one of its villages for a day or two. The morning after my arrival, I arose early to enjoy a walk. It was a ripe and glowing autumn, and the golden light which radiated from the eastern sky, gave token that the sun was soon to rise in cloudless splendor. The very winds of heaven seemed afraid to disturb the tranquility of the virgin morn, or to shake the crystal dew-drops from their living beds. No one was stirring through the silent streets, except myself and a *poor drunkard*, whom a feverish thirst had aroused thus early. I soon lost sight of him, for he passed quickly into a wretched spirit-shop, which was just being opened to minister to those who rise early, to "mingle strong drink." Poor fellow traveller to eternity! no thought,—how cruel is the tyrant whose bonds you wear! The fairest morn beams with no smile for you; nature may put on her most beautiful robes to try to win you to her God; but all in vain!

On returning from my walk, I found the streets no longer silent. The bustle of daily toil had commenced, and around one building, which by its sign I discovered to be a grocery, a large crowd was gathered.—

On inquiry, I learned that the day previous, the master of the house had murdered his wife, while she was in the act of nursing the sweet babe of her breast. Being a stranger, I obtained permission to go within the walls of the murderer's house which was in the rear of the shop. There lay, in the calmness of death, the murdered wife;—and here, unconsciously prattled the little group of *more* than orphans. I will not describe the details of the painful scene, but advert to two practical points of instruction which I gathered from it.

The first was, *to avoid as I would an adulter's touch, the poisonous bowl.* This murderer, we were told, had been an officer in the army; and the fairest earthly prospects once clustered in his pathway. He, no doubt was joined to the woman of his early love with the brightest expectations of coming happiness. The remotest thought that she would at some day become the innocent victim of a jealousy, awakened through the debasing instrumentality of ardent spirit, would have stricken him with horror. But who can be safe when playing with an enemy whose subtlety is as that of a serpent, and whose tender mercies are like those to the tiger? He was not safe, and now he fills a murderer's grave!

The second was, *to think more highly of woman's love than I ever had before.*

I learned from an inmate of the house, that the husband in his fits of intoxication had repeatedly threatened her life. So ferocious had habitual intemperance made him, that the neighbors were fearful he might carry his threats into execution, and had urged her to leave him. But no—he was her husband, and how could she take that last step?

"When one has loved," says an eloquent living writer, "some object dearly and devotedly, been united with it for years,—watched for it,—prayed for it—suffered for it—there is nothing which can eradicate that affection from the heart. No unkindness can destroy it, no ingratitude or harshness can cancel it. It may be wounded and blighted: it may seem so crushed as never to revive again." *But it will revive*—all wrong will be forgiven, and the weeping wife will forget all her sufferings.—Thus it was with the murdered one, whose corpse I gazed upon. Her love endured to the end—her love procured her death.

Since that morning, I have often thought how much we undervalue the deep affection of those whom God has given us as bosom companions in this vale of trial. It is a

blessing which gilds every path, and sheds a balm over every sorrow. Husbands—fathers—let us see in it a rich provision of our great Benefactor, and give to Him our ingenuous gratitude.

And now, Messrs. Editors, I will close this hasty sketch by saying that I believe few of your readers need the warning this story gives. It is, however, a story they may tell their children: and while assuring them of its truth, the spirit of God may fix it upon their youthful minds, and when the hand that sketches it is in the dust, it may do good.

A HUSBAND.

#### TEMPERANCE IN THE RIGHT PLACE.

At the fire at Charlestown yesterday morning, a bucket of brandy and water, as was wont to be the custom in days of yore, was brought out to treat the engine companies. The first to whom it was offered, was engine company No. 10. "There's not a man in the company drinks it," was the answer of one of the officers. No. 4 company was next asked if they wanted some drink? Yes, what is it? Brandy and water was the answer. You've brought it to the wrong shop, was the reply; and him with the bucket pushed on to be stopped a few minutes after by a gang of Irishmen, in whose company the contents of the bucket was soon disposed of.

RECEIPTS.—Kendall's Store; Col. D. Kendall \$9 for self, Wm. Palmer, Rich'd Stoker, Wm. M. Lister, John Calloway, John Kendall, Wm. Parker, Allen Stoker, Job Calloway, Jas. Picklar, Tho. Hucksbee, *Savannah*; Thos. Clark \$29, for self, R. F. Williams 2 copies, H. Tupper, H. U. Furman, Alex. Harman, W. W. Wash, G. W. Davis, Wm. Williams, W. P. Clark, Stephen A. Pelot, J. J. Dews, Thos. Doyll, G. W. Behn, J. B. Jandon, J. B. Norris, Rev. Wm. Harrison, Wm. Rahn, A. Marshall, Jesse W. Peeples, *Wrightsville*; Rev. Robert McNabb, \$1. *Cassell C. H.*; Wm. Russell \$2. *Gravelly Hill*; J. D. Beatty \$5, for Dan'l Melain, sen'r., Robert Melain, John Melain, G. W. Melain, John Thomas. *Montpelier*; Peter McMillan \$1. *Tick Creek*; Rich'd Dowd \$2. *Roles' Store*; Simon G. Jeffries \$1. *Wakefield*; Wm. Leigh \$1. *Wake Forest*; Wm. Crenshaw \$1, Henry Young \$1, John Shaw \$1.—*Windsor*; Eld. Stephen Baizmore \$1. *Dockery's Store*; Thos. Dockery \$1, Gen. A. Dockery \$1.—*Raleigh*; D. Stone \$1. *Spring Hill*; Col. A. Mosely \$1. *Trenton*; Eld. Wm. B. Rhem \$1, John Koonce \$1. *Newbern*; Jos. Worthington \$1, Alex. Mitchell \$1, Rev. John Armstrong \$1.—*Pleasant Hill*; Ashburn Woodward \$1, Rev. S. S. Burdett \$2. *Wake Forest*; Rev. Sam'l Wait \$5, for gratuitous distribution.

EDENTON :

*Saturday, May 17, 1834.*

**IF** All Communications intended for the Editor of the Interpreter after the 1st of June next, must be directed to NEWBERN, N. C. Those Editors with whom we exchange will do us a favor by observing the above alteration in the direction of their papers.

The unavoidable absence of the Editor must be his apology for the scarcity of editorial matter in the present number, and for any errors that may have escaped the eye of the publisher.

The Board of the North Carolina Baptist State Convention, and also that of the Trustees of the Wake Forest Institute, held their Semi-annual Meetings at the Institute on the 2d, 3d & 5th of the present month. We shall give the particulars in our next.

J. O. Choules, pastor of the Baptist church in New Bedford, Mass. writes in the Baptist Repository, that fifty persons, including three households, have been baptized by him since the commencement of the year, and that fifty or sixty more are the subjects of hopeful conversion, and also says: "Perhaps I am within the limits of truth in saying that in New Bedford and Fairhaven, one thousand have passed from death unto life, since the year commenced." We also learn from the Repository, that in N. York, April 13th, 11 were baptized by Elder Sommers, 4 by Elder Bernard, 3 by Elder Williams, and 11 by Elder Howard in Brooklyn.

**Ordinations.**—In Wyoming, N. Y. March 12th, Joshua E. Ambrose. In Foudashbush, N. Y. Feb. 5th, Solomon Knapp. In Thompkins Del. Co. N. Y. March 20th, Thomas Durfee. In Newport, R. I. John Dowling was installed pastor of the Baptist church, March 27th.

The New York Baptist Register of April 11th contains notices of revivals in Le Roy N. Y. where 24 have been baptized, and "the Baptist interest is rising;" in Carlton, N. Y. where 20 have been added to the church by baptism; in Orangeville, Gen. co. where "in the judgment of charity there have been as many as sixty hopeful conversions;" and in Ogden, Monroe co. where 17 have lately been baptized.

In the Christian Secretary, we find the following from Dr. Sharp, dated Boston, April 7, 1834.

"Dear Brother—There is a pleasant state

of things with us at the present time. A month ago I baptized five persons, two of whom were my own children. A fortnight from yesterday, I hope to baptize twelve persons."

**ORDINATION.**—Rev. Moses Wertberry Jun. was set apart to the work of the ministry at Jones' Creek, Liberty County, (Geo.) The ordination sermon was preached by Rev. E. P. Pastell. The writer of this delivered the charge. Rev. Moses Wertberry Sen. gave the right hand of fellowship. It was a melting season. Nothing here could well surpass it, in awfulness and delight.—The brother who was ordained is quite young. To see his aged father give him the right hand of ministerial fellowship was truly overcoming. His whitening locks, his tottering frame, his cheeks glossy with the tears of Jesus; his heavenly accents of christian and paternal tenderness; and his arms embracing his son, while invoking the blessings of redemption upon him, all—all wrought within us the most pleasing, and sublime sensations of the christian soul.

*Christian Index.*

#### ORIGINAL COMMUNICATIONS.

For the Interpreter.

*On the death of William B. Worrell.*

Oh! my worthy, worthy friend,  
And hast thou gained thy journey's end?  
Have angels borne thee far away,  
To praise thy God in endless day?  
As like thy master, thou didst go,  
Striving to do some good below;  
But now thou'rt gone to Heaven above,  
To reap the fruits of saving love.  
Thy holy soul hath took its flight,  
And there to dwell in endless light;  
And free from sorrow, sin, and pain,  
There with thy God to live and reign.  
Thy people mourn so great a loss,  
In patience let us bear the cross,  
And when we're called with thee above,  
We'll praise and wonder, and we'll love.  
And when the pilgrims all get home,  
And there surround the great white throne,  
In holy triumphs they shall sing,  
And praise their Saviour, Lord and King.

AMATOR.

Dear Bro. Meredith :

Whatever may be our pursuits in life, spiritual or secular, happiness in the end, is fondly anticipated. The most casual observer of passing life must acknowledge this fact. The countless millions that through the busy road of life are anxiously looking for and diligently enquiring after happiness; and they who contribute to bring the traveller by the nearest and safest road to the desired goal,

should be entitled to the heart-felt gratitude of the benevolent. I am not one of those who believe in a negative happiness, the legitimate offspring of ignorance—but believe that true happiness is to be obtained only by true wisdom which is the fear and service of God. A general knowledge of things as they truly are, always tends to expand our views, correct our errors, and make us more virtuous and wise. To no one portion of our fellow beings, are we more indebted for the substantial comforts derivable only from knowledge, than we are to printers and publishers; for they, from the great mass of information with which the world abounds, select the choicest and most desirable portions and present them to their less informed brethren in a tangible and comprehensible shape, and the press is not less the great palladium of civil than of religious liberty, and hence the desire of many to read periodicals. The Interpreter is taken among us, and I have been a constant reader of it from its commencement. Its monthly and semi-monthly visits have been so acceptable to me that I have often asked myself why so welcome a visitor should not be provided with the means of calling oftener? The response to this inquiry has been sent back in mournful accents by observing the frigid indifference of the connexion on whom it is mostly dependent for circulation, and to whose interest and prosperity it is devoted. Brethren who have means to pay and time to read are often seen wasting those means and that time for that which "satisfieth not;" and appear but little inclined to enter in themselves, and by their lethargy prevent those who would. Are not brethren afraid that they may hear, as these golden opportunities pass to do good, the denunciation of "I am clean; from henceforth I will go unto the gentiles;"—are they not afraid that the curse of willing ignorance will be awarded them for such lukewarmness not to say supineness in their master's cause? If they have tasted of the good word of God, and the power of the world to come, should they not be expected to walk worthy of the calling wherewith they have been called? to lay to a helping hand for the honor of being a co-worker with God for good, and in chasing away ignorance and moral darkness from the earth to make room for the kingdom of God in Christ Jesus. How is this to be done?—The days of miracles have ceased. "How shall they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Now this may be used as a metaphor without detracting from its sacredness—How shall they be informed without they read; and how shall they read without a paper; and how obtain a paper except it be sent. So still yet so powerful are the effects

of calm deliberate reading, undisturbed by the noise of the world that sceptics and infidels have been convicted, convinced and converted thereby. Then have we not reason to believe that if the Interpreter was circulated generally, many who now oppose, from ignorance of its effects, might from its perusal be brought to the knowledge of the truths it advocates, and be constrained, by such understanding to acknowledge,—"This is indeed the mighty power of God." How then is so desirable an object to be attained? Those who are most apt to subscribe for periodicals are generally those who need least the information they impart. Then I propose that a fund be made up by those brethren who have the means, for the gratuitous distribution of the Interpreter. Are those brethren who oppose not, to be looked after, mourned over, and prayed for? Are we to say let them alone to grope their way in darkness when we verily believe that if they are not all, there are many very excellent though uninformed and deluded brethren among them. If so our profession forbids that we should cease to call after them. Then in order to raise this proposed fund, I pledge ten dollars for the present year, to be appropriated to the gratuitous distribution of the Interpreter, and affectionately call on my brethren to do likewise, and send in their pledges or money with the names of such persons of their acquaintance as in their judgment would be willing to read free from expense. Much good might be done in this way at comparatively trifling individual expense, and I shall be much disappointed if among the readers of the Interpreter fifty persons cannot be found willing to give so small a sum for the hope of so great a good. I cannot believe, Mr. Editor, till time shall convince me, but much good might be done to unite the poor distracted Baptists in this State by dispersing correct information among them—at least an object so desirable is worth an effort. The strong are called on to bear the infirmities of the weak. I hope I shall always feel willing to obey the divine injunction—"Love as brethren, yes, and shew forth that love by something more than mere words." Then let us not return railing for railing, but let us try to do good to all and especially to the household of faith. I find no where in my Bible that anger and strife are sanctioned by Heaven. But enough—I have gone beyond what I intended when I commenced writing. I have given my pledge, avowed my object, and hope I shall not be disappointed in seeing a considerable sum made up by benevolent brethren for so desirable an end, to unite in one bond brethren whose interest and objects are and should be the same, the glory of the Redeemer's kingdom.

A BAPTIST.



# NORTH CAROLINA BAPTIST INTERPRETER.

EDENTON, (N. C.) JUNE 7, 1834.

[Vol. II.

\$1 PER ANNUM—BY T. MEREDITH.

No. 9.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Royal sheet, making 18 numbers, and nearly 300 pages, in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR PER ANNUM; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discountance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

NUMBER 7.

As we proposed in our last number, we now proceed to give a brief exposition of our own views of scriptural regeneration, considered with special reference however to the sentiments of Mr. Campbell.

Before entering on the examination in view, we deem it important to remark, that there is a wide difference between reasoning about *words* and reasoning about *things*.—The former being only the representatives of objects, often vary as to their import, are not unfrequently misapplied, and of course are always liable to more or less uncertainty. The latter, being the objects themselves, constitute definite and substantial matter of inquiry, and consequently do not admit of the vagueness, the mutability, and the misconception of which mere terms are always more or less susceptible. There is also a material difference between reasoning *from words* and reasoning *from facts*. Human language is so constituted, and words, phrases, and figures of speech, are so employed, as to render all arguments founded on mere verbal or metaphorical coincidences, often doubtful, and not unfrequently altogether delusive. With regard to the well known stability of facts in argument no remark is required. In both these respects Mr. Campbell has obviously erred. Instead of confining his attention to the thing constituting the proper subject of inquiry, he has busied himself about terms, has permitted himself to be misled by the mere play of words, has relied too confidently on the philosophical accuracy of verbal allusions,

and has rested his conclusions too much on mere figures of rhetoric. Hence the superficial, inconclusive, and even contradictory argumentation noticed in our last number.

It is our intention to pursue a course as far as possible the reverse of this—to confine our attention chiefly to things—and to reason from words only when their import is clearly established by an intelligible agreement with the objects to which they relate.

In entering properly on the subject in hand, the first and most material question claiming attention is this;—What is to be understood by scriptural regeneration?—That there is such a thing, such an intelligible and substantial reality, experienced by men, and distinctly recognized in the New Testament, all, Mr. Campbell not excepted, are fully agreed: It is therefore all-important to obtain definite and precise apprehensions, not so much of the terms or of the metaphors used to denote it, as of the *thing itself* as it is literally set forth in the sacred writings.

The inquiry just proposed, it is thought; may be more conveniently answered by considering and answering the following;—When does regeneration take place? in other words, at what particular stage of the converting process, is the sinner truly and properly regenerated? We say the preceding question may be more conveniently answered by answering this, because both the nature and extent of the subject of examination will be necessarily involved. We proceed therefore immediately to the inquiry—At what particular point of time, in the progress of a sinner's exercises, is he properly regenerated?

This question may be readily answered by assuming, as a starting point, as a fundamental principle, the following proposition; namely, that the sinner, in becoming fitted for Heaven, undergoes an actual, literal change, which constitutes him, in an important sense, a *new creature*. Respecting this position we presume there is, there can be; but one sentiment. Says the Apostle, in Cor. 5. 17, "Therefore if any man be in Christ, he is a new creature." So also Gal. 6. 15, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." And again Ephes. 2. 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."

In relation to this point we have also the full and free concurrence of Mr. Campbell

In his article on Reformation he has these words:—"He that believes the facts testified in the record of God, understands them, feels according to their nature and meaning, and acts in correspondence with them—has undergone a change of heart and of life which makes him a new man." Mil. Har. Ext. no. 6, p. 350.

From the above quotation it is plain that the Apostle Paul, with the consent too of Mr. Campbell, maintains that the sinner, at some stage of his progress towards Heaven, does undergo a literal, fundamental change, by which he is constituted a new creature.

It having been thus clearly and fully settled that the sinner does undergo a real change by which he is constituted a new creature, it is now proper to inquire whether this change can be any other than regeneration? To regenerate, as every one knows, is to generate over again, or, as Mr. Campbell would say, to create anew. But when is the sinner generated over again or created anew? It must be evidently either *before* he is made a new creature, or *after* he is made a new creature, or at the *precise point* of time at which he is made such. But it cannot be before he is made a new creature; otherwise he is created anew before he is made a new creature; in other words, he exists as a new creature before he is a new creature. It cannot be after he is made a new creature; otherwise he is made a new creature before he is created anew; in other words, he exists as a new creature before he is made such. It follows then conclusively that he is created anew—regenerated—at the precise period of time at which he is constituted a new creature; that is to say—the change by which a man is made a new creature and his regeneration, are one and the same thing.

That we are sustained in this conclusion by Mr. C. himself, may be learned from the following quotation:—"And will not every christian say, that when a person feels and acts according to the faith, or testimony of God, he is a new creature—regenerate—truly converted to God. He that believes the facts testified in the record of God, understands them, feels according to their nature and meaning, and acts in correspondence with them—has undergone a change of heart and of life which makes him a new man.—This is that moral change of heart and life which is figuratively called REGENERATION."—Mil. Har. Ext. no. 6, p. 350. From this quotation it is plain beyond the possibility of a doubt, that, in Mr. Campbell's view of the subject, the change by which a sinner is made a new creature and his REGENERATION, are one and the same thing: so that every one who is regenerated is a new creature; and, conversely, every one who is a new creature is regenerated.

It having been thus clearly established,

with the consent too of Mr. C. himself, that regeneration is neither more nor less than the change by which a person is made a new creature; now, to determine when regeneration takes place, it is simply necessary to inquire—when, at what particular point in his history, the pardoned sinner becomes a new creature? The answer to this question is easy. It is this:—The sinner becomes a new creature the moment he receives new life. This answer is so obvious as scarcely to need an argument. Every one knows that no animal can be properly said to exist as such, until it becomes the subject of animal life; and, on the other hand, that every being possessed of animal life is, in the truest sense of the word, a real, a proper creature. So also in the spiritual kingdom. No sinner can be a new creature until he is made a partaker of new life; and on the contrary, every one who is made a partaker of new life, is, at the same time and by the same act, made a new creature.

This view of the subject is clearly sustained by the scriptures. Nothing can be more certain than that the sacred writers represent the impenitent—the unregenerate—as DEAD—"dead in trespasses and sins;" and the saints—the regenerate—as having been MADE ALIVE from the dead. "And you hath he quickened," says Paul, addressing the christians at Ephesus, "who were dead in trespasses and sins." The question is—When are dead sinners made alive in God?—when do they receive that new life so uniformly, so exclusively, ascribed to the faithful, in the New Testament? It must be clearly either before they become new creatures, or after they become new creatures, or at the moment at which they become such. If BEFORE, then the new creature is alive before he exists; if AFTER, then he exists before he lives. The conclusion is therefore unavoidable, that the sinner is created anew—is regenerated—at the moment at which he receives new life; so that every one who is made alive in God is, by the same act and at the same instant of time, made a new creature—properly and fully regenerated.

But what says Mr. C. on this point? Let us hear him. "NEWNESS OF LIFE is a Hebraism for a NEW LIFE. The new birth brings us into a new state. 'Old things have passed away; all things have become new,' says an Apostle: 'for if any one be in Christ, he is a new creature.' A new spirit, a new heart, and an outward character corresponding to this change, are the effects of the regenerating process." Mil. Har. Ext. no. 6, p. 356.—If this passage have any intelligible meaning, that meaning must be—that the new life is imparted in regeneration. If this be not the sense of the author, we must confess ourselves unable to determine what the sense is.

Having now shown from authority which, it is presumed, will not be disputed, that the sinner is changed—is created anew—is fully regenerated the moment he exercises new life—to determine the period of his regeneration it is only necessary to inquire when he begins to **LIVE ANEW**. To obtain an answer to this question, we shall apply directly to that authority from which there can be no appeal. Jesus of Nazareth has said,—"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5. 24. Here it is expressly affirmed that every one that believes on God has passed from death unto life—has everlasting life—is freed from condemnation. Says the Apostle John—"We know that we have passed from death unto life because we love the brethren." 1 John 3. 14. In this passage it is asserted that the exercise of brotherly love is proof of the existence of new life, and consequently that these two requirements are coincident. John the Baptist said—"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3. 36. In this place it is clearly affirmed that he that believes on Christ has everlasting life, and is delivered from the wrath of God. See also John 3: 16, 18, 5: 25, 6: 40, 11: 26, and various other places. These passages afford unquestionable proof that he that believes in God is in possession of new life; and consequently that the existence of new life is, to say the least, as early as the exercise of true faith.

Should there be a question with any whether **ETERNAL LIFE** is the same as the new spiritual life of which we more particularly treat, or whether the existence of the one affords proof of the existence of the other, he need only bear in mind the two following considerations: 1. That eternal life and the new life of which we speak are represented in the scriptures as substantially the same thing.—"And this is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." John 17. 3. 2. That eternal life, even admitting it to be a thing different from the new spiritual life, necessarily supposes the existence of the latter; there being an obvious absurdity in the thought that a person can be in possession of eternal life and its blessings, before he receives the new spiritual life which makes him a new creature, and distinguishes him from those who are "dead in trespasses and sins."

We have now proved, and so far as we can see unanswerably, that every one who truly and properly believes is in possession of new spiritual life—is created anew in Christ Jesus—is fully and effectually regenerated. The

sinner is therefore regenerated at least as soon as he believes. This, it is presumed, will be regarded as a satisfactory answer to the question—When does regeneration take place?

That it may be seen that the above conclusion does not depend on a single position, or a single process of reasoning, we shall now proceed to deduce the same result by taking a new ground. The position which we select is this:—that sinners, at a given stage of the process which fits them for heaven, become the children of God, and are distinctly recognized as such in the scriptures.—As this proposition will be questioned by no one, it is unnecessary to detain the reader by presenting the proof. Let it suffice to quote the words of Mr. Campbell. Speaking of christians he says—"Are they called children? Then collectively they are a FAMILY; they are **BEGOTTEN** and **BORN AGAIN**; God is their FATHER," &c. &c. p. 350. Remark here is unnecessary. \*

The first question now to be asked is—How do sinners become the children of God? The answer is obviously—By regeneration. This answer has indeed been given by Mr. Campbell in the words just quoted. Speaking expressly of regeneration he says—"Are they called children? then they are **BEGOTTEN** and **BORN AGAIN**; God is their FATHER?" If the meaning of this is not that men become the children of God by being begotten and born again—by regeneration—we think the reader will be puzzled to tell what it can be.

The next inquiry presenting itself is this—When do the children of God become such? To this question there can be but one answer, namely—When they are regenerated—when they are made alive from the dead—when they become new creatures. From his words already twice quoted this is clearly the sentiment of Mr. Campbell.

It having been shown that the children of God become such at the time at which they are regenerated—the question now to be asked is—When are they regenerated? The answer is, giving the inquiry the widest possible latitude—When they are born again—when they are born of God. The reader will please to observe that we say **BORN**, not **BECAUSE** we agree with Mr. Campbell in his distinction between the phrases **TO BE BEGOTTEN AGAIN** and **TO BE BORN AGAIN**; but because while nothing is lost by the admission, we thus take Mr. C. on precisely his own ground. The ground alluded to is this, namely—that the **NEW BIRTH** is the "last act"—"the consummation"—the utter completion of regeneration. See pp. 353—355.

It having been seen that the sinner is fully regenerated as soon as he is born again—born of God—the only question which now remains to be considered is—When is he born

of God? To obtain an answer to this inquiry we shall appeal solely to the scriptures. We accordingly turn to 1 John 5. 1, where we read the following:—"Whosoever believeth that Jesus is the Christ is born of God." This passage is decisive. Remark is unnecessary. In the 4th and 5th verses we find language to the same effect. "For whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the son of God."—This passage, though less direct, is certainly not less conclusive than the former. It expressly affirms that he who believes overcomes the world; and that he who overcomes the world is born of God. Thus has it been shown that he who believes is born of God—is a child of God—is truly regenerated. See also verse 18. 1 Pet. 1: 3, 23. 1 John 3: 9, 4: 7. If Mr. Campbell should object to the rendering of these passages, we can refer him to one to which it is presumed he will not object. It is this: "But as many as received him, to them gave he power to become the sons of God—even to them that believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here, to receive Christ—to believe on his name—to become the sons of God—to be born of God—are all manifestly ascribed to the same persons, AT THE SAME TIME. We say that this passage cannot be objected to by Mr. Campbell, because all these ideas are clearly retained in his own translation. It is as follows: "But to as many as received him, believing in his name, he granted the privilege of being children of God; who derive their birth not from blood, nor from the desire of the flesh, nor from the will of man, but from God." John 1: 12, 13.

It has now been shown, as we must believe conclusively, that the children of God become such by regeneration—that they are regenerated as soon as born of God—that they are born of God as soon as they believe, and consequently that regeneration takes place at least as soon as faith. Thus by taking a different position, and conducting altogether a different process, we have obtained exactly the same result—the same answer as before:

We shall now proceed to derive the same conclusion by still another method.

If the reader will take up a common English version of the New Testament, he will find the phrase *born of God*, John 1: 12, 13. 1 John 3: 9. 4: 7. 5: 1, 14, 18.—the phrase *born of him*, meaning God, 1 John 2: 29.—the phrase *born of the Spirit*, John 3: 5, 6, 8.—the phrase *born again*, John 3: 3, 7. 1 Pet. 1: 23.—He will find the word *begat* applied to the children of God, Jas. 1: 18.

1 John 5: 1,—and the word *begotten* in the same application, 1 Cor. 4: 15. Philm. 10. 1 Pet. 1: 3. 1 John 5: 1, 18. If he will then apply to the Greek Testament, he will discover that in every instance, with a single exception, Jas. 1: 18, the corresponding original term is one and the same, namely, *gennao*.

If he will then take up a Greek Concordance, and by its aid look for the general use of this word in the New Testament, he will find that, with the exception of the places referred to above, it is invariably employed to denote an act of animal generation; and is uniformly rendered by the words *to beget, to conceive, to bear, or to bring forth*, as it is used in reference to the male or to the female. As one example of this, see Math. 1st Chap. and the first 20 verses.

These facts being clearly understood, we would now make respecting them the following remarks:—

1. *Gennao* is the Greek root from which have been regularly derived the Latin term *Genero*, and the English word *generate*.

2. *Gennao* is the original term uniformly employed by the New Testament writers to denote an act of animal generation, taken in the general sense of this expression.

3. Wherever this term is used to denote the change by which sinners become the children of God, it must of course denote a *second* generation, that is, an act of generation the *second time* performed. But as every one knows that a second generation is in English a *re-generation*—it is clear that in all the cases referred to above, this word expresses precisely what is understood in our language by regeneration.—That Mr. Campbell was not ignorant of this, is manifest from the fact that in two instances in his Testament, 1 Pet. 1: 3, 23. this same root *gennao*, connected with the particle *ana*, *again*, is rendered *regenerated*.

4. If the question should now be proposed for the third time—When is regeneration effected?—the answer is found in all those passages, several of which have been quoted already, where the word *gennao* occurs in connexion with *faith, love, hope, &c.* For example—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, (*gennao*—generated—and of course regenerated,) not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13. Again—"Whosoever be-

\*We omit the inflections of this verb, that the English reader may not be perplexed.

hevetb that Jesus is the Christ is born (*gennao*—is generated—of course regenerated) of God." 1. John 5: 1. See also Mr. Campbell's translation—"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has regenerated (*anagennao*) us to a lively hope, through the resurrection of Jesus Christ from the dead." 1 Pet. 1: 3. Here, it will be perceived, regeneration is connected with *hope*; and as hope is undoubtedly coexistent with *faith*,—it follows, as before, that regeneration is at least as early in the order of time as faith.

It has now been proved by three separate trains of argument, that regeneration is coexistent with faith. By this it is not to be understood that the former does not precede the latter as the cause precedes its immediate effect. All that is to be understood is what has been *shown* to be true, namely, that regeneration, in the order of time, is as early as faith, and consequently that the latter, where it is known to exist, must afford conclusive proof of the existence of the former.

From the several positions established above we now deduce the following obvious conclusions:—

1. Regeneration consists in the communication of new *spiritual life* to the sinner. If, as has been shown, a person is created anew, is a new creature, is fully regenerated, the moment at which he receives the new life; if, as is evidently the case, this acquisition is sufficient to account for all the peculiarities that distinguish the new nature; and if it cannot be shown, as it certainly cannot, that some other endowment necessary to the existence of the new creature, is imparted at the time,—it is certainly difficult to resist the conclusion that the production of new life is the sum total of regeneration.

2. Regeneration is a *simple act* instantaneously performed. If it be true, as it undoubtedly is, that a person must be either regenerate or unregenerate, either a saint or a sinner, either spiritually alive or spiritually dead—it follows, that the transformation must consist of a single act, and that this act must be the work of an instant. There is no possible way of escaping this conclusion but by taking the extraordinary ground, that there is a period in the converting process when the subject is neither regenerate nor unregenerate, neither spiritually alive nor spiritually dead, neither a child of God nor a child of the devil. Mr. Campbell's notion of a *process* is therefore as inconsistent

with the scriptures as it is with the theory of animal generation.

3. Regeneration is strictly a *spiritual* operation. It is the action of spirit on spirit. A reformed and virtuous life is a necessary result of it, but can form no part of the thing itself. Even the religious affections can be nothing more than the necessary effect of the new life—the indispensable properties of the new creature. Mr. Campbell's idea that regeneration includes reformation, &c. is therefore obviously incorrect.

4. Regeneration is *not baptism*. From almost every part of the preceding examination, as well as from the obvious nature and design of the renewing act itself, it is plain that baptism can constitute neither the whole nor any part of it. Here again Mr. Campbell's theory has to suffer.

5. Regeneration does not consist in the entertainment of fears, nor sorrows, nor hopes, nor joys—nor in visions, nor swoonings, nor revelations, nor raptures—nor in any thing of the kind. Strong inward exercises doubtless *attend* it. Indeed there is no regeneration without fear, and faith, and repentance, and love, and hope, and joy, and peace, and the whole process of what may be called a sound, substantial *religious experience*. But these are only the accompaniments, perhaps the consequences, and certainly the evidences of regeneration; but by no means the thing itself.

6. The *existence* of regeneration, like that of animal life, can be known only by its *effects*. An humble spirit, an obedient will, pious affections, virtuous actions, and a life devoted to godliness, afford the only conclusive evidence of a regenerated soul.

7. The *author* of regeneration is God—the Holy Spirit. This is so directly and so repeatedly asserted in the scriptures, that a reasonable doubt cannot exist respecting it.

It remains for the reader now to say how far we have succeeded in giving a lucid, conclusive, and satisfactory answer to the question with which we first set out, namely,—*What is regeneration?*

We had prepared two or three remarks respecting Mr. Campbell's criticism noticed in our last, but our present limits compel us to defer them. In our next number we shall consider Mr. Campbell's arguments founded on Titus 3: 5, John 3: 5, the sentiments of the Fathers, &c.

EDITOR.

## Selections.

### ANNUAL MEETING OF THE

### *Baptist General Convention* OF THE UNITED STATES

On Wednesday, the 14th inst. the Board assembled in New York, and held their annual meeting in the Oliver-st. Church. The Board was organised at 10 o'clock A. M. Rev. Dr. Sharp, one of the Vice Presidents in the chair.

*Members Present.*—D. Sharp, D. D. ; N. Kendrick, D. D. ; B. T. Welsh, D. D. ; Jonathan Going D. D. ; Ira Chase, D. D. ;—Rev. S. H. Cone, Rev. A. Maclay, Rev. B. Jacobs, Rev. J. D. Knowles, Rev. G. F. Davis, Rev. Baron Stow, Rev. Howard Malcolm, Rev. C. P. Grosvenor, Rev. Aaron Perkins, Rev. Elon Galusha, Hon. Heman Lincoln, Wm. Colgate Esq.

The members present were chiefly from Boston, Hamilton, and New York. After solemn prayer for Divine guidance, the Rev. Dr. Bolles the Corresponding Secretary, being absent on a tour at the South, the Rev. Mr. Stow who had been requested to prepare it, read the annual report of the acting board, located at Boston during the past year. It is one of surpassing interest, giving a distinct outline of the condition of all the stations, and with the exception of Liberia, all are in a flourishing condition.

The receipts into the Treasury exceed very considerably those of the previous year ; and amount to over \$63,000 and the disbursements (when the expenses of the large number of Missionaries about to sail are paid off) will be about the same amount.—Within the last two years, in addition to the printing of the New Testament, more than two million pages of tracts have been printed and circulated in Burmah—and recently Mr. Cutter with a press, has gone up to Ava, the capital city to join Mr. Kincaid. The report will soon be published and read with devout satisfaction and thankfulness to God for his abundant mercy upon our feeble efforts.

After reading the report various committees were appointed to consider the topics introduced, and to report on the following day.

#### COMMITTEES.

Burman Mission—H. Lincoln, N. Kendrick.

Indian Stations—S. H. Cone, Bela Jacobs.

African Missions—A. Maclay, G. F. Davis, A. Perkins.

Publication—C. G. Sommers, B. Stow, C. P. Grosvenor.

Mission to France and other unoccupied places—Ira Chase, H. Malcolm, E. Galusha, Wm. Colgate.

On Printing—J. D. Knowles, B. T. Welsh.

#### ORDINATION OF MR. WILLMARTH.

In the evening the annual sermon before the Board was delivered ; and in connection with that service, Mr. Isaac A. Willmarth, late of the Theological Institution at Newton, was ordained as missionary to France.

Introductory prayer by Rev. D. Kendrick ; sermon by Rev. W. R. Williams of this city, from 2d Cor. x. 15, 16. "But having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you." Ordaining prayer by Rev. Dr. Sharp—charge and instruction as a Missionary by professor Chase, and the hand of fellowship by Rev. S. H. Cone.

The great principle discussed in the sermon was, the need of increased faith in the church in order to the successful prosecution of the Missionary enterprise, and was a discourse replete with elegance, eloquence and piety.

A copy has been requested for the press, and we hope it will be granted.

On Thursday morning the Board assembled, and were led in prayer by Rev. C. A. Wilson, Missionary among the Choctaw Indians.

The several Committees reported, all of which were accepted and ordered to be printed.

On Thursday evening a public Missionary meeting was held in the Oliver street church. Rev'd Mr. Stow read extracts from the Report of the Board, but our paper went to press before any account of the details of the meeting could be inserted.—[*Baptist Repository*.]

The following letter to the Editor of the Baptist Repository, gives a brief view of the origin and present aims of the Mission to France ; and informs us of the embarkation of Mr. Willmarth.

#### BAPTIST MISSION TO FRANCE.

*Mr. Editor* :—As the valuable articles which have occasionally appeared in your paper, and those which were originally published in the New York Observer, respecting the religious condition of France, must have awakened in many minds a deep solicitude for the welfare of that interesting nation, permit me to furnish you with an



outline of the plan which the American Baptists have already begun to execute.

At the last triennial meeting of the Baptist General Convention, held in New York two years ago, a very lucid and impressive exhibition of the state of France, was made to that body, and the importance of an effort on their part to commence evangelical operations in that country without delay, was strongly commended to the attention of the Executive Board. The subject was accordingly taken up at an early day, and the Rev. J. C. Rostan, a native of France appointed the first Missionary. In the autumn of 1832, Mr. Rostan repaired to Paris and commenced evangelical labor. In company with him, the board sent out as Agent, the Rev. Prof. Chase, of the Newton Theological Institution, to assist in organizing a plan of operations, and also to make such investigations in regard to the state of the Continental Protestant Churches, as might enable the board to decide upon the best mode of rendering them the needed assistance. The service was faithfully performed by Prof. Chase, and the information furnished by him encouraged the Board to prosecute and extend their original design. Immediately upon his return it was resolved—

1. *To strengthen the Mission at Paris—*

Mr. Rostan found several Individuals who gave evidence of personal piety, and were desirous to be constituted into a Baptist Church. These and others of the same character the missionaries are instructed to collect and embody upon the plan of the churches in the United States. There now exist in France several Baptist Churches, but being imperfectly organized, they are extremely feeble and inefficient. It is designed therefore, that the church at Paris shall be a model for the reorganization of the old churches, and the constitution of new ones.

2. *To make suitable provision for the instruction of such brethren of the continental church as may desire it, and thus increase their usefulness in the ministry.—*

Prof. Chase became acquainted with several such brethren, who were desirous to enter the ministry but who had not the facilities for acquiring the education which they felt they needed. Besides, it was regarded as indispensable, if the churches are ever to emerge from their depressed condition, and if the gospel is to be commended in all its simplicity and loveliness, to the understandings and consciences of Frenchmen, that the preachers should be so enlightened as

to command respect, and qualify them to become intelligent, efficient, and permanent pastors.

The Board accordingly appointed Mr. Isaac M. Willmarth as an additional Missionary to Paris. This brother had formerly passed a considerable time in that city, subsequent to his graduation at Hamilton College, and had there been converted to a cordial faith in Christ. He had afterwards completed a three years' course of theological studies at Newton; and on account of his piety and discretion, as well as his extensive literary and theological attainments, he was considered as eminently qualified for the station. On Wednesday evening the 30th ult. he was publicly ordained and designated to the missionary work in the presence of the Board at its annual meeting.— In the absence of the Corresponding Secretary, the instructions to Mr. Willmarth were prepared and read by Prof. Chase. From these, it appears that his duties are to be two-fold. He is to have the general superintendence of the mission; and in this department he is directed to visit and encourage the feeble, scattered churches, with a view to ascertain their wants, and endeavor to put them in a way of obtaining and supporting suitable pastors. But his attention will be mainly occupied in giving direction to the studies of such brethren as are desirous of increasing their qualifications for the ministry. He will open at Paris, without delay, an institution for the reception of such pupils, and will superintend its concerns, as well as perform an important part in the work of instruction.

As to the expense of boarding and the like, in the proposed institution, the Baptists in America cannot indeed be expected to support students in Europe, as candidates for the ministry, that in their estimation are not baptised. But they intend the Seminary at Paris to stand on the broad and liberal principles of the Newton Theological Institution which is open gratuitously for suitable men whatever may be their denomination, who are desirous of being taught the truths and duties of the holy scriptures, and of proclaiming them to others.

Mr. Willmarth and his lady sailed for Havre on Thursday, the 1st. inst. in the ship Utica. At Paris he will be joined by the Rev. Anthony Porchat, now Pastor of the Protestant church near Orleans in France, who has been appointed to supply the place made vacant by the death of Mr. Rostan.

B. S.

## BAPTIST HOME MISSION SOCIETY. SECOND ANNUAL MEETING.

Agreeably to public notice the Society and various delegates met on Wednesday last in the Mulberry street church at 4 P. M. for the purpose of transacting business and choice of officers.

Hon. Heman Lincoln President of the Society in the chair. Services were introduced by prayer by Rev. D. Dodge.

**MORTALITY.**—We do not recollect ever to have seen in print, an INVERTED calculation of mortality like the following. We think it easier of apprehension and memory than most that we have seen.

According to the most accurate calculation, an astronomical year contains 365 days, 5 hours, 48 minutes and 48 seconds. Suppose one individual to die every second, then you have 60 every minute, 360 every five minutes, 3,600 every hour. 86,400 every day, and 31,556,928 every year; and in thirty years 216,707,840. As this last number is about equal to the present population of the earth; and as 30 years is known to be about the period of one generation, it seems probable that one death every second, is about as accurate a calculation of human mortality as can be made. It seems probable also, that taking all the earth together, there is a general *uniformity* in the doings of death. In particular places at different times, the movements of this destroyer are like the rivulet, now rushing down the mountain's side; then moving sluggishly along the plain below; but taking all the world together, he resembles the deep and broad river, constantly pursuing its restless way to the bosom of the ocean.—Looking over any definite period of time, say the intervening years between the death of Christ to the present moment, we should not find an hour, not probably a minute, unstained with human blood.—The hour, since we commenced these calculations, we have sufficient reason to believe, has witnessed the departure to the world of spirits of not less than 3,600 human beings; and even the single minute since the reader commenced the article has carried off 60, and if, perchance, he has been two minutes reading thus far, 120 deathless spirits have gone to their account; and should he pause three minutes more, to wonder or to weep, the number have swelled to 300. So literally is it true, that on earth we are and must be "in the midst of death."

*Zion's Advocate.*

## INFIDELITY.

*The fruits of the parent stock.*

THOMAS PAINE.

His first wife is said to have died of ill usage.—His second was rendered so miserable by neglect and unkindness, that they separated by a mutual agreement. His third companion, not his wife, was the victim of his seduction, while he lived upon the hospitality of her husband. Holding a place in the excise of England, he was dismissed for irregularity; restored, and dismissed again for fraud, without recovery. Unable to get employment where he was known, he came to this country, commenced politician, and pretended to some faith in Christianity. Congress gave him an office, from which being soon found guilty of a breach of trust, he was expelled with disgrace. The French revolution allured him to France. Habits of intoxication made

him a disagreeable inmate in the house of the American minister, where out of compassion he had been received as a guest. During all this time his life was a compound of ingratitude and perplexity of hypocrisy and avarice, of lewdness and adultery. In June, 1809, the poor creature died in this country. The lady in whose house he lived, relates, that "he was daily drunk, and in his few moments of sobriety, was quarrelling with her, and disturbing the peace of her family." At that time, "he was deliberately and disgustingly filthy." He had an old black woman for his servant, as drunken as her master. He accused her of stealing his rum; she retaliated by accusing him of being an old drunkard. They would lie on the same floor, sprawling and swearing, and threatening to fight, but too intoxicated to engage in battle. He removed afterwards to various families, continuing his habits, and paying for his board only when compelled. *In his drunken fits, he was accustomed to talk about the immortality of the soul.* Such was the author of "the Age of Reason;" such the Apostle infidelity! Unhappy man! Neither he nor Rousseau, nor Voltaire, is dead, except in the flesh. Their immortal souls are thinking as actively, at least, as ever. We and they will stand, on the same great day, before the bar of God. How awful, in reference to such despisers and scoffers is that description—"Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him."—[Bishop McTear's "Evidences of Christianity."

## ORIGINAL COMMUNICATIONS.

LETTER FROM REV. H. POSEY.

The following was handed us for publication by the Cor. Sec. of the N. C. State Convention, to whom it had been addressed by the author.

MACON CO. N. C. April 10.

*Very Dear Brother*—I answered yours of Nov. 18th on the 11th of Dec. last, and now the Lord having spared my life until this time, I will endeavor to give some information relative to the situation of the Churches in the western end of the State, from the French Broad River, being the part assigned to me by the Convention, and also my labours from the 1st of January until the last of March. In these bounds there are four Churches in Buncombe, five in Haywood, five in Macon, and one partly in Macon and partly in Rabun County, Georgia. The Tuckasegy Association, to which I belong, contains eleven of the Churches, i. e. all west of the Buncombe line. Two of the Churches in Buncombe belong to the French Broad Association, one to the Twelve Mile River Association in S. Carolina, and one will not join any Association.

In Macon County, we number six ordained preachers, and in Haywood but one, who also supplies one of the Churches in Buncombe. Two of the Haywood Churches are at this time destitute of any regular supply.

Elder William Haynes, a most excellent young preacher, is the one who lives in Haywood, and besides the four churches he

has to supply, there are a great many neighborhoods anxious to hear him preach, but he is a poor man, and has a large family to support. If the Convention can afford any assistance to our end of the State, I would strongly recommend it to be given to brother Haynes.

I now proceed to give a brief account of my labours:—I have visited all the churches or preached in their bounds, but one, and have appointed to visit that one in May. I have still attended my own monthly meetings at Franklin, (where I belong) and have had three days meetings at a number of the churches, and intend, if I am spared, to continue until I have gone round to them all in that way, and in going to and from. I generally preach day and night in the neighborhoods and churches lying in the way—and in January I attended a protracted meeting in South Carolina about fifty miles from home, where I preached ten sermons;—the balance of the month I spent in our own State, principally in the south western part of Macon county—preached, in all, twenty-four sermons, and failed to attend six more appointments on account of high water.

February I spent principally in the north and north eastern part of Macon, and north western part of Haywood—preached twenty-four sermons.

In March I took a general round through Haywood and the edge of Buncombe—had brother Haynes with me twelve days. In this route I had three days meetings at three of the churches—preached thirty-nine sermons, besides four sermons in my own neighborhood, making forty-three sermons in March—in the three months, ninety-one. The effect, I trust, has been good. I have generally had as large congregations as could be expected, and the people have generally appeared very tender.—Mourners have come forward at nearly every call—some have been enabled to rejoice in the Saviour, and have been baptized, but not many. I have not met with any opposition, but on the contrary, have been received cordially by my brethren, and am inclined to believe all they need is information, in order to make them unite in the benevolent plans of the Convention, particularly when they would know that whatever might be exceptional in it, every Association or benevolent Society, aiding with funds, would be at liberty to point it out.

I however said very little about the Convention, believing it would be best for the Agents to come through here this summer; and I now urge that they come into Haywood and Macon, and I would spend as much time with them as I could.

There has been nothing said about collections publicly, but I have tried to prepare the minds of the brethren and friends by shewing that if we pray, "Thy kingdom come," there is a duty devolving on every individual, and without attending to it there

is an inconsistency in the prayer.

Our ministry needs improving, but we have none here only those who have families, and of course they cannot leave them with any propriety, and go a distance to school, and if we could get the whole State engaged, I think we might do something in a general way for the improvement of those who are already in the field.

My labors only having been, nearly about what I contemplated, and pretty much of a piece with what I have been doing nearly thirty years, having baptized in the bounds of the most of the churches before they were constituted, and supplied nearly all of them awhile since. I have also baptized four of our present preachers. These things made me want to visit my brethren, and see how they were—I therefore make no charge on the Convention, but if they would be so good as to furnish about ten dollars worth of Baptist Tracts that I might distribute them through our country, I would be glad.

Individuals have contributed to my necessities, in the three months, something upwards of thirty dollars, which is more than I have been in the habit of receiving heretofore in the same length of time.

Should the Convention wish to know any thing more particular, let me know the particular subject, and I will take pleasure in forwarding any information I can. About the commencement of this year, I requested young and old to commence reading the Bible, which a great many did, and on examination I find that in three months some small children have nearly read through the Old Testament, and some clear through the New. I wish this plan was universally adopted. I find it beneficial to myself, as I have, besides all my other reading and labours, read all the Old and commenced the New Testament, this year—and I am vain enough to think if preachers and people generally would read the word of God prayerfully, schisms would soon vanish from amongst the people of God.

In March I mentioned to some of the congregation my desire to have tracts to circulate, and have made up ten dollars, and as I am already a member of the *American Baptist Tract Society*, if the Convention will furnish the ten dollars named above, this would constitute me a Director, besides enabling me to leave a number of those little preachers among the youth of our country.

Yours in the bonds of the Gospel.

HUMPHREY POSEY.

Elder John Armstrong.

---

LETTER FROM REV. JAMES THOMAS.  
FOR THE INTERPRETER.

NASHVILLE, April 22, 1834.

*My Dear Bro. Meredith*—The following is a brief account of my labors in the vineyard of the Lord since the last session of the State Convention, and is designed to have a

place in your columns, that the friends of Zion may see in short how it has gone with me of late, and what I am doing for the Convention. This communication I should have made prior to this, but an overflow of business detained my immediate and complete return, with a view of a more general investigation of things in the west of the State, has forced me this to delay. Immediately after the Convention I set off to visit the friends and churches with whom I used to labor, and during the first seven weeks from the Convention, I visited the Welch Creek Association and the Baptist State Convention of North Carolina, with three other protracted meetings all of which were well attended, and some blessed & crowned with the loss of converts. After having visited the churches in my circuit for the last quarter a fortnight, I took leave of my flock in Kentucky, where I have in the bowels of Jesus—And about the first of January last, I recommenced my service for the Convention of Sussex, Richmond and Robeson Counties, which was cordially received, and where I found the churches willing at once to help in most ways—from thence I advanced to the west end of the State, as I was directed by your Committee. I have since visited the principal part of the churches, towns and villages in twenty-three counties, whereon I have past thousands and thousands of immortal beings all hastening to clarity and the awful judgment. To these I have often been limited by to preach the message of life and salvation, and I have often found the Lord present in these. My appointments have been well executed and generally well attended, though in the low season, I failed to attend myself, owing to heavy rains and high waters. The winter has been cold and the roads bad, and my health not good—but still through grace I held my way. I have rode about one thousand seven hundred and seventy-six miles, and preached two hundred and twenty-two sermons and attended several other meetings—I have added in two ordinations and three sacramental services—I have baptized thirty-seven individuals upon a profession of their faith in Christ—and assisted in the constitution of three New Churches, one at Three Paw in South Carolina, the other two, with 54 members, are in this State, one in Lambertson, Robeson County, now in a growing state, the other in Richmond Co.—All these are the fruits of Missionary labors, and are warm, and at work for the same.—These two last will do something for the Convention. I have kept at all times an eye single to the glory of God in the advancement of the Convention in all its plans, and I trust, yea I believe, my feeble efforts, with the efforts of others, have not been in vain in the Lord. I find the ice is broken and the winter has passed, and the spirit of opposition is dying away before the light of truth. I find friends now wherever I go. I have

not found a single church to refuse to receive me and the gospel by me. After explaining the objects of the Convention to the churches and invite, I have then offered a subscription, which has been accepted by nearly all, and many have commenced to subscribe at once, and some churches have given more than fifty dollars, and still promise to give more. Others, less able, have given according to their ability, which is all that is required. Many subscribe as though it was a pleasure, yea, as a duty or a debt which they owed to their Saviour and his cause, and not as a deed of charity, as others have vainly supposed. I have written seventy-three letters of correspondence, to Ministers, Churches and friends, pertaining principally to advance the cause of Zion in its different branches. I have given away, sold and distributed, in all, about 80,000 pages of good Tracts, with one hundred copies of Dossey's Choice, which is now before the public for sale. I have kept a regular journal of all that I have done, the particulars of which, I need not mention in this place. I have obtained the rise of 40 subscribers to the Biblical Recorder and Baptist Interpreter, and have collected and transmitted the rise of 30 dollars to Bro. Meredith for payment in part. This paper has now an extensive circulation, and has done, and is still doing, much good—yet it is a source of regret, that it is not more generally taken and read by our people. Some large neighborhoods and sections of country are without, and when this is the case our Institutions drag heavily for want of proper information, which this paper would impart. I must here suggest and urge the propriety of all the official members of our churches, and particularly travelling brethren, of making the patronage of this paper one leading object in their pursuits. This duty is urged upon us by many considerations—how much could be done for it, with but little trouble. I have passed through the fields of labor assigned some of the Missionary brethren belonging to the Convention, and find them men of a proper spirit, useful to the churches, and generally acceptable to the people.—I have been careful to ascertain the sentiments of all with whom I have mingled, in reference to the Wake Forest Institute, and I feel assured that it is growing and taking deep root in the minds of the public generally. Many who heretofore opposed, are now contributing to its support—others are watching to see if it will do well; if so, they will then give it their support and prayers. I have seen twenty-four young men willing to go to it as soon as the way is opened and they are prepared. Campbellism I find is nearly dead and buried in most places. The difficulties which existed in the Edenton Church have been blest to other churches in opening their eyes to this matter, and have caused them to take a stand in the liberty of the Gospel. This strange heaven I

find to be a great big nothing, and yet it is something too well calculated to interrupt the peace of the saints and the harmony of the churches, if it is mislaid with—but if let alone will harm none. The anti-mission or anti-missionary spirit still hangs heavy in some parts, though it is fading away in some other places. Some have heard the warning voice and are now waking up, and shaking off the slumbering spirit of lukewarmness, and are coming over to the side of practical godliness. Some of this class I have received into our churches of late.—Some who are said to be opposed to us have been the first persons to ask me to their houses, and to treat me with every kindness. I find upon the whole, that all that is wanting on our part, to reclaim our wandering brethren, and to accomplish our great end, is more light, more love, and a more united effort on the part of Christians generally, and the cause we espoused must prevail.—Then let every saint, every church and friend, combine their influence, and their efforts and their prayers, and our beloved Zion shall arise and shine forth as the morning, and be the beauty of our land.

JAMES THOMAS.

#### LETTER FROM REV. JOS. J. FINCH.

##### FOR THE INTERPRETER.

BRO. MEREDITH:—We wish, through the columns of the Interpreter, to present a sketch of the interesting meeting and precious visit of our Missionary brethren, believing it will be cheering to the hearts of saints, and acceptable and instructive to all who are the friends of God. To our surprise and great gratification, on yesterday morning we were favoured with the presence of our brother and sister Wade, with two of the natives, a Burman and Karen—the Burman was named Moungh-sway-moungh, the Karen Ko-Chelthing.—They were accompanied by Dr. Bolles.—We had the happiness also of having, on this occasion, the presence of the Rev. Luther Rice, Rev. William Hill Jordan, Rev. Amos J. Battle, and Rev. James Thomas, the Agent for the Convention, with some other brethren and sisters. As the Missionaries came unexpectedly there were not so many from a distance as there would have been, under other circumstances. At the hour of eleven we repaired to the Baptist Church in this place.—Service was introduced by Dr. Bolles, after which Bro. Wade addressed the people from 1 Cor. xv. 28: "Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." His object was first, to show that the cause of Missions is the cause and work of God: he proved it from the fact, that it was the object the Saviour had in view in coming into

the world, suffering and dying from the command, "go ye into all the world and preach the gospel to every creature;" and from the fact, that those who have labored in this cause have not labored in vain. He then introduced the case of the 490 converted Burmans, (two of whom he had in the congregation) as evidence that their labor had not been in vain. He said that only those two were saved, it had not been in vain, and that he would be paid for all his sacrifices. He then gave a general view of the Burmans, their dress (one of which they had with them) with a general description of Burmans whom it was needed to repent, which we cannot give for the want of room. Also their cruel mode of living and dealing with one another. One particular I will mention: He remarked that whenever they saw one who seemed to possess talents and had a taste for improvement and eminence, he was put down by fire, and threatened with death, and frequently put to death. He also gave a concise and interesting description of their prospects for eternity: that they were without God and without hope in the world, exposed to hell, and without any means of recovery, dying constantly without any knowledge of God, of themselves as sinners against God, of the Saviour, of the Holy Spirit, or of the joys of the Christian religion. He gave us some remarks respecting the great work going on in various places, the many stations filled, the many Missionaries laboring, and the glorious prospects; but yet he reminded us that though many were supplied, many more were destitute, that though 490 Burmans were converted and washed in the blood of Christ, yet there were labourers wanted. He concluded his remarks by urging us affectionately, and by the animating consideration that our labor is not in vain, to abound in the work of the Lord. The two natives then stood up in the congregation, and several questions were asked through Bro. Wade, by the ministers present; to which they answered in their native tongue, and being interpreted by Bro. Wade, were understood by all the attentive. By pursuing this process they gave us some of their own Christian experience: they said that when they looked within, they saw nothing but sin and corruption, yet they felt that God had given them a new heart. Here were hearts united in the fellowship of Christ, whose voices could not unite in singing his praise—hearts tutored in different clinics—cast in the same mould, and leavened with the same truth—knees bowing to the same God, that have bowed to different gods, and some to dumb idols. Is not here enough to awaken the sympathy of the most unfeeling—to excite to vigilance the careless—to call into action all our feelings of

gratitude—to inflame our zeal, and create in us anxiety for constant labor and efficiency in the cause of salvation? The service was closed with prayer by Dr. Bolles. As many of the females as wished to be instructed relative to the situation of females among the Heathen, were requested to meet at Bro. Henry Austin's, between 3 and 4 o'clock, at which time sister Wade, surrounded with a considerable number, imparted such information, and answered such questions, as her limited time would afford, which seemed to be most affecting and instructing. As we were not in the room, we cannot give particulars.—They then gave us the parting hand, and left for Petersburg. Here we had to shake hands with him who, though a Heathen by name, is a Christian in heart; with him who, though his body bears the marks of his nation and climate, yet has living in his heart, shining in his face, and expressed in his actions, the religion of the precious Saviour. And with him who having suffered more than ten years in that dark and benighted land, sometimes confined, and sometimes beneath a drawn sword raised for their destruction, and various other ways—soon to leave for those miserable abodes again, with 11 or 12 Missionaries more—offering their lives for the lives and salvation of others—leaving their friends and relations, and all their temporal enjoyments, to take for their associates the inhabitants of the savage world, the beasts of prey; and those huts for their dwelling places which, we are informed by them, are much inferior to the houses we have for our brutcs. Who will say that money is the object here? Are there any among us who would go and do likewise for any sum? When we had given them the parting hand, we went back into the house they had left, with several of our brethren and sisters, and as they were going out of sight, we knelt to implore God's blessing upon them. The holy One seemed to descend, and his power and glory were felt by all his children. It was that solemn, awful joy we should always feel—that deep anxiety and strong resolution we should ever possess. The evening was spent in exhorting, singing, praying, &c. &c. This was the most memorable day and season I ever saw, or ever expect to see this side of Heaven; and one I doubt not which will live on ages yet to come, and through the ages of eternity. We had service again at night in the church. Bro. Jordan preached from 1 Psalm i. 80. Bro. Thomas followed, and closed. The exercise was appropriate and refreshing. Bro. Rice preached for us again on Friday night, from Luke ix. 62. We have not room to enlarge as we wish. We look, hope, and pray, for this unexpected opportunity to be blessed and sanctified to the good of this people, that God may be glorified, his cause advanced, and many souls saved.

Yours in the bonds of the Gospel,  
JOSEPH J. FINCH,

In behalf of the Baptist Church  
In Tarborough.

---

EDENTON :

*Saturday, June 7, 1834.*

---

The next number of the Interpreter will be issued from Newbern; to which place all letters, papers, &c. destined for us, should hereafter be directed.

As this is the last number which the Editor expects to issue from this place, the present is regarded as an appropriate occasion for indulging in a pleasant, yet painful gratification—for speaking to the people of Edenton and its vicinity a word of parting friendship. He has been with them in youth and in riper years—in health and in sickness—in weal and in woe. He has spent among them, and in some measure perhaps for them, nine years of the best of his days—of the prime of his life.—He has found them a pleasant people, among them he has experienced much friendship—in their society he has enjoyed not a little happiness. He possessed no inclination to leave them—with them he expected to live, and with them to repose in death. Circumstances however over which he possessed no control have ordered it otherwise, and have decreed his removal. In thus taking leave of them—which he does with an eye not exactly dry—he commits to their keeping the ashes of two lovely infants and of a beloved sister; a reputation which he believes is unsullied; and a memory which he doubts not some will cherish with an enduring pleasure. It is his hope—his wish—his prayer—that the blessing of Israel's God may ever attend them. Less than this he does not feel; more than this he cannot express.

We have recently received many more complaints from subscribers respecting their failure to receive the Interpreter; and that too at offices where others receive this paper regularly. We can only say, as we have said before, that the fault is not ours, and that it is not in our power to remedy the evil. We know that the papers are all regularly and seasonably mailed. And in all cases in which any copies of our paper are received at any given office, we have proof that all the copies of the same number, due at the same office, do certainly come to hand. The proof is in the fact—that all the papers destined to the same office, at the same time, are put up in one package, and enclosed in one envelope. In cases of failure such as described therefore the fault must be in the Post Master. It is our belief however that the subscribers themselves are often to blame. They do not send to the office until through the negligence of the Post Master



their paper is lost or mislaid; they are then told that it has not been received; and complaint is made to us of a failure. We do not say that this is *always* the case, for we have evidence to the contrary; but that it is *frequently* the case we have but too much reason to suspect. If our subscribers would therefore be more punctual in their application, or if they would make some arrangement with their Post Master to have their paper deposited in a box, or in some secure place designated for the purpose, as soon as the package is opened,—we think the evil complained of would be in a great measure remedied. If our Agents would give a little attention to this suggestion, they would do us a special favour.

**THE MISSIONARIES.**—In another column will be seen Bro. Finch's account of the meeting with the Missionaries at Tarborough. We regret much that we were denied the pleasure of an interview with these interesting friends. We regret too that their stay in N. Carolina could not have been more protracted. We are thankful however that they were permitted to visit our State at all; and we doubt not that their excursion, transient as it was, will be productive of much good. May the blessing of the God of Missions ever attend them;—may they return to the heathen richly laden with the blessings of the gospel of peace; and through the efforts of themselves and of their fellow labourers, may the wild and desert places of Burmah soon rejoice and blossom as the rose.

#### THE CHOWAN BAPTIST ASSOCIATION.

This body held their annual session for the present year at Salem M. H. Pasquotank County, commencing on Friday the 18th of the last month. The meeting was well attended and great unanimity of sentiment and feeling prevailed. The communications from the Churches, though they announced no extraordinary increase, denoted generally a pleasant and healthful state of things.—This association contains upwards of thirty Churches, and is rapidly improving in liberality of sentiment, and efficiency of action. The spirit which marked the present meeting may be learned from the following resolutions:—

"A letter having been read from the newly constituted Baptist Church of Edenton, petitioning for admission into this Association, it was resolved unanimously that the said Church be admitted.

"On motion, Resolved unanimously that

the former Baptist Church of Edenton, on account of her obvious departure from the faith and practice of Regular Baptists, be no longer regarded as a member of this body.

On motion, Resolved unanimously that this association cordially approve the course pursued by our esteemed bro. T. Meredith and others, in resisting the encroachments and innovations of the Campbellite Reformers: Resolved further that the above resolution be presented for publication in the N. C. Baptist Interpreter.

On motion, Resolved unanimously that Elder J. Armstrong, Agent for the Wake Forest Institute, be respectfully requested to lay before the meeting the objects of his visit.

On motion, resolved unanimously that this Association highly approve of the principles, plans, and objects of the Wake Forest Institute, and heartily recommend this Institution to the attention, the prayers, and the liberality of the Churches and brethren in general.

On motion, Resolved unanimously that this Association call the attention of the Churches to the N. C. B. S. Convention, to convene at Cashie M. H. Bertie County, on Friday before the Lords' day in November next.

On motion, Resolved unanimously that this body earnestly recommend to the patronage of their brethren, the N. C. Baptist Interpreter.

On motion, Resolved unanimously that the Churches composing this Association be recommended to establish and sustain weekly prayer meetings within their respective limits.

On motion, Resolved unanimously that the Churches be requested to observe the first Monday evening of each month, as a season of prayer with special reference to the Burman Mission.

On motion, Resolved that the third Lords' day in August next be observed by the Churches composing this Association, as a season of fasting and prayer for an out-pouring of the Spirit, and a general revival of religion.

On motion Resolved that the Churches be cautioned against receiving any stranger into their pulpits, in the character of a minister of the gospel, who does not come well recommended."

## THE WAKEFORD INSTITUTE.

The meeting of the Board of Trustees of this seminary recently held at the Institute, developed several important items none of which were fully known to us before. As these are matters in which we are confident the public have a deep practical interest, we shall briefly present them to our readers just as they struck our own mind.

The first object claiming attention is the *location* of the Institute. From what we had previously learned relative to this point, we had formed altogether a favorable opinion as it respected both the eligibility of the situation and the qualities of the soil. But we speak without exaggeration when we say that half the truth had not been told us. We were therefore not less surprised than delighted on arriving at the place, to find an extensive plantation in excellent condition; occupying a highly commanding position; beautifully diversified by hill and dale, and running streams; and shady groves; possessing a soil highly susceptible of cultivation; and affording the finest facilities for exercise, for relaxation, for study—for health, for social enjoyment, for religious retirement, for scientific attainment. Indeed it may be doubted whether, all things considered, a more desirable location for such an Institution could have been found in the State.

The *plantation* contains upwards of six hundred acres of land. The soil, in part rich, generally good, as has been said is highly capable of improvement, and may be made extensively productive. The planting concern had been managed well, a large proportion of the land was in cultivation, the fields were in excellent order, and the growth of vegetation uncommonly promising. The experiment already made in this department had established, it was thought, two important positions which had been esteemed by some highly problematical; namely; *that students will labour*—and, *that their labour can be turned to advantage*.

The *school* had been in operation about three months. There were then present about forty students. They were contented—they were happy—they were delighted with their situation, their pur-

suits, their prospects, and with all around them. From two to three hours each day was appropriated to manual labour—a suitable position to eating, sleeping, and relaxation; and the rest to study and recitation. The most perfect order and harmony were observed in every department. The number of pupils was constantly increasing, and the only fear entertained was that accommodations could not be provided in season to meet the increasing demand.

The *Superintendent*, Rev. Samuel Wait, is too well known in this State to need eulogy or remark from us. Justice requires us to say however that the Board expressed the most unqualified approbation of his plans, his policy, and indeed of his entire management. In fact they expressed more than approbation; for they saw that it was to his prudence; his disinterested zeal, his indefatigable exertion,—that the school was chiefly indebted for its existence. We will only add here—that they who send their sons to this Institution, will subject them to the jurisdiction of one who will treat them with the kindness of a parent, and who will omit neither labour nor care to make them such as they ought to be.

Fully aware of the responsibilities resting on themselves, and of the importance of providing accommodations adapted to the wants and interests of the school, the Board adopted measures for putting up the necessary temporary buildings *immediately*, and for the erection of a large substantial edifice in the course of the next summer. To procure the requisite funds in season, they appointed the Rev. John Armstrong, professor elect in the Institute, their Agent; who will commence the duties of his Agency in a few weeks. As soon as an adequate amount of funds shall be subscribed—and we trust this will be soon done—bro. A. will proceed to the Institute and commence the more agreeable duties of professor of languages.

Hitherto we dreaded a failure in this school because we thought the Board wanted the enterprise and intrepidity adequate to the occasion. But we think they have *now* taken a position worthy of themselves, of the cause, and of the denomination. We are now confident of a vigorous.

and, with the blessing of God, of a successful effort. Let Baptists and the friends of Baptists put forth their strength together; let the voice of the caviler, of the fault finder, and of the prognosticator of evil, cease to be heard; let the cold, the calous, the indifferent, the jealous, the suspicious keep out of the way; let the prayers of the pious, the substance of the rich, the influence of the enlightened, and the sons of all, be liberally contributed; and, beyond a doubt, the object will be easily and completely attained—an object which cannot fail to prove a blessing to the denomination, to the State, and to posterity.

For further particulars, we refer to the following

### PROCEEDINGS

#### *Of the Board of Trustees.*

May 3d.—The Board of Trustees convened at the Institute. The members present were, John Armstrong, John Cuiper sen'r., Charles W. Skinner, Aaron J. Spivy, W. Crenshaw, W. Roles, John Purify, Tho. Crocker, Allen Bowden, Jas. B. Outlaw, Turner Carter, Daniel Bion, David Thomson, A. J. Battle, David S. Williams, G. W. Thompson, Alfred Dockery.

The meeting was organized by calling D. Thomson to the Chair and appointing G. W. Thompson Secretary.

The first business which came before the meeting was the consideration of the Charter, which, after much deliberation, was accepted.

The meeting then proceeded to the election of Officers, which resulted as follows:—Wm. Hooper, *President*; Geo. W. Thompson, *Secretary*; Wm. Crenshaw, *Treasurer*.

*Resolved*, That W. Crenshaw, Geo. W. Thompson, John Purify, Foster Fort, David Justice, and W. Roles, be appointed an Executive Committee, any three of whom shall constitute a quorum.

A Committee was created consisting of Messrs. Carter, Dockery, Outlaw, Skinner, and Spivy, whose duty it was to present a Plan of the Buildings necessary for the successful prosecution of the objects of the Institute, and to report on Monday next.

*Resolved*, That the thanks of the Board be tendered to Gen. Alfred Dockery, for his donation of a set of blacksmith's tools.

*Resolved*, That the thanks of the Board be tendered to Charles W. Skinner for his donation of a bell.

Received by the hands of A. J. Spivy \$103—from different persons of Bertie; also, by the hands of D. Thomson \$10—from Dr. J. Lee Haywood.

Adjourned until Monday morning.

May 5th.—The Board convened according to appointment.

The Committee on Buildings reported and the Board passed the following resolutions, viz:

*Resolved*, That as soon as the state of the funds will justify it, a House be constructed, three stories high, containing not less than ten rooms on a floor.

*Resolved*, That the Executive Committee be instructed to have prepared a plan of the Building, and to estimate the probable cost of constructing it in brick, and also of stone, and report at the next meeting of the Board.

*Resolved*, That the Executive Committee be instructed to make provision for the immediate erection of the following Buildings, viz: one two-story House, 50 feet by 30—Also, eight Houses, 20 by 12, having stoves chimneys, with ten feet sheds.

*Resolved*, That there shall be an Agent appointed, whose duty it shall be to present to the people of the State, the objects of the Board, and to solicit aid for the erection of the above named Buildings.

A Committee consisting of Messrs. Armstrong, Roles and Meredith, was appointed, whose duty it was to be to arrange the Library Departments of the Institute.

A Committee consisting of Messrs. Dockery, Outlaw and Williams, was appointed, whose duty it was to select an Agent.

The Committee on the Library Departments reported—upon which it was

*Resolved*, That the interests of the Institute require three separate and distinct departments; viz:—1st. Of Moral Philosophy and General Literature.—2d. Of Mathematics and Natural Philosophy.—3d. Of the Ancient Languages.

The following appointments were made:—Rev. SAMUEL WALK, A. D., Principal of the Institute, and Professor of Moral Philosophy and General Literature. Rev. THOMAS MEREDITH, A. M. Professor of Mathematics and Natural Philosophy. Rev. JOHN ARMSTRONG, A. M. Professor of Ancient Languages.—CHARLES R. MERIAM, Tutor of Humanities.

The Committee on the Agency reported that they had selected Rev. John Armstrong as Agent to collect funds in order to meet the present demands of the Institute; upon which Mr. A. was unanimously chosen as Agent of the Board of Trustees.

A Committee was appointed consisting of T. Meredith, J. C. Stevenson and Wm. Sanders, whose duty it was to draft Rules for the regulation of the Institute, and report at the next meeting of the Board.

*Resolved*, That there shall be an Examining Committee, consisting of ten, three of whom shall be a quorum, whose duty it shall be to examine the Students in their various studies, and report to the Board. The Committee consists of Messrs. W. Hooper, J. B. Outlaw, A. Spivy, S. S. Biddle, D. Williams, W. H. Jordan, A. Dockery, D. Thomson, S. Graham, and A. J. Battle.

A Committee consisting of D. Thomson, D. Bion and R. Sanders, was appointed to

superintend the transfer of the land belonging to the Institute to the Board of Trustees, and report at the next meeting.

*Resolved*, That a request be made, thro' the Interpreter, to all the friends of the Institute, for such Books as they may be willing to spare, in order to form a Library at the Institute.

*Resolved*, That the following, for the present, be the terms of Instruction :

For Board, per month,	\$5
For Tuition, Latin, Greek &c. per do.	2
For English, in all its branches, do.	1 50
For Washing, per month.	75
Room and Fire Wood gratis.	

*Resolved*, That each student over 16 years of age be allowed for his labor three cents per hour; and each over twelve be allowed two cents per hour.

*Resolved*, That no student shall be admitted in the Institute who will not board at the Institute.

*Resolved*, That the Executive Committee, in connection with the principal, be authorised to procure a competent Tutor, when they shall deem it necessary.

*Resolved*, That the next meeting of the Board be held at Cashie Meeting House, in Bertie County, on Friday before the 1st Sabbath in November next. Adjourned.

#### TO THE ELDERS

*Appointed as Missionaries by the Convention.*

Dear Brethren:—In my communication to you, informing you of the appointments made by the Convention, you were requested to report to the Cor. Sec. before the 1st day of May. The reason of this request was: The Board would meet the first of May, and it would then be necessary that the Cor. Sec. should inform the Board who had accepted the appointment of the Convention, and what amount of labour had been performed. But owing to some peculiar circumstances, but one letter reached me before I left home for the Board, and that was from Bro. Davis; two others were handed to me at the meeting, one from Bro. Piland, the other from Bro. Purify. Of the labours of the other brethren, the Board could obtain no official information; the following resolution was therefore passed:

“Resolved, That the Cor. Sec. make known to the brethren appointed as Missionaries, who have not reported, that it is required, if they have not fulfilled their appointment, they will do so before the first of November next, and forward their report to the Cor. Secretary.”

Since my return home, I have received reports from three other brethren, viz: Kimsey, Richards, and Posey, which will be submitted to the Board, at the next meeting.

With christian affection, &c.

JNO. ARMSTRONG, Cor. Sec.

#### APPOINTMENTS.

Dear Bro. Meredith—Please give the following appointments a place in the next Interpreter. By Divine permission I shall preach JUNE 1st at Greensboro'—8th, Ashboro'—11th, New Union, Mont. Co.—13th, Chambers' M H—15th Carthage Creek—17th, Jos. Haley's; at night, M Digges'—18th, Marven—19th, Cheraw—20th, Benitsville—21 Salem; that night at William Thomas'—22d, Brownsville—24th, Catfish—25th, Brownsville—27, 28, & 29, Darlington C H. JULY 1st, Antioch—2d, Society Hill—3d, Bethel; that night at Cheraw—4th, Cheraw—5th Chesterfield C H at night—6th Elizabeth—8th Gullege's—10 Mount Olive—11th Sawyer Spring—12th Brown Creek—13 Rocky River—from the 14th to the 20th in Montgomery and part of Cabarrus—20th Concord—23d at night, Salisbury—27th Lexington. AUGUST 3rd Statesville—10th Morganton—13th McKeysville at night—17th Ashville—19th Waynesville at night—21 Boydton at night—24 Sugartown—31 Rutherfordton. SEPTEMBER 7th, Lincolnton—14 Charlotte—20, 21, & 22, at the Moriah Association to commence in Mecklenburg Co—25 High Hills—26 Lane's Creek—27 Mount Olive—28 Elizabeth.—OCTOBER 1st at Gulledge's—2 Sandhill M H; that night in Wadesborough—3 Cedar Creek—4, 5, & 6, at the Camp Meeting at Cartledge's Creek—8th Springhill—9th Fayetteville at night—10, 11, & 12 at the Cape Fear Association to convene at Cedar Creek.

JAMES THOMAS.

RECEIPTS.—The following persons paid for 1 year at the Chowan Association. A. Joiner, Nath. Blanchard, Nath. Ward, Jno. Sparkman, Tho. Hoggard, Geo. Kellinger, Jas. Nash, Abner Williams, Augustus Bass, Edw'd Sanders, R. E. Cobb, Jesse Burney, Henry Spivey, Spence Hall, Grizell McDonald, Mary Lamb, Grace Whiteherst, C. T. Chaplin, Francis Fletcher \$2, Wm. Wilson 2, Edw'd E. Wilson 2, James Ward 6 Jno. Downing, Malachi Corbill, Aaron Cherry, Edward H. Perkins 2, Neh. Pendleton, Jesse Morris, Mary Perkins, Jno. A. Shaw, Segar Mitchell, Hervey White, A. Poindexter, Aaron Spivey, Elder Piland paid \$3 for John Miller, Jos. Trip, H. G. Spruell, Lawson's Store; L. Stubblefield 1, Josiah Dabbs, 1, Dar. C. H. Mary A. Blackwell, Meltonville; Wilson Chambers, Britton's X Roads; Henry Harrell, W. H. Hardie, Danville; Dr. Jos. T. Baker \$2. Fayetteville; Eld. Jas. McDaniel \$10, for Col. C. McAllister, Sam'l Mims, Hannah Miller, Sophia Smith, E. C. Smith, Amos Jessop, Biggars Jackson, Arthur Moore, Rev. C. D. Mallory H. D. Furman. Gen. A. Dockery paid \$5 instead of 1 as erroneously stated in the last number.—Aaron J. Spivey, \$5 for gratuitous distribution.—Eld. Jas. Delk paid for Sam'l Granberry, Susan Deans, Silas Parker, H. D. Jenkins, Dr. Reed, Wiley Langford \$6 previously advanced for the Recorder.

# NORTH CAROLINA BAPTIST INTERPRETER.

NEWBERN, (N. C.) JULY 5, 1834.

[Vol. II.

\$1 PER ANNUM—BY T. MEREDITH.

No. 10.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Super-Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

Persons who do not give notice of discontinuance prior to the commencement of a new year, will be held responsible for the year upon which they shall thus enter.

As the Interpreter is published with special reference to the formation of an annual volume, it is recommended and desired that persons subscribing in the course of the year, should order the back numbers of the current volume, and should discontinue only with the close of a volume. The advantages of this rule both to the Editor and subscribers will be obvious to all.

All communications addressed to the Editor, except those of Agents, in order to secure attention, must be post-paid.

From the Christian Index.

### Ministerial Education to the South.

*Mr. Editor:* Improvement in the education of ministers of the gospel is an object confessedly of very superior importance. The progress of improvement in other things, and the general state of society, furnish a palpable demonstration of this fact. This subject, too, as you are aware, occupied deeply and perseveringly the attention and care of that eminently useful man, the late venerable Dr. Furman, of Charleston, S. C. And the benefits resulting from his judicious plans and unremitting labors touching this object, are now developing themselves in a manner highly satisfactory. These meet my observation frequently, and offer to my mind and heart considerations upon which to reflect with emotions of profound interest and admiration!

The *Furman Theological Institution*, situated pleasantly in Sumter District, South Carolina, a few miles North of Statesburg—an institution, too, of much

promise—is among the excellent fruits of the good seed sowed and patiently watered by the hand of the distinguished individual whose name it bears. Already a number of zealous active young ministers have gone forth from it to the work, whose reputation, and usefulness, speak volumes for the cause of ministerial education, and pronounce the just praise of the wisdom of the scheme. Twenty-seven, I understood when lately at the place, are there, diligently prosecuting their respective studies, whose profiting will, no doubt, in due time appear to all.

The accommodations, provided at a moderate expense, are good—the course of studies adjusted to the existing state of things is well arranged—the competency of the Professors to the discharge of the important duties of instruction are best attested by the success of their pupils—and the prospects of the institution are highly gratifying and encouraging. To provide an endowment of say \$40,000 or more, for the permanent support of the Professors, and to aid Beneficiaries, a zealous, active Agent is assiduously and successfully employed, the Rev. John M. Barnes, whose name is already advantageously known to the public, as connected with several extensive revivals of religion in different places. His success is such as might be expected from his reputation, industry, and energy; and such as to sustain the confident hope that the progress of the institution in its excellent career, will not be retarded for want of pecuniary resources. In this place, too, it may be proper to mention the name of THOMAS GILLISON, whose liberal bequest appears to have been of so much importance in bringing forward this interesting concern: the memory of whom will remain embalmed among its most endeared and cheerished recollections! and *he being dead yet speaketh* in the benefits flowing forth, and likely to flow forth continually from this source, to advance the welfare of Zion!

The *Columbia College*, in the District of Columbia, may claim, too, the distinction of having arisen out of suggestions at the

interesting meeting convened in Philadelphia, in 1814, for the purpose of forming "the General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom," made by the same venerated and honored servant of the Lord Jesus Christ, whose name dignifies the Furman Theological Institution. A leading object in the exertions that have brought forward this concern, is, *to raise the standard of ministerial education to the reality of a proper College course, as pursued in Colleges and Universities of the first order; and that, as generally as may be found to be practicable.* To secure this object more effectually, it has been thought best in this, as in other Colleges and Universities, to receive others, besides young ministers, as calculated to enlarge the benefits, and increase the facilities of the proper and substantial education of the young ministers themselves. To all, the expenses are moderate, only \$167 a year each, to students in the regular College Classes—*only \$100 a year to young ministers*—including their entire supply of all that is needful: except pocket money, which ought not to be much; text books, which cost but little; and clothing, which should by all means be plain.

When there, the forepart of last winter, I understood there were seven in the line of the ministry, going regularly on in the College course—*four other professors of religion*—in all forty students. The ample qualifications of the President and Professors that are constantly engaged with the students; the course of Lectures to the Classical students given by Professors of the Medical Department and others; an extensive and well selected Philosophical Apparatus; a Library of four thousand volumes, including the most approved standard works; opportunities at Congress and the Supreme Court; together with comfortable rooms, good accommodations, and a healthy situation, afford ample and well adapted means for a complete education of a high order: *and there wants nothing now but the countenance, generally, of the leading men in the Baptist Denomination to render this a source of the most substantial and extensive benefit.* LET IT BE DISTINCTLY UNDERSTOOD THAT THIS WHOLE CONCERN IS REALLY AND TRULY THE PROPERTY OF THE WHOLE BAPTIST DENOMINATION! *They have only, therefore, to will it, and cannot fail to realize from this establishment the most favorable results.*

It is dear to the memory and sweet to the heart, yet sad, though still encouraging, to run over the list of the names of beloved and excellent and distinguished servants of our dear Redeemer, who have been variously connected with this College in its origin and progress; but who have ceased from their labors and now rest, there is reason to believe, in the mansions of bliss! such as Furman, and Baldwin, and Staughton, and Allison, and McLaughlin, and Semple, and Gano, and Meigs, and Williams, and Withington, and Tallmadge, and Cauldwell, and Clopton, and Gibson, and Stokes, and Davis, and Jones, and Reynolds! God forbid, that an interest, in itself so proper and so exceedingly important, which occupied the counsels, engaged the prayers, and drew forth the exertions of such men, should be suffered to fail of fulfilling the high promise which their reputation gives! the high hopes, the precious balm that their memory inspires!

Other circumstances of particular interest might be adverted to: The Rev. Dr. Woods, President of the University at Alabama—the Rev. Professor Chase, of the peculiarly eminent Newton Theological Institution—the Rev. Professor Caswell, of the distinguished and very able faculty of Brown University, were formerly Professors in the Columbian College. The Rev. Mr. Babcock, President of Waterville College, was formerly a Tutor in this; the Rev. Professor Knowles, of the Newton Theological Institution, just mentioned, was a member of the first class that graduated at this College, and afterwards Tutor in it; the Rev. Mr. Wait, Principal of the Wake Forest Institute, North Carolina, was a student and then a Tutor in this College also; the Rev. Mr. Ryland, Principal of the Virginia Baptist Seminary; and the Rev. Mr. Cushman, the Editor of the *Christain Gazette*, a paper that has been lately established in Philadelphia, under circumstances of most particular and grave interest, are among the graduates of this Institution, and others of its graduates are filling various highly important stations creditably to themselves and beneficially to the community. Will not all these remember their connection with this concern, and its reputation, and its destinies, with interest and affection and a favorable countenance, and wish it success, and offer their prayers to God for its prosperity? Many pious excellent brethren have bestowed their free and liberal donations—will they not also offer their prayers on its behalf?



In addition to these consideration, the revival that occurred there, when some half a dozen or more were converted and baptized, several of whom have been called to the great work of the ministry, may well be regarded as a token for good. And we may indulge, therefore, in the fear of God, the earnest expectation and the hope, that the Columbian College will yet do much, with the Divine blessing, in the sacred cause of ministerial education.

*The Virginia Baptist Seminary*, situated four miles North of Richmond, growing out of the same train of fertilizing and expanding influences, raises its head and looks forward to a career not behind the foremost in the struggle to do good in this important range of benevolent exertion. The resources of the community in the midst of which it is placed are abundant, their liberality proverbial, and the General Agent, the Rev. Eli Ball, employed in bringing together the requisite amount of funds, possesses energy and experience to warrant the calculation that no failure need be apprehended in this behalf. The Principal, the Rev. Robert Ryland, possessing views and qualifications happily adapted to the object, with an assistant Teacher, conducts successfully the various instruction of the pupils; while the manual labor system diminishes the expense, promotes health and vigor, and secures the more certain proficiency in their course of learning. When there, last winter, I understood the number of students to be about forty, with more than half of them in the line of the ministry; and now regret that I did not ascertain the number precisely. Many valuable ministers may be looked for from this promising Institution.

*The Mercer Institute*, situated in Green county, Georgia, seven miles North of the Court House, honored with the name of a Father in the ministry, whose praise is in the Churches, but whose presence restrains me from saying, in this connexion, what my unfeigned respect for him and for the truth would otherwise necessarily lead me to say, has come forward but recently; and moves on with truly wonderful rapidity and success. The name of *Penfield*, dear to Christian remembrance, will remain especially so to this seminary and its friends. His liberal bequest appears to have been of much importance in bringing the Institute earlier into active and extensive operation. It is, indeed, exceedingly gratifying to observe this Institution, founded on the Manu-

el Labor System, with a thousand acres of land, a considerable amount of accommodations already, and more in contemplation, having commenced operations but with the beginning of last year, yet numbering by this time eighty students, after having been under the necessity of rejecting, perhaps, even a larger number of applicants. Instructors and pupils all active, delighted, and happy. Among them, I understood when there the other day, are nine students in the line of the ministry; a goodly number of the rest are professors of religion; all of them of good moral deportment, and making very satisfactory progress in their studies. I had the pleasure of falling in with an Agent of this concern, the Rev. Jonathan Davis, whose success in securing funds for the Institution in this his incipient effort of the kind has been very greatly encouraging, and gives a happy presage of what may certainly be accomplished in this behalf. The community on whom the Institute relies for support have ample means, and are acquainted with the luxury of doing good.

*The Wake Forest Institute*, situated in Wake county, N. C. sixteen miles North of Raleigh, has recently commenced operations. The forming of the Baptist State Convention of North Carolina, connected with the ministerial labors of its former President; the exertions of the Rev. Mr. Wait, while travelling as Agent of the Convention, before he became Principal of the Institution to conduct the instruction of its pupils; and the influence of the pen of the Rev. Thomas Meredith, Editor of that valuable publication, the Baptist Interpreter, are manifestly to be reckoned among the means that have, in the gracious Providence of God, been honored in developing a state of things in North Carolina, truly interesting and promising—out of which very much good may be expected to grow—out of which has sprung up the Wake Forest Institute. This is based upon the Manual Labor System—had, I understood, when lately passing through that quarter, sixteen students already, and as many more engaged; and among those that were present, eight in the line of the ministry.\* The

\* "The writer of this has lately been in the neighborhood of the Wake Forest Institute again and has learned with much satisfaction that such has been its rapid progress that forty students have become connected with it, with four of them in the line of the ministry. At a recent meeting of the Board of Trustees to organize themselves under a charter obtained of the Legislature of the State, although but sixteen were present mor-

Agents employed on behalf of this concern, are such as to create the assured confidence of a sufficiency of funds to provide the necessary buildings and accommodations, and to support and enlarge its beneficial operations.

In these several Institutions are some sixty or seventy, or more students, pursuing in various grades those attainments that are calculated to increase their usefulness as ministers of the gospel. The prospect of an improved state of education in the ministry through the South, is thus interesting and encouraging. Indeed, the mass of Southern Baptists appears to be moving; not only in regard to the distinct and great object of improving the education of the ministry, but in relation to the evangelical operations, generally, which are advancing with so much action, and effort, and success at the present period. The North and East are even farther onward in the march: the wide spreading West, not far behind: All, all are in motion! The glory of the Lord—the power of his Christ—and the influence of the Holy Ghost, give demonstrations indicative of approaching millennial splendor and joy! The unusual revivals in Colleges and other places; the multiplication and astonishing success of evangelical enterprises; and the striking language of the Book of God, made still more striking by the illustrative and developing occurrences in Divine Providence, summon up the mind to an apprehension of the approach of the period, when *this gospel of the kingdom shall be preached in all the world; when a nation shall be born in a day, and when all flesh shall see the salvation of God!*

Most sincerely and affectionately yours,

LUTHER RICE.

WASHINGTON, GA. April 18, 1834.

P. S. Since writing the foregoing, it occurs to mind that the Rev. Mr. Ball, Principal of the Connecticut Institution to promote the earlier stages of ministerial education, is one of the graduates of the Columbian College; the Rev. Mr. Pratt, President of the Granville Institution, Ohio; and the Rev. Mr. Thresher, who occupies a very important post in the Northern Baptist Education Society, were numbered among its students also. It would give me much pleasure, too, if I might mention that the Rev. Mr. Stow, who so very creditably oc-

cupies the pulpit formerly filled, in Boston, by the eminent Dr. Baldwin—the Rev. Mr. Neale, whose labors have been crowned with so much success in the South Boston Baptist Church—the Rev. Mr. Armstrong of Newbern, N. C., advantageously known through that State, are amongst the graduates: the Rev. Mr. Wyer of the Savannah Baptist Church, of so much reputation in all that quarter and elsewhere—the Rev. Mr. Keeling, so well known at Richmond, and through Virginia—the Rev. Mr. Howell, whose labors at Norfolk, Va., have proved so extensively beneficial—and others of the students of this Institution, particularly through the North and East, whose labors I have not had opportunity of being acquainted with; and even, if I might, also, look at the Bar, into the Hall of Legislation, to the Profession of the Healing Art, and at some of the promising beginners in the Arts, sons of the the Columbian College might be named already, who bid fair to do honor to their Alma Mater.—

*And is it to be a question whether the Baptist Denomination will avail itself of the advantage of rendering this College a blessing to the community? Heaven forbid.*

#### CONDITION OF FEMALES IN INDIA.

The following sketch is taken from the Religious Herald. It was furnished by Mrs. Wade at a meeting of females in Richmond, and was committed to writing by a lady present. It contains important information relative to the manners of the East; and will doubtless be read with interest by the friends of humanity and religion of both sexes.

"No language could give a correct conception of their degradation. They are considered in every respect inferior to the men; and from their birth are treated by their parents as slaves. The fathers take their boys about with them, and appear to consider them companions; but towards their female children, they are complete tyrants. Wives in Burmah are treated in some respects better than in Hindostan.—They are suffered to go out when they like, and sit at the table and eat of the same dish with their husbands; but should a woman presume to offer her opinion in their presence, she would receive a blow or kick, with an exclamation of 'you woman! what do you know?' Female Children; as soon as born, are frequently offered to their gods; and smiling little creatures, just be-

ginning to totter along, and show an intelligence well calculated to interest any one, much more a parent, are carried down to the river Ganges, and coaxed along in the water until they are some distance in the current, and then pushed down the stream. When asked if they feel no affection for their offspring, and what induces them to act so cruelly towards them, they frequently show emotion, and pathetically exclaim—Oh! I wish my mother had offered me to the goddess Ganges, then would I never experience the bitter anguish and misery of my situation. They sometimes appear to be sensible of their degraded state, and may be frequently seen praying to their gods, that when they pass into another state of being, they may enter into the body of a man. They believe in the doctrine of transmigration, and that for millions of years they are doomed to a continual whirl of transmigration, unless they should perform a great many devotional acts, and practise many religious austerities—then they may become gods, though they are liable to sickness, pain and death; but by becoming gods they are annihilated, and this is the greatest happiness they desire. Yes, what the poor Burmans desire most earnestly is, that after having this whirlpool of transmigration, as their sacred books term it, they attain the fecility of annihilation. They believe in a state of future punishment, and have very correct ideas of it, and know that for the sins they commit they will be punished: for the morality of their sacred writings is very pure, though they have no idea of a Mediator, and the only way to escape punishment, is not to sin at all. But in their conduct towards each other, they practice every kind of deception that will give to one the least advantage over the others; and husbands and wives, brothers and sisters, parents and children, will steal and lie whenever they have an opportunity. The women are very ignorant, never being taught to read.—Though they have public schools for boys, women are totally neglected in this respect."

With respect to the state of females after conversion, Mrs. Wade remarks:

"A change is directly visible—they show an anxiety to be instructed—conduct themselves with propriety in every relation of life, and show, by their behaviour, that the truths of the gospel in which they believe, really influence all their thoughts and feelings. They clothe themselves and children neatly. And in their houses a com-

plete change takes place: for in their domestic arrangements they are not naturally neat. A profession of religion on the part of husband or wife, frequently causes a separation, though generally for a short time: for so much affection and such a desire to please is manifested by the convert, that causes the other to return, and in these instances they live happily, and very often results in the conversion of the other. She mentioned the case of a woman whose husband did not leave her, but acted towards her with great cruelty, who consulted Mrs. W. what she should do. She advised her to pray for him, that God would be pleased to convert him also—after praying some time, she again came to Mrs. W. and said she was almost ready to give up, so little success attended her exertion. But she encouraged her, and told her to continue her prayers, for the Lord would certainly answer them in his own good time. She did, and at the end of 9 years, had the happiness of seeing her companion brought from the bondage of Satan into the marvellous light and liberty of the gospel, and he is a most bright and shining Christian, and though a short time since he professed religion, he is a deacon in the church, and his whole desire seems to be to do good. And nothing can exceed the gratitude of this poor woman. Do any of her friends show a disposition to tire in any good work, she encourages them by adverting to her own case as a signal instance of Divine mercy and goodness. Mrs. Wade has established a female prayer meeting, and they come miles to attend it—and then every convert feels it her duty and great privilege to join in prayer. Mrs. Wade says they are happy moments, she enjoys them more than any prayer meeting in her native land, for all reserve and fear of others are banished, and they seem indeed to be of one heart and one mind. They manifest the greatest gratitude to the Christians in America for having sent to them the bread of life, and on being told that perhaps those very persons who had assisted in sending out the teachers, had children who did not profess religion, they voluntarily agreed to pray for them. And Mrs. W. remarked that when she heard of the revivals among young persons in the United States, she thought eternity alone will disclose how many have been converted in answer to the prayers of the poor Burman females. They are exceedingly active and zealous in distributing their tracts, reading them, conversing on religion, and in every good work. When 3 or 4 meet together

they think it would be a most heinous sin did they consume time in conversing about themselves or their own affairs. Not the affairs of the soul is their sole topic, and much do they enjoy themselves in this Christian communion. The men frequently will get a little money in advance, perhaps enough to support their families for a month, and then devote their time to visiting about the villages and several miles up the country, distributing tracts and preaching the gospel.

"The food of the missionaries is exceedingly poor, consisting of curry and rice.—Curry is a sauce composed of heating materials, which they find serviceable to their health. They find that tea and coffee do not agree with them in that warm climate.—They occasionally purchase fowls, but they are very poor, though the taste is good.—And this is missionaries' food weeks and years, except they should be sick, then they procure if possible whatever they desire.—They practise excessive self-denial—for knowing and feeling the wants of the poor heathen, they submit to any privation in order to contribute of their little substance something wherewith books and tracts may be purchased. Their houses are constructed of bamboo coarsely woven in wicker work on the four sides, and a piece made for the floor. This is covered with matting, and the roofs usually thatched to keep out the rain, and divided into as many apartments as they desire. With respect to employment, after they have eaten their rice and curry, the missionary takes his books and will go some distance to a *zayat*, which is a large shed, and there he sits until sometimes quite a large number will collect, and he explains to them the words of everlasting life, while his wife is employed all day, surrounded by females, in reading to them from the Bible by a sentence at a time, and explaining as she proceeds until they fully understand it, and then proceeding to another.—And this is the way they pass their time from Monday morn till Saturday night. On Sunday they have worship in their chapel, and tis a lovely sight to see them all so attentive to the preached word, and conduct themselves with so much propriety and decorum. O when Christians are apologizing to each other for their fare, and are sitting down to a sumptuously covered table, let them remember the missionaries with their poor subsistence, and ask if, with the wants of the heathen pressing upon them, they can conscientiously indulge in such luxuries; and in their clothing, jewelry, the furniture of their hou-

ses, do not Christians in America greatly sin."

#### THE BURMAN MISSIONARIES.

The following is from the Charleston Observer. It appears that a meeting was held in Charleston, while the Missionaries were in that city, for the purpose of giving the friends of Missions an opportunity of interrogating the Burman and the Karen respecting the religion of their country, and other subjects of corresponding interest.—Questions were proposed by several ministers present, and promptly answered by the native converts. Of what passed on the occasion the following is given as a specimen.

*Dr. L.*—When you was a priest did you offer sacrifices of expiation to obtain the pardon of sin?

*The Burman.*—No. Expiatory sacrifices are never offered by the Priest. Nor have the Burmans any notion of an atonement by substitution.

Was it your habit or duty to visit the sick and dying, and pray with them?

When a priest, I was frequently sent for to visit the sick and dying—to converse with them—to encourage them—that they might thus be better prepared for the duties of life, if they should recover; and better be prepared for their departure should they die.

As you say that your countrymen believe their god, Gaudama, to have died long ago, why do they continue to worship his image?

They say that Gaudama when dying, left behind him his influence and authority, by special bequest, for five thousand years, and that this influence and authority still attend and accompany his images. Hence are they the objects of worship though Gaudama whom they are intended to represent, has arrived at the highest felicity, that of total annihilation—a felicity which is accorded to none but a god.

Do they believe that the beings to whom they pray, know their thoughts and motives?

The sacred books of the Burmans are entirely silent upon this point. It is not known whether they do or not.

Do your sacred Books teach that wicked

ness exists in the heart as well as in the outward actions?

They do. The thoughts and affections may be sinful.

Did you believe before you heard the missionaries, that the state of good men and bad men would be different after death?

Yes. That was the prevailing opinion.

Did you consider the soul material, or immaterial?

Immaterial.

What sort of places did you imagine as the abodes of good men and wicked men after death?

The Burmans believe that the abodes of the departed are distinct. The good dwell on an eminence that has eight elevated apartments one above another reaching immensely high. The least degree of felicity is enjoyed by those who inhabit the lowest apartment, and the felicity increases in a ratio proportioned to the elevation. The wicked are supposed to dwell in a deep pit in the centre of the earth, which has also eight apartments one below another, in the deepest of which the greatest degree of punishment is endured.

As you say you held the doctrine of transmigration: into what kind of bodies, or into what classes of animals did you suppose the souls of men first entered?

Into bodies of every kind. The Burmans consider that there is a perpetual whirl of transmigration which none escape, but those who arrive at the dignity of a god. And that his felicity is not complete until he is annihilated.

When you was a worshipper of idols, did you ever feel any remorse from a consciousness of the guilt of your sins?

I did, and that I might obtain relief I became a Priest.

Did you ever hear of the doctrine of the resurrection of the body, before the arrival of the Missionaries?

Never.

Do your sacred books, or traditions, teach that the stars are inhabited?

They do.

What sort of beings are supposed to inhabit them?

Glorious beings. Their shining is supposed to be an exhibition of their splendor.

Had you any knowledge as to the nature and cause of the eclipses of the sun and moon?

We had none—These subjects were not taught in our sacred books.

A number of other questions were asked, both of the Burman and the Karen, by Dr. Leland, Mr. Smith, Mr. Manly and others, which appeared to receive ready and appropriate answers. This exercise was continued about an hour, and the attention of a large audience was completely riveted during the examination. On experimental religion their replies evinced a discrimination as accurate as customary among Christians who have had the advantage of a religious education.

#### Distinguished Antediluvian Characters.

Adam, the great progenitor of the human race, who by disobedience to the Divine command, forfeited the Divine favor, and was on that account expelled from the earthly paradise wherein he was originally placed directly from the plastic hand of the Creator, who formed him from the dust of the ground, and breathed into his nostrils the breath of life, whereby he became a living soul. He, as well as his antediluvian descendants, lived to a very great age, being when he died 930 years old. The probability is, that he had many children. The curiosity is, that any should undertake to tell how many. Yet we find there is an old tradition which says he had thirty-three sons and twenty-three daughters. During this time great changes must have taken place in the earth. When he commenced existence he was alone. By the time he closed his mortal career, the number of the human race must have become considerable—and all his own descendants. What sensation must the old patriarch have experienced in seeing with his own eyes the thousands and tens of thousands of his posterity spread abroad, and peopling with rapidity the wide earth.

Eve, the great mother of the human family and the wife of Adam, was taken from his side, God having caused a dead, supernatural sleep to fall upon him during the operation. She it was who, having herself been induced by the Tempter to partake of the forbidden fruit, persuaded Adam to partake also, and thus "brought death into the world, and all our wo." Eve is supposed to be alluded to in the heathen fable of Pandora and her casket of evils.

Cain was conspicuous as the *first born* of Adam: the first who imbrued his hands in human blood: the first founder of a city; and the progenitor of an ingenious progeny of artists. His murder of a brother has branded his name with an infamy more lasting than the mark affixed to his person by the hand of God; and while time shall endure, that name will be but another for that of fratricide. This heinous deed of Cain is proverbial; and no stronger expression of one's moral turpitude can be uttered, than to say, The mark of Cain is on him. After this murder of Abel, and his de-

nunciation by the Almighty, he went and dwelt in the land of Nod, on the east of Eden, where he built a city, and called it after the name of his son Enoch. Cain's age is not given, nor his death recorded, his crimes excluding him from the patriarchal line.

Abel, the second son of Adam, was the victim of Cain. He was the first martyr to righteousness. He was a pious shepherd.—He is not mentioned of as having left any posterity, and was probably murdered in his youth.

Seth was the third son of Adam that is named in Scripture. His mother named him Seth; "For God," said she, "hath appointed me another seed instead of Abel, whom Cain slew." Seth, therefore, took the place of Abel in the patriarchal line. He died at the age of 912 years, A. M. 1042.

Enoch was remarkable for his piety, and translation from earth to heaven. He was a descendant of Seth, and one of the patriarchal line. "All the days of Enoch were three hundred sixty and five years. And Enoch walked with God; and he was not, for God took him." Gen. v. 23, 24. "By faith Enoch was translated, that he should not see death and was not found because God had translated him; for before his translation he had this testimony; that he pleased God." Heb. xi. 5. Enoch was a prophet, and one of his predictions is mentioned by Jude as follows: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgement upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15. The book attributed to Enoch we have already noticed, samples of which we have presented to our readers. The translation of Enoch occurred about A. M. 987.

Methuselah was remarkable as the oldest of men. His age extended to the great period of 979 years. He was the son of Enoch, and died on the very year of the Deluge.

Noah was partly an Antediluvian, and partly a Postdiluvian. We shall therefore reserve the further notice of him under this head till our next historical period.

Among the descendants of Cain, we find several conspicuous characters. There was Lamech, who had two wives. He was the first bigamist on record. "And Lamech said unto his wives, 'Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven fold, truly Lamech seventy and seven fold." There were Jabal and Jubal, the sons of Lamech by Adah: the father (that is the first) of such as dwell in tents and have cattle; the other, the father

of all such as handle the harp and organ.—There was Tubal-cain, a son of Lamech by Zillah, who was an instructor of every artificer in brass and iron. There was Naamah, the sister of Tubal-cain, who, say the Rabbins, (on what authority we know not,) was the inventress of spinning. And there were the Giants and men of renown, whose names are not given.

These were all the characters of note before the flood. At the close of each period into which we shall divide history, we shall give a brief biographical sketch of the distinguished characters within that period; and as soon as we reach the point in history which will furnish us with authentic likenesses of them, we will give those likenesses also.

Having at length completed our survey of the Antediluvian portion of history, we will descend to the period immediately in succession, comprehending the portion of time from the Deluge to the dispersion of mankind at Babel.

We left Noah and his family once more on *terra firma*, the wreck and devastation of the Deluge passed in safety, and the assurance given from on high, that there should be no other Deluge while the earth remained.

Noah seems, in the first instance at least, to have taken up his residence in the vicinity of Mount Ararat, inasmuch as no notice is taken of his journeying thence prior to his commencement of husbandry. And this idea is strengthened by the fact of the existence of a city or town at the foot of that mountain at this very day, denominated "The place of Descent;" which city appears from this circumstance, to have been founded by Noah himself. Very little is said of him after his resettlement in the world, although he lived three hundred and fifty years after the Deluge. The circumstance of his planting a vineyard is mentioned, and also that of his being, on one occasion, overcome with wine, and his denunciation of Canaan for his exposure of him at the time. In the opinion of some, he spent the remainder of his days at the place above mentioned; but others suppose that he emigrated from thence to China.—We will briefly consider this subject.

Mankind are represented as journeying from the East when they found the plain of Shinar. Now Mount Ararat, in Armenia, is northerly from Shinar. It follows, therefore, that the mountain now denominated Ararat is not the Ararat near which Noah settled after the Deluge; or, that the posterity of Noah must have wandered in their journeyings a great distance from that place, in order to bring them to a position whence, by journeying westward, they would reach Shinar.—Waiving, therefore, the consideration of the question where the *real* Ararat is situated, we are driven to the conclusion that the great body of mankind were, some time previous to



their arriving at Shinar, eastward of that country.

Noah lived till after the period of the confusion of tongues. Had he accompanied his posterity to Shinar, it is morally certain that a person of his eminence, and of his relation to them, must have figured conspicuously among them. But as no mention is made of him in connexion with the journeying from the East, and the dispersion at Babel, we conclude that he either continued where he first settled, viz. at the base of Mount Ararat, or else that he journeyed in some other direction with a portion of his descendants, while the remainder journeyed west to Shinar. The latter is the more probable supposition.

"Two hundred and fifty years before Ninus," says Portius Cato, "the earth was overflowed with waters, and mankind began again in Saga Scythia." Saga Scythia is in the same latitude with Bactria, between the Caspian Sea and Imaus, north of Mount Parapornisus. Noah might have continued his journeying to Saga Scythia, and formed a settlement, there, if the ark did not rest in that quarter at the subsiding of the waters, and hence there is nothing in the foregoing fragment of Portius Cato inconsistent with the idea, that Ararat is in Armenia. That he and some of his posterity did actually separate from the main body is rendered still further probable, by the Chaldean tradition which we have already adduced, viz. that after Xisuthrus, his wife, his daughter, and the pilot had left the ark, and sacrificed to the gods, they disappeared and were seen no more; although the voice of Xisuthrus could be still distinguished in the air, admonishing those who remained to pay due respect to the gods, and directing them to make their way to Babylonia.

From the foregoing consideration it seems clear, that Noah and some of his posterity separated from the rest, the former journeying eastward, the latter westward, before the confusion of tongues at Babel, and the subsequent dispersion of mankind.

But whither went Noah and his party?—Most probably to China. The language, the literature, the policy, and the history of the Chinese, combine to sustain this idea. Their language appears not to have changed from its primitive character by the confusion of tongues at Babel. Their literature is as ancient as any whatever. Their government retains the patriarchal character. And their history evidently reaches back to the time of Noah.

The first king of China was Fohi, who was undoubtedly the same person as Noah. The Chinese say Fohi had no father. So Noah being the great progenitor of the *Postdiluvians*, stands in relation to them as did Adam to the *Antediluvians*—fatherless.—Fohi's mother is said to have conceived him, encompassed by a rainbow; an evident allusion to the token of the rainbow in the case of Noah.

Fohi is said carefully to have bred seven kinds of creatures, which he used to sacrifice to the supreme Spirit of heaven and earth.—Noah took into the ark clean beasts and fowls by sevens; of which he offered burnt offerings to the Deity on the subsiding of the Deluge. Add to this the circumstance heretofore brought into view, that the Chouking represents the monarch of China as occupied in drawing of the waters which had deluged the earth; and little doubt indeed can remain, that Noah must have been the founder of the Chinese empire. If however any confirmation of this supposition were wanting, it could be found in the history of the world in the early ages, which shows that those eastern regions were as early peopled as the land of Shinar. For in the days of Ninus & Semiramis, several hundred years after the dispersion, the dispersed nations attacked the inhabitants of the East with their combined forces, but found the nations about Bactria, and the parts where we have supposed Noah finally settled, able to repulse them, as we shall show in its place.

In our next, we shall trace that portion of the posterity of Noah which parted from him, to the plains of Shinar, and give a striking representation of the tower of Babel, built by that infatuated race, the remains of which exist at the present day.—[*I am. Mag.*]

---

### TEMPERANCE.

---

From the Moral Lyceum.

#### INTEMPERANCE AND ITS CURE.

BY HARVEY NEWCOMB.

Author of "History of Intemperance" and "Science of Intemperance."

THE PHILOSOPHY OF HABIT—USE OF SPIRITS AS A MEDICINE—WATER THE BEST DRINK.

The power of habit upon the organs of sensation is amazing. The nerves, in all their ramifications through the system, form these organs. Of these, there are 39 or 40 pairs. They are cords, consisting of membranous tubes, filled with a fat marrowly substance.—They take their rise in the brain and spinal marrow, and as they proceed, they separate into innumerable branches, which ramify and spread through the minutest parts of the body. Sensation is produced by exciting or irritating the nerves; but when this excitement becomes habitual, its effect is diminished; and the more powerful the excitement, the more insensible they become to the repetition.—Thus, if we apply a hard brush to the skin, at first it will produce a painful sensation; but, if the practice is continued every day, the sensation produced will become pleasant, and at length, the friction must be increased, to produce even this effect. So, if a person who is unaccustomed to labor goes to work with an axe or a spade, he will soon blister his hands; but after laboring a few days, they will become callous and hard, so that he feels no inconvenience from using any hard instrument.

Spirits produce an excitement or irritation of the whole nervous system. Now, according to this law of our nature, if the excitement is continued, it will lose its power; and it will require an increase of the irritating cause, to produce the same feeling. The organs of sensibility become so blunted by the habitual use of spirits, that a person who is in the daily habit of drinking has very little feeling, when not under the influence of some kind of stimulus. This is what makes it so necessary for him to take his dram every day. He feels miserable without it; and he must keep continually increasing the quantity, in order to keep up the same degree of feeling. Hence the danger of using spirits as a common drink. If a person drinks every day, and only follows the laws of nature, he must inevitably become a drunkard; if he drinks no more to-day than he did yesterday, his feelings will not be raised to the same tone; his spirits will flag, and he will feel miserable.

Hence, too, the difficulty of overcoming the habit, when once it is formed. The organs of sensibility become so blunted by the continued action of spirits upon them, that when not under their influence, the drunkard sinks into a state of stupor, bordering upon insensibility; yet, he has feeling enough to be miserable. If he leaves off drinking, he must remain in this misery till the nervous system has recovered its natural tone. But, very few persons have resolution to do this; they will mourn over their misery, and wish they might never see another drop of liquor, and "*seek it yet again.*" A few examples will illustrate the practical application of this principle. A sailor was painting some part of a vessel with white lead, mixed with rum; after finishing his day's work, though perfectly aware of the poisonous qualities of the lead, he drained off the liquid and drank it. In a few hours he was a corpse. Another sailor was ill, and his physician told him he would certainly die, if he did not quit drinking.—One day when the physician was going on shore, the man cried after him—"I say; Doctor, as you are going ashore, you may as well order my coffin, for I can't give up the grog!" Another case exhibits this principle, perhaps in a still more striking manner:—In a large town in Massachusetts, a drunkard was sent to the poor house, where he was allowed no spirits; he soon became exceedingly wretched for want of his usual stimulus. He begged for a little rum; he tried various expedients to obtain it. At length, growing desperate, he went into the yard, and with an axe chopped off his hand, crying out, "*bring some rum! bring some rum!*" My hand is off." In the confusion of the moment, a bowl of rum was brought him, he plunged his bleeding stump into it, and then seizing hold of the bowl, drank off the contents. "Now," said he, "*I am satisfied.*" Such is the power of habit.—

Let those who have confidence in their own power of resistance go within his jurisdiction. But let him know that he does it at his peril.

A few examples will illustrate the evils of moderate drinking. Hundreds of apprentices have become intemperate while learning their trades, in consequence of the use of spirits being allowed in their masters shops. A master mechanic in the city of New York, states that three fourths of all the apprentices he has ever known, have become drunkards from this very cause. Many parents and master mechanics have been the means of making their children or apprentices drunkards by the daily use of spirits themselves. Children and youth generally follow the examples of their parents and masters, when the evil consequences of such examples are not immediately perceptible, as in the case of moderate drinking.—They begin to drink moderately when young; and when they grow up, the habit increases upon them, till they become drunkards. A master mechanic had two promising sons whom he took into partnership with himself before they were fourteen years old. He drank spirits two or three times a day, and his sons followed his example. Before they were nineteen, they were both drunkards. The elder son went down to the drunkard's grave at twenty-five, and at the same time the younger was fast following after. A respectable and reputedly temperate family, were in the daily habit of drinking a little punch. By this means, one of the little daughters acquired such a fondness for spirits, that she afterwards became a drunkard. A wealthy old gentleman, whose children were all settled around him, used to take a glass of toddy regularly after dinner; and he would suffer his little grand daughter to sit upon his knee, and sip toddy from his glass. The old man died a drunkard; the grand daughter became intemperate and died a death too horrible to relate. A young physician in the city of New York, of fine talents and education, the eldest son of a respectable and wealthy family commenced business with fine prospects, and the moderate use of spirits. He became intemperate. He once determined to reform; but his friends advised him not to break off entirely, lest it should injure his health. He undertook again to drink moderately; but this again led him to intemperance, and he died a sot. Another man, in the same city, of a generous disposition and fine feelings, commenced with the moderate use of spirits. He had an amiable wife, and five lovely children. But his moderate drinking led him to intemperance; he became ill tempered and cruel in his family, and was on the road to ruin. His friends advised him to break off entirely, and never taste another drop of spirits. He did so; and now he lives, an ornament to society, and a blessing to his family. A very wealthy man, a justice of the peace, who lived in a grand house, and rode

in a splendid carriage, was in the habit of moderate drinking; he is now a miserable drunkard, and gets his living by sawing wood and doing errands for men who used to rent his stores, and with whom, in his better days, he would not associate. Another man kept spirits in his house, and drank a very little every day. He was never intoxicated, and never thought to be in the least degree intemperate he took a *very little*, because he thought it did him good. His children followed his example, and took a *little* every day; and their children did the same. Forty of his descendants are either now drunkards, or already in the drunkard's grave. Another man never used spirits, and would not suffer it to be brought into his house. He taught his children to treat it as a deadly poison; and they taught their children the same. There is not now one drunkard among his descendants.

Let us now, for a moment, notice the latitudinarian exception so generally introduced into the constitution of temperance societies, allowing the use of spirits *as medicine*; I am convinced that the indiscriminate use of spirits as a family medicine, is the most pernicious and dangerous form in which it can be taken. People might as well keep any poisonous drugs, in their houses, to deal out to their families, without the advice of a physician, as ardent spirits. When spirits are given to young children, they often bring on inflammation of the stomach or brain, which terminates in death, and when they escape this, they acquire a taste for spirits, which afterwards tends to intemperance. Many of the sufferings of children are produced by the use of spirits as medicine, either alone or in paregoric and other tinctures and cordials.—The use of tinctures, as family medicine, often leads to the habit of drinking. Many people bring on severe cases of fever, by taking spirits when they feel a slight illness. A physician in the city of New York, was called to see four intemperate women, who acquired the habit of drinking by the use of spirits for some slight indisposition. In my native town, there was a man who in his younger days, was industrious and respectable. He acquired a handsome property, and became a justice of the peace. In the decline of his life, a physician gave him some medicine for the asthma prepared in spirits. From the daily use of this medicine, he contracted a fondness for spirits, and afterwards became a drunkard. Some eminent physicians, who have good success in their practice, never use it. But if used at all, it should be kept only by the apothecary, in the form of alcohol, and dealt out by the physician in small quantities, as other medicines are. Here, it may not be improper to remark, that strict temperance in eating and drinking, exercise, and regular habits, will in a great measure prevent the necessity of having recourse to medicine.

But, in view of the general prescription of all distilled and fermented liquors, some may be led to ask, "what shall we drink?" To this inquiry, without hesitation, I answer: *water—pure water—and nothing but water.* And to a palate not vitiated with alcoholic and narcotic stimulants, it is a most delicious beverage. The most eminent medical writers agree that pure water is of all others the most healthy drinks. It is the only natural liquid which God has prepared for man and beast, and for the use of the whole vegetable kingdom. People who drink nothing but water, generally feel better and live longer than those who make use of other drinks.—In the antediluvian age we have no account of any drink but water; yet the period of human life was hundreds of years. Water drinkers have more strength, and are more capable of enduring fatigue, and cold and heat, than those who use stimulating drinks. A number of British officers were taken prisoners by the Mahometans, in India, and thrown into prison, where they were allowed nothing but rice and water. Many of them went into the dungeons with diseased livers, and other complaints; when released, after several years confinement, they were in perfect health; and on returning to the army, they found themselves high in rank, by the death of their superiors, who had lived freely, and drank wine and spirits. During the four years which Alexander Selkirk spent upon the dreary island of Juan Fernandez, he drank nothing but water; he had been there but a short time, when he increased in strength amazingly, being three times as strong as he ever had been before. But, when taken on board a vessel sailing for England, he began to drink beer and other fermented liquors. After this, his strength gradually declined, and in one month he was no stronger than any other man.

Water drinkers have better teeth, better stomachs, and better appetites, than those who make use of stimulating drinks. Their minds are more clear and capable of greater efforts. While Sir Isaac Newton was writing his celebrated treatise on *Optics*, he drank nothing but water. John Locke, that mighty giant in intellect, made water his common drink. He had a very feeble constitution, and was afflicted with the asthma; yet he lived 73 years. Cold water cools, thins and clears the blood; it keeps the stomach, head, and nerves in order; it produces an equilibrium of animal spirits, and promotes tranquillity, serenity, and cheerfulness.

---

#### American Temperance Union.

On the 21st inst. a meeting of 54 Delegates from various State Temperance Societies, called by the American Temperance Society, was held in Philadelphia, for the purpose of forming a national Temperance Union.

The convention was organized by the choice of the following officers.

Gen. Stephen Van Rensselaer, of New York, President.

Samuel Agnew, M. D. of Pennsylvania, Wm. Jay, Esq. of New York, Benjamin G. B. Perry of Massachusetts, Richard Boylston, Esq. of New Hampshire, and Rev. C. P. Yale, of Connecticut, Vice Presidents.

Rev. John Marsh, of Pennsylvania, Isaac S. Loyd of Pennsylvania, Harrison Gray, Esq. of Boston, and Rev. T. Brainerd, of Ohio, Secretaries.

Rev. Justin Edwards, D. D. of Massachusetts, Ed. C. Delavan of N. Y. and Rev. T. Brainerd, of Ohio, Committee of Overtures.

The Session continued for one day only. The business was conducted with great spirit and harmony, and a Union organized as follows:

1st. Resolved, That the officers of the American Temperance Society, and each of the State Temperance Societies, in their associated capacity be denominated "THE UNITED STATES TEMPERANCE UNION."

2. The object of this Union shall be, by the diffusion of information and the exertion of kind moral influence to promote the cause of Temperance throughout the United States.

3. Resolved, That a Committee of 7 be appointed to carry, by all suitable means, the object of this Union into effect; and that those now appointed, be continued in office till others be appointed.

4. Resolved, That the Corresponding Secretaries, of all the State Temperance Societies in the U. States be corresponding members of this Committee.

5. Resolved, That this Committee be authorized to call another meeting of this Union at such time and place as they shall think proper.

Isaac S. Loyd, Matthew Newkirk, Isaac Collins, of Pennsylvania; Edward C. Delavan, Samuel Ward, of New York; John Tappan, of Massachusetts; and Christian Keener, of Maryland; were appointed the Committee.

## NEW BERN:

Saturday, July 5, 1834.

All communications designed for the Editor of this paper should be directed to New-BERN, N. C.

Owing to the unavoidable derangement of our editorial operations, occasioned by our recent change of location, we have not had it in our power to furnish our usual quantity of original matter. Our examination of Campbellism will be resumed, of course, in our next number.

It is perhaps due to our readers as well as to ourselves to state, that in selecting *Newbern* as the field of our operations, and as the point from which to issue the Interpreter, at least for the present, we have been influenced by considerations until recently

wholly unknown to us. To give these in detail is not necessary; nor would it be deemed perhaps exactly proper. Let it suffice to say that the whole matter was submitted to the brethren composing the Board lately convened at Wake Forest, and by them the measure in view was concurred in. It is proper to add however that the present location is not considered absolutely permanent. Whenever providence shall seem to open the way to a more central position than this, we presume a removal will be effected. The point of location which has been mentioned, and which has received the concurrence of the Trustees of the Institute, is Wake Forest. It is not improbable that the next movement we make will be to that place.

### Departure of Missionaries.

The missionary company who lately visited the South, with several other persons destined for the Burman Mission, were to sail from Boston for India on the 20th instant. May the blessing of the Most High attend them! May they return to the heathen with renewed health and strenght; with fresh confidence in the Saviour's promise; and with a perseverance which will never fail nor falter.

### Liberty Association.

*Revival.*—We learn by a recent communication from Elder Benjamin Lanier, that the work of the Lord is advancing in the hands of the Liberty Association. Since last autumn the additions to churches connected with this body have been about 240. The prospects are still highly encouraging. Bro. L. also states that since last winter he has been laboring in a section of country where there has been no Baptist preaching for many years; where he has baptised upwards of a dozen persons, and where he is now cheered with the prospect of a revival.

### The Recorder Again.

We have recently received several letters of inquiry and advice respecting our contemplated weekly paper. We think the demand for a periodical of this description is increasing. In reply to all that has been said, and in view of all that lies before us, we can only state that the will of the denomination on this subject, whenever it shall be

properly expressed, shall be promptly complied with. There are several reasons why we are desirous of publishing the Recorder. But *our wishes* can accomplish nothing without a competent list of subscribers.—Several brethren have gone to work and have forwarded respectable lists of names. Now, if all who feel the need of the contemplated paper would make immediate inquiry among their neighbors, and communicate to us the result of their exertions, we should soon be in possession of facts on which we could calculate with certainty and precision. But every thing short of this—every thing short of a list of responsible subscribers, must be comparatively unavailing in determining the question before us. We will add that *three hundred* subscribers in addition to those already obtained, are considered indispensable to justify us in commencing the undertaking. So soon as these shall be furnished we shall proceed to business.—Now if thirty persons can be found, who will become responsible for 10 copies each, the question will be settled. There are now six months for the accomplishment of this work prior to the commencement of a new year. The whole matter is therefore submitted to the Baptists of N. Carolina, and of some of the neighboring States. It is for them to say whether a weekly paper shall be supported among them or not. We give it as our opinion, however, that the undertaking proposed will be sustained. Surely our brethren will not consent to relinquish an object so nearly and so easily secured.

#### COMMUNICATIONS.

##### Letter from Rev. L. Rice.

VERY DEAR BROTHER:

In my recent trip to Georgia it was a most particular satisfaction to me to meet with the missionary company, Elder Bolles corresponding Secretary of the Baptist Triennial General Convention, dear Brother and sister Wade who have spent ten years in Burmah, and two native converts, a Burman and a Karen. They, from Charleston, S. C. arrived at Augusta, Ga. on Monday the 21 of April, the same day that I arrived there from a brief excursion through some of the middle and upper parts of the state of Georgia.

Tuesday evening Brother Wade addressed a crowded house on the deplorable condition of the heathen "having no hope, and without God in the world." This exposition by one

whose protracted residence amongst them had given him opportunity to become by personal observation intimately and largely acquainted with the facts he recited was well calculated to impress a conviction of the propriety of every possible effort for their relief.

Wednesday evening Brother Bolles brought to the notice of a thronged assembly the very animating and encouraging consideration "*The days are at hand, and the effect of every vision.*" After contemplating the bright aspect of prophecy touching the conquests and glory of the Redeemer—the certain and speedy accomplishment of every prediction—he gave, in the sequel a lucid statement of the Burman mission. Brother Wade then introduced a few observations preparatory to a short address from the Karen and the Burman, both of which he interpreted.

Thursday afternoon Sister Wade met a large assembly of ladies to give them, by themselves, a particular account of the peculiarly debased and wretched condition of the Females of Burmah.

Thursday evening it was required of me to speak to the people. From the fact that the Apostles, by the direction and authority of Jesus Christ, "*went through the towns, preaching the gospel, and healing every where;*"—it seemed natural to urge the very grave importance of sending forth preachers of the gospel, this being the appointed means of bringing to pass *the effect of every vision*, and raising from their woful degradation the vast portions of mankind who are sunk in darkness and ruin, *having no hope, and without God in the world.* And the occasion was made the more interesting by the arrival of Brother Evan Jones from the valley towns mission with a converted Cherokee. Here were before me the fruits of missionary labor gathered from the East and from the West: converts from the darkness and miseries of heathenism prepared to *preach among their fellow gentiles the unsearchable riches of Christ.*

The next day, Friday, was spent, till afternoon, at the house of Brother Turpin. The little company spontaneously met, among whom was Mr. Tallmadge, Pastor of a Presbyterian church in Augusta, to pass a few hours with our dear missionary friends, enjoyed a season of truly sweet refreshing from the presence of the Lord. Here were our dear Brother and sister from the distant dark land of Burmah, where they had most affectingly *hazarded their lives for the sake of the Lord Jesus, and the love of souls*, with the Karen and Burman so lately converted to God from the worship of dumb idols, about to return with them to that region of misery and darkness to dispense the light of deeming energies of the gospel—together with our dear Brother Jones and the converted Cherokee, who preached effectually to the natives of the forest *the truth as it is in Jesus*—and

others of not fewer than six or seven different nations, and among them eleven preachers present. Religious exercises were introduced: & it was particularly affecting to observe how deeply those so recently recovered from the appalling state of heathenism appeared to participate in the emotion and feeling which pervaded & filled and sweetly agitated every bosom in the room! This is one of those precious seasons, two seldom in my poor pilgrimage, never to be forgotten while memory shall last.

The same evening the missionary company met with a congregation in Hamburg. The day following they proceeded to Edgefield C. H. I had the pleasure of falling in with them again at Lexington C. H. and at Columbia, S. C.; and again, the 15th inst. at Tarboro, N. C. They passed on to Richmond, Va. and concluded to proceed by Fredericksburg, Washington, and Baltimore to Philadelphia, and then return to Richmond to be present at the interesting meetings, which are to take place there connected with the second sabbath in June, unless they shall be required to proceed earlier to Boston for the purpose of sailing for India.

The object of their coming to the United States was the recovery of the health of brother Wade. The converts came with them, that christians might have opportunity of seeing, with their own eyes, the fruits of their evangelical charities: and the effect of their visit to the south, as far as I can judge of the impressions made on the public mind, will prove highly beneficial.

Most sincerely and respectfully

Yours

LUTHER RICE.

June, 1834.

#### Letter from Bro. S. MONTGOMERY.

The following Communication addressed to the Cor. Sec. of the N. C. State Convention, will be read with interest by all who feel a concern for the extension of the Redeemer's Kingdom.

MONTGOMERY CO. N. C. May 8th, 1834.

To the Secretary of the Mission Board, connected with the Mountain Creek Baptist Union Meeting.

Dear Brother,—As the period is approaching at which my labours under the direction of the Board will come to a close, I deem it my duty to make a report of my efforts, and success, so far as known, during the past year. I was appointed to labour in the counties of Robeson, Richmond, and Montgomery, and my attention was principally, though not entirely confined to the Churches and congregations specified. At the time of entering into this large field, I felt considerable satisfaction in being able to visit the destitute neighbourhoods on whose account I was often grieved whilst engaged in my daily toils; and relying on the sufficiency of divine grace, I have endeavoured to be "instant in season and out of season," humbly attempting to divide the word of truth to perishing multitudes; and now I hope that my feeble efforts have not been altogether in vain.

In various churches I have observed a pleasing state of feeling among the followers of the meek and lowly Jesus; they appear to be growing in grace and abounding in love, and every good word and work. As a crucified Saviour has been exhibited to their view, they have gazed upon his attractive charms, have feasted on his dying love, and have had their souls filled with unutterable glory. And having known by happy experience, the supreme excellency of the glorious Gospel of Christ, they have felt an ardent desire for its spread and triumph throughout the world. And may not the soul reviving hope be cherished, that the powerful missionary spirit which has been already so much manifested, will continue to expand and spread more and more until the gospel of the kingdom shall be preached to every creature under heaven and the knowledge of the Lord cover the earth, as the waters cover the sea.

With gratitude to the Author of all good, I desire to record that I have had the satisfaction whilst labouring under the direction of the Board to baptize upwards of fifty persons on a profession of their faith in the Lord Jesus Christ, and have witnessed the baptism of twenty more. I would likewise state that a pleasing change has taken place in regard to two of the congregations in this section of country. In one neighborhood, for a number of years, there have been a few professors who were members of Baptist churches at a distance; this little number has increased gradually, until last winter they had the pleasure of being constituted a regular church. In another place, there was not a single member of the Baptist denomination until last fall; and since that time a flourishing church has been constituted, which at present I think consists of upwards of thirty members. During one week, twenty persons were buried with Christ in baptism at that place. This church is now favoured with regular preaching one Sabbath in each month. Three other Churches, which were one year ago without any regular preaching, at this time enjoy the stated monthly labours of an approved Minister of the Gospel. But notwithstanding there appears to be a pleasing change in the condition and prospects of a goodly number of churches and congregations, yet there are others who are remarkably destitute. These highly approve of the Itinerant System, and desire it to be continued among them. As the labours in the Gospel vineyard are so few, and the destitute settlements so numerous, they know that they cannot expect regular preaching on the Lord's day, although many of them would highly prize the precious privilege; yet they are content on week days, and during the most busy seasons of the year, to go up to the Lord's house to sit under the droppings of the sanctuary. The great shepherd of the sheep they know can feed his little flock, on any day, or at any time, and under any circumstances. They know he has power and grace to comfort the trembling mourner, and to convince the hardened sinner beneath the shady grove, as well as in the stately temple.

For the encouragement of my respected patrons, the Mission Board, in their benevolent enterprise, I would say that so far as my observation has extended the Itinerant Plan is generally much approved. I desire to record a tribute of devout gratitude to Almighty God for his unbounded mercies extended to an unworthy creature during the past year. Universal kindness from brethren and friends has cheered me



all along in my toilsome path; and while memory shall hold her seat in my bosom I shall cherish a strong recollection of many whom perhaps I shall never again see on earth.

Yours Respectfully

J. MONROE.

From the New York Evangelist.

### TEMPERANCE ANNIVERSARY.

On Tuesday, the 20th inst. the American Temperance Society held its 7th anniversary, in the 1st Presbyterian Church in Philadelphia. The chair was taken at a quarter before eight, by S. V. S. Wilder, Esq., the respectable vice-president. After prayer by the Rev. Dr. Cuyler, and a few appropriate remarks from the chair, extracts from the 7th Annual Report were read by Dr. Edwards, the corresponding secretary. This report, like those which have preceded it, is very able; and goes further to establish the fundamental principle, that the traffic in ardent spirits is morally wrong, and ought to be universally abandoned. It presented a very flattering view of the progress of the cause in this and foreign nations.

### ANNIVERSARIES.

The Richmond Anniversaries, it was supposed, would close on Thursday the 13th instant.—The season we learn has been unusually interesting. From the Religious Herald of the 13th we copy the following extracts:—

A considerable number of the brethren arrived in the city on Friday. On Saturday morning, at the hour of 11 o'clock, a larger body of delegates were assembled, than had ever been present on any similar occasion. In the absence of Elder Witt, who did not reach the city until the afternoon, Elder W. C. Ligon delivered the introductory sermon. At the close of the sermon, the General Association was called to order, and the Delegates enrolled. The business transacted at this meeting, was chiefly preparatory.

At 4 o'clock, the Virginia Baptist Missionary Society met at the Second Church. This was a most interesting season. After reading the report, several of the brethren addressed the meeting with much earnestness and devotion. The audience appeared to evince deeply on this important subject, and to feel renewed confidence in and devotion to, the Missionary cause. The addresses were listened to with silent and earnest attention.

The Education Society met at the 1st church on Monday morning at 11 o'clock. A large assembly was present, and several important resolutions were passed, and addresses made by the brethren who attended. Being necessarily detained until the meeting had been sometime in session, we must refer our readers to the proceedings, which will be furnished in time for our next.

About 125 delegates to the General Association were present, of whom probably from 70 to 80 were ministers of the gospel. We were also favored with the company of Elders Colver, from New York; Hall, of Frankford, Pennsylvania; and James E. Welsh, of New Jersey.

The sum received during the meeting for the funds of the General Association was from \$1400 to \$1500; leaving, contrary to our most sanguine expectations, a surplus in the treasury, after settling the claims of our missionaries.

About ten brethren were commissioned to labor as missionaries during the ensuing year, chiefly in Western Virginia.

Great harmony and unanimity characterized the meetings; and much important business was brought forward and transacted in the different Societies. The meeting was, on many accounts, one of the most important and interesting we have ever witnessed.

### SAEBATH SCHOOLS.

#### American Sunday School Union.

The meeting was held in the Church on Washington Square, at half past 3 o'clock. The chair was taken at the appointed time, by the venerable President of the Society, Alexander Henry, Esq. and the exercises were opened with prayer by the Rev. Dr. Miller, of Princeton, New Jersey.

The Treasurer's Report was read by W. F. Porter, Esq. Corresponding Secretary of the Union, and the Annual Report was read by F. A. Packard, Esq. Recording Secretary. The following is a brief outline of their contents.

The number of auxiliaries admitted during the year is 150. The agents and missionaries in the valley of the Mississippi are 36, who have during the year established 560 new schools, and visited and revived upwards of 1,000. The number of agents and missionaries in the South was 18, who have established, visited, and revived between 300 and 400 schools, and raised nearly \$4,000 for local depositories.

Donations of books have been granted to schools in the South West, and elsewhere, to the amount of \$5,225 02. This is exclusive of the grant of \$1,000 to France.

The amount of publications, of every kind during the year was 74, of which number 35 are for Sunday school libraries, and with a few exceptions, strictly original and of a very high character.

#### EXPERIMENT OF DR. HUNTER.

The celebrated "Dr. Hunter gave one of his children a full glass of sherry every day after dinner for a week. The child was then about four years old, and had never been accustomed to wine. To another child, nearly of the same age, and under similar circumstances, he gave a large orange for the same space of time. At the end of the week he found a very material difference in the pulse, heat of body, and state of the bowels of the two children. In the first the pulse was quickened, the heat increased, and the bowels deranged, whilst the second had every appearance that indicated high health. He then reversed the experiment: to the first mentioned child he gave the orange, and the other the wine. The effects followed as before; a striking and demonstrative proof of the pernicious effects of vinous liquors on the functions of life, in a state of full health."

## A SINGULAR OESTACLE.

It is a remarkable circumstance, that the portrait of Henry VIII. was the means of preventing a commercial treaty between the Portuguese and the King of Borneo. A Portuguese vessel having touched at that place, opened a trade there with great success.—The king received the strangers with special favour, and they displayed before him the presents with which they were prepared.—Among other things, was the marriage of Henry the VIII. and Catharine represented in tapestry. When the King of Borneo saw the bluff figure of Henry, as large as life, he bade the Portuguese pack up their presents, take them on board, and leave his dominions immediately. He knew, he said, what they brought him those figures for; that ugly man was to come out in the night, cut of his head, and take possession of his dominions. There was no persuading him out of his imagination and the Portuguese were compelled to abandon a commercial speculation which was so auspiciously commenced.

**METEOROLOGICAL STONE.**—A Finland journal gives an account of a singular stone in the North of Finland, where it answers the purpose of a public barometer. On the approach of rain, this stone assumes a black or dark grey color, and when the weather is inclined to be fair, it is covered all over with white specks. This stone is in all probability, an argillous rock-salt, ammonia, or salt-petre, and absorbing more or less humidity in proportion as the atmosphere is more or less charged with it. In the latter case, the saline particles, becoming crystallized, are visible to the eye as white specks.

## DEATH-DEW REFLECTIONS.

There is no act of memory like a death bed's review of one's life: sickness and a nearer prospect of death often make a man remember those actions, wherein youth and jolity made him forget his duty, and those frivolous arguments, which, when he was in health and free from danger were able to excuse him to his own indulgent thoughts, he himself will scarce now think valid enough to excuse him unto God, before whom if the sinless angels cover their faces, sinful mortals may justly tremble to be brought to appear, when the approach of death makes the bodily eyes grow dim, those of the conscience are enabled to discern, that as to many of the pleas we formerly acquiesced in, it was the prevalence of our senses that made us think them reason; and none of that jolly company, whose examples prevailed with us to join with them in a course of vanity, will stand by us at the bar to excuse the actions they tempted us to; and if they were there, they would be so far from being to justify us, that they would be condemned themselves.

*Rob. Boyle.*

## MAN SUPERIOR IN TOUCH.

We find every organ of sense, with the exception of that of touch, more perfect in brutes than in man. In the eagle and the hawk, in the gazelle and in the feline tribe, the perfection of the eye is admirable. In the dog, wolf, hyena, as well as in the birds of prey, the sense of smelling is inconceivably acute; and if we should have some hesitation in assigning a more exquisite sense of taste to brutes, we cannot doubt the superiority of that of hearing in the inferior animals. But in the sense of touch, seated in the hand, man claims the superiority.—*Belt on the hand.*

During a revival of religion in a neighboring village, a temperance society was formed. The number of its members was unusually large, and among those who signed the pledge of entire abstinence, was a man who had indulged habits of excessive intemperance. No great length of time afterwards this person was assaulted before company by ridicule from a professor of religion on account of what he had done: "My friend," says the man, "a few years since you gave your pledge to abstain from all sin, and now because I have given my pledge to abstain from a single sin you ridicule me!" The assailant retreated completely abashed.

**RECEIPTS.**—FLEMING'S STORE; Henderson Owen \$1. RALEIGH; Jonathan Stevenson \$1. MOORINGSVILLE; Jno. Williams \$1. COUNTY LINE; Jno. P. Belt \$1, Thos. Wright \$1, Henry Foote \$1. LEXINGTON; Josiah Wiseman \$1. WARRENTON; Sol. Stallings 50 cts. TRENTON; Rev. Wm. B. Rhem \$2 for Mrs. Nancy Huggins, and Mrs. Rebecca Dryden. LEXESVILLE; Jas. Benton \$1. EDENTON; Jno. L. Shonons \$1, E. Elliot \$1, Mrs. Sarah Skinner \$1. SMITHFIELD; Ransom Sanders \$1. WINDSOR; Turner Carter \$5, for gratuitous distribution.

NEW AGENTS.  
NORTH-CAROLINA.

Raleigh, Thos. Cobbs.  
Franklin, Eld. H. Pusey.  
Fleming's Store, J. Shaw.  
Roger's Store, Eld. A. S. Wynne.  
Jackson Hill, Eld. Benjamin Lanier.

## TENNESSEE.

Nashville, Eld. P. S. Gayle.  
Memphis, Eld. S. T. Ganey.  
La Grange, Eld. Jer. Barnes.  
McLemoresville, Eld. Robt. Hurt.  
Paris, Eld. L. M. Murel.  
Franklin, L. B. McConnica Esq.  
Columbia, Wm. S. Willafore, Esq.  
Trenton, Hardy Hunt Esq.  
do, Eld. Wm. Smith.  
Eaton, Jas. Fields Esq.  
Brownsville, Thos. H. Scarborough.  
Paris, T. B. Altom.

# NORTH CAROLINA BAPTIST INTERPRETER.

NEWBERN, (N. C.) JULY 19, 1834.

[Vol. II.]

\$1 PER ANNUM—BY T. MEREDITH.

No. 11.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Super-Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

Persons who do not give notice of discontinuance prior to the commencement of a new year, will be held responsible for the year upon which they shall thus enter.

As the Interpreter is published with special reference to the formation of an annual volume, it is recommended and desired that persons subscribing in the course of the year, should order the back numbers of the current volume, and should discontinue only with the close of a volume. The advantages of this rule both to the Editor and subscribers will be obvious to all.

All communications addressed to the Editor, except those of Agents, in order to secure attention, must be post-paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

#### NUMBER 8.

We shall now proceed, agreeably to the promise in our last number, to examine Mr. Campbell's arguments under the head, "The bath of Regeneration." The first in order is the passage, Tit. 3. 5. which is as follows:—

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Before entering upon an examination of this quotation, we deem it proper to make a few preliminary remarks.

1. The passage under consideration, and that, John 3. 5. have been adduced and urged by Mr. Campbell as proof that regeneration, in the sense of the scriptures, "means simply immersion;" in other

words, that these two expressions denote one and the same thing. We are fully aware of the difficulty with which we have here to contend, and by it have been not a little perplexed. We mean the singular variety and contrariety of grounds which the author has been pleased to occupy in relation to this subject, as was shown at length in a preceding number. We are compelled, however, to take him on some ground, and we have been led to select that mentioned above because his arguments generally tend to that point; and chiefly on account of a passage which, until a few days ago, had not fallen under our observation. The passage referred to is this:—"But, reader, here is my most serious complaint against all my opponents, candid and uncandid; while I contend that regeneration in the New Testament acceptance meant simply immersion, they hold me up as ascribing to immersion their ideas of regeneration.—I contend that there must be all they call a moral change; that there must be a *renovation* of the human heart to constitute a christain; but I call that the *renewal of the Holy Spirit*, and not regeneration. Extra Def. p. 25. How far we are correct in representing our author as having taken the position that regeneration is simple immersion and nothing more, the reader is left to judge for himself.

2. The passages mentioned in the preceding remark, constitute the author's sole dependence for the support of his position. His language is this:—"The judicious reader is aware that the whole jet and pith of this controversy must be decided by the meaning of John 3. 5. and Tit. 3. 5. Soon as we ascertain the meaning of these two sayings, the doctrine of the Extra is sustained or refuted." Ext. Def. p. 24. Passing by the obvious hazzard and consequent impropriety of attempting to build a theory of such magnitude and radical importance on two single, insulated sayings, both of which are warmly contested, we merely ask the reader to bear in mind the fact, that, should the author be shown to have failed with regard to these two sayings, by his own admission, his position is lost—his theory is exploded.

3. As Mr. Campbell has alledged the

above passages as proof in favor of his position as explained, he is bound by the rules of argumentation to show, not only that they *relate* to the subject, but also that they contain the evidence demanded;—that they do clearly and fully testify to the precise and full extent of his proposition. The whole burden of the proof in this case rests therefore with him.

4. In order to show that these *sayings* contain the evidence required, it must be proved not merely that they *refer* or *allude* to immersion; but also that they *conclusively* testify that *regeneration is immersion*. The declaration of Paul, speaking of baptism, Rom. 6. 4. obviously alludes to the resurrection of Christ; but no one would thence conclude that baptism and the resurrection are one and the same thing. So also Peter, treating of the same subject, 1. Pct. 3. 21. evidently alludes to Noah's Ark; but surely no one would consider this as evidence that the ordinance and the ark were the same thing. The mere circumstance, therefore, that these passages, treating of regeneration, *allude* or *refer* to baptism, (allowing this to be the fact) can prove nothing. They must contain the clear, unequivocal affirmation, either directly or indirectly made—either expressed or implied—that regeneration and immersion are one and the same, or their testimony will amount to nothing. All this is so obvious that there can be but one sentiment respecting it.

Having made these remarks, we proceed now to the examination of the former of the two cases submitted, namely, Tit. 3. 5.—And that the whole argument may be made as plain and intelligible as possible, we shall first carefully review Mr. Campbell's remarks, in order to see whether or not they contain the evidence required: we shall then offer such arguments and illustrations of our own as the case may seem to demand.

All that we have found in the writings of Mr. Campbell, which has any claim to our attention under this head, is the following.

At the commencement of the article before us we read this sentence:—"By the *bath of regeneration* is not meant the first, second, or third act; but the last act of regeneration which completes the whole, and is, therefore, used to denote the new birth." Ext. No. 6. p. 353. On this we remark, 1. If this declaration be correct the question at

issue is substantially settled; baptism is a regenerating act; it is therefore useless to debate longer on the subject. 2. This declaration which, as has been seen, assumes just about all that is contended for by the author, has been made without a particle of proof of any kind. For the evidence of this see the place. 3. There is an evident impropriety in calling the *bath*, or, as it is elsewhere explained, *the water of regeneration an act*. It is no part of the object of the present examination to deal in verbal criticisms; but when we meet with expressions which are liable to prevent the attainment of clear and correct perceptions, we consider it necessary to notice them so far at least as to apprise the reader of their existence. 4. It is a fact worthy of observation that even here, at the outset, the author takes a position materially different from that which the passage was introduced to prove. The plainest reader needs not be informed that if baptism constitutes the last act of the process of regeneration, then this *last act* and the *whole process* of which it forms a part, cannot be properly one and the same thing.

In immediate connexion with the foregoing we read as follows:—"Being born of water in the Savior's style, and the bath of regeneration in the apostle's style, in the judgement of all authors and critics of eminence, refer to the same act—namely, Christian baptism."—And suppose this to be the fact—suppose these passages do *refer* to christian baptism—what then? Does it follow thence that the said passages, or even the authorities appealed to, declare the subject of allusion to be one with regeneration? Jesus Christ, speaking of the Kingdom of Heaven, *refers* to a grain of mustard-seed; the Apostle Paul, speaking of a new heart, *refers* to circumcision; but would any one take this as proof that the Kingdom of Heaven and a grain of mustard-seed, in the one case, or that renovation and circumcision in the other case, were one and the same thing? Whether the author really considered this as proof, or whether he only aimed to practise a little sophistry on his readers, we presume not to say. Of this much however there cannot be a doubt:—he has convicted himself of a very serious error. As a child may see, the fact mentioned does not contain, and in the nature of things cannot contain, a particle of proof that regeneration and immersion are identical.—We will add here that we have carefully examined Campbell, McKnight,

Doddridge, Dwight, Wesley, Henry, and Scott; and we have found that to a man they oppose the position of our author.—They say indeed that the passage in question *refers* to baptism; but without an exception they maintain that baptism is one thing, and regeneration another. For the proof of this see these authors *in loco*.

In immediate succession to the preceding we find the following—"Hence it came to pass that all the ancients (as fully proved in our first Extra on Remission) used the word *regeneration* as synonymous in signification with *immersion*." We have carefully examined all the authorities exhibited in the Extra alluded to, and, so far as we can see, there is not a single one that concurs with Mr. Campbell in his position, that "regeneration means simply immersion." Some of them agree with him indeed in calling baptism "regeneration;" and so also they call it "sanctification"—"the spiritual circumcision"—"the spiritual birth,"—&c. &c. but they looked upon it as a very different thing from that which it is declared to be by Mr. Campbell. They regarded it as a complex operation; as a spiritual operation; as an operation in which the soul was really and effectually renovated. In a word, they held precisely the same notion concerning this ordinance, which our author says has been ascribed to him, and of which, as we have seen, he so bitterly complains, namely, that baptism involves all the ideas that are usually attributed to regeneration. As proof of this, may be mentioned the well known fact that, in their view of the subject, an infant of a day old was as really and effectually *renovated* and *saved* by baptism, as a man of thirty years. Does Mr. Campbell believe this? If he does, then he has very grievously misrepresented himself. If he does not, then he might just as well put this evidence of "all the ancients" where it properly belongs; for it is hardly worth his while to perplex his readers with testimony which he does not credit himself.

One author continues—"In addition to the numerous quotations made in our last Essay on Remission, from the creeds, and liturgies of Protestant churches, we shall add another from the common Prayer of the Church of England, showing unequivocally that the learned Doctors of that church used the words *regeneration* and *baptism* as synonymous." He then quotes the following prayer:—"We yield thee hearty thanks, most merciful Father, that it hath pleased

thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church. And humbly we beseech thee to grant that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy church, he may be an inheritor of thine everlasting Kingdom, through Christ our Lord, Amen." Now we ask—Does Mr. Campbell believe this? Does he believe that regeneration is the appropriate work of the Holy Spirit—and that it implies a death unto sin and a life unto righteousness? If he does, how can he maintain that it means only a simple immersion? If he does not, why should he introduce as unequivocal proof of his position, a passage which he must have known could prove no such thing? And if it should be contended here, that the only object of the author was, as is said in the connexion, to prove that the terms *regeneration* and *baptism* are *synonymous*, still this does not materially mend the matter; for a moment's attention is sufficient to show that no such proof is found in the passage.

Under the same head, on the next page, we find the following;—"What more natural for a Jew accustomed to speak of the 'water of purification,' or 'the water of separation,' than to speak of 'the bath of regeneration?' If the phrase 'water of purification,' meant water used for the purpose of purifying a person—if 'the water of separation' meant water used for separating a person, what more natural than the 'bath of regeneration' should mean water used for regenerating a person?" To this statement, which has certainly more of plausibility in it than any thing which has yet met our view, the reply is obvious and brief. It is this. In the making out of conclusive *proof*, and especially when this is to establish propositions which are to overthrow doctrines held fundamentally important for ages, we want, and indeed we must have, something stronger than probabilities, or plausibilities or even conjectures which may seem *natural*. But suppose this to be even as Mr. Campbell has conjectured—suppose the meaning to be plainly "*water used for regenerating a person*;"—what then? The author has just pronounced the passage *figurative*. He says that it contains a

*metonymy*—that *bath*, the container, is put for *water*, the thing contained. If this be indeed so, we should like to know why this passage may not contain *another metonymy*? We should be glad to be informed why the *sign* may not be put for the thing *signified*—why *immersion* may not be put for *regeneration*? If Mr. Campbell has a right to declare the passage metonymical to suit his purpose, we have, to say the least, as good a right to affirm it metonymical to suit ours. But more of this hereafter.

For the purpose of showing the reader how easily our author can fabricate an argument when such a commodity is *wanted*, we copy the following from the first Extra, p. 28. "I choose rather to establish it by other testimonies, than by those who agree with me in the import of this institution.—Among these I shall place Dr. McKnight, formerly prolocutor or moderator of the Presbyterian Church of Scotland, and translator of the Apostolic Epistles. One of his notes upon Tit. 3. 5. is in the following words:—'Through the bath of regeneration.' 'Through *baptism*, called the bath of regeneration, not because any change in the nature' (but I would say in the *state*) of the baptized person is produced by baptism; but because it is an emblem of the purification of his soul from sin. He then quotes as proof, (Acts. 22. 16.) 'Arise, and be immersed, and wash thee from thy sins.'—He supports this view also from Ephesians 5. 26. and John 3. 5. 'The bath of regeneration' is then, according to this learned Paidobaptist, "Christian immersion."—The process here observed is briefly this:—McKnight says that baptism is called the bath of regeneration, *because it is an emblem of the purification of the soul*. Therefore, in his estimation, the bath of regeneration is christian immersion! This is indeed a summary method of producing testimony! The reasoning is precisely this:—Moses is called an emblem or type of Christ; therefore Moses and Christ were the same person. Should the reader wish to see the sentiment of McKnight clearly set forth in his own words, he is referred to his *whole note* on this passage, and to his note on 1 Pet. 1. 23.

We have been more particularly amused, however, with Mr. Campbell's management of poor Dr. Dwight. Few writers, if any, have been more inveterately opposed to the doctrine of baptismal regeneration in every form, or have expressed that opposition in more decided or unequivocal terms, than

Dr. Dwight. Yet by picking out, pruning, and adjusting the Dr.'s sentences, Mr. Campbell has compelled the old gentleman, very much against his will however, as it would seem to bear testimony against himself.—The passage alluded to is as follows:—"Timothy Dwight, D. D. the author of the most popular system of Theology in the U. States,—one of the greatest of 'American Divines,' whose works are stereotyped even in Old England says: '*To be born again*, Vol. 4. p. 301, *is precisely the same thing as to be born of water and the spirit*.' And what is to be born of water? '*To be born of water is to be baptized*.'" Ext. Def. p. 30. If the reader will now take the trouble to turn to Vol. 5. p. 272—not Vol. 4. p. 300—as stated by Mr. Campbell, he will find perhaps all the words and phrases out of which the above sentences have been constructed. He will also find Dr. Dwight's sentiment touching this matter plainly stated in these words:—"So far as I have been able to find, the *Regeneration of the scriptures is but one thing*; and denotes, invariably, that change of character, or the cause of that change, by which sinners become holy." And should this not be regarded as sufficiently explicit, if he will turn back to Vol. 3. p. 1. he will discover the following:—"There has been no small dispute among divines about the meaning of the *third phrase* in this passage; [Tit. 3. 5.] *The washing of regeneration*. Some have supposed it to denote *baptism*: and some to denote the *same thing with the following phrase*; the *renewing of the Holy Ghost*.—Others have interpreted it in other manners. *The second interpretation which I have mentioned, is in my apprehension, the true one.*"

At the hazard of wearying the patience of the reader, we have introduced the last two cases, not because we dreaded the arguments which they might be supposed to contain; for, in cases like the present, the opinions of men weigh but little with us; but for the sole purpose of showing Mr. Campbell's uncommon tact in making an author testify in his favour, whither he will or not.

Having shown that Mr. Campbell's position is wholly unsustained by proof; and that his arguments, with a single exception, are destitute even of the recommendation of plausibility, the discussion might here properly terminate; as the well known usages of debate require nothing further. We shall proceed, however, in a few words as possible, to prove that the passage in hand contributes, in no degree, to the support of the proposition which we oppose.

Let it be observed, then, that the passage in question either alludes to baptism or it does not. If it does not, then Mr. Campbell is clearly overthrown; his authorities are all mistaken; and all that has been said on the



subject has been so much said for nothing.—But if it does allude to baptism, then this is what yet remains to be proved. Our author has indeed asserted this, and he has labored to prove it by the testimony of human authorities; but as all evidence of this sort, in cases such as that before us, falls far short of proof, we are compelled to set it wholly aside. The bare allusion of this passage to baptism, is therefore yet a matter of uncertainty.—

For the sake of the argument, however, we will admit that Mr. Campbell and his authorities are correct—that the passage does allude to baptism. We will admit more—we will admit about all that Mr. Campbell has contended for—we will admit that immersion is here plainly called the washing or the bath of regeneration—and what then? Why then it will indubitably follow, either that the passage must be understood in its plain, obvious, literal meaning, or that it must not. If it must not, then it is figurative; it requires a different construction; it cannot favour the position in behalf of which it has been adduced; consequently Mr. Campbell is defeated. But if it must, that is, if it mean precisely what it has been supposed and admitted to say, then it will clearly prove that regeneration is simply an act of immersion and nothing more.

Thus understood, it will prove too much for our author himself; at least at one period of his life. In his 6th Extra, bearing date August, 1833, we find the following:—"The renovation of the mind and character is, therefore, that moral regeneration which is to be effected in this life." p. 338. Now if regeneration is *moral*—if it be a renovation of the *mind* and of the *character*—we ask if it can be, at the same time, simply an act of immersion? Remark here is unnecessary.

Understood as above, this passage will make the Apostle Paul contradict himself.—That he ascribes a total change of conduct, an entire renovation of moral character, to the "bath of regeneration and the renewing of the Holy Ghost" conjointly,—and of course to "the bath of regeneration" in part at least, no one can doubt for a moment, who reads the passage in connexion with the two verses which immediately precede it. But can any one believe—does Mr. Campbell believe, that a radical change of character, and of course of heart, can be produced in whole or in part by a simple immersion?

What is worse than all, the passage interpreted as above, contradicts Jesus Christ, John 3. 5. His words are these: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Beyond a possible doubt the meaning of the Savior here must be, either that there are two separate and distinct regenerations required—one by water, and one by the Spirit—or that there is but one regeneration, in the production of which the *Spirit*, to say the least, partici-

pates. Now which of these alternatives shall we choose? If the former—that the scriptures teach and demand two regenerations instead of one,—then Mr. Campbell's theory is overthrown. If the latter—that there is one regeneration effected in part, at least, by the Spirit, then regeneration cannot be a simple immersion. Consequently Paul and the Savior are at variance.

Further than this, if the passage in hand be understood as above, then Paul plainly contradicts Peter. The latter, 1. Pet. 1. 3, Mr. Campbell's version, has these words:—"Blessed be the God and father of our Lord Jesus Christ, who according to his great mercy has regenerated us to a lively hope, through the resurrection of Jesus Christ from the dead," &c. That the Apostle here speaks of *regeneration* in the proper acceptation of that term, will not be denied by Mr. Campbell at any rate. That this act is here expressly ascribed to the agency of God the Father as the operator, and to the resurrection of Christ as the instrument, can be questioned by no one. Now we ask, can these things be said of a simple immersion? If they can, then it will be proper to substitute one word for the other. Let us try it. "Blessed be the God and father of our Lord Jesus Christ, who according to his great mercy has *immersed* us to a lively hope through the resurrection of Jesus Christ from the dead." This is decisive. If they cannot, then Peter flatly contradicts Paul.

Further surely we need not go. We have shown, beyond a possible question, that if the saying in hand be taken in the sense contended for by Mr. Campbell, it will contradict Peter—it will contradict Christ—it will contradict the sense of its own connexion—and it will contradict our author himself. More than this need not be done to show the absurdity of the sense, and the consequent impropriety of the interpretation.

Having now proved, as we must believe, conclusively and unanswerably, that the sense contended for by Mr. Campbell, is opposed to the scriptures, the argument is clearly and fairly at an end. That we may not be suspected, however, of an attempt to pull down without building up—to take away one meaning without giving an other,—we shall now present the reader, in a few words as practicable, with a construction more agreeable at least to the analogy of faith—to the tenor of the sacred writings.

As the obvious sense of this declaration, (allowing this to be such as has been stated above) is plainly contradicted by the scriptures, the laws of interpretation require it to be understood in a sense less literal and unqualified.

What then, setting aside the *obvious* sense, is that which the structure of the language, the nature of the subject, the scope of the author, the analogy of faith, &c. &c. would seem

to require? Clearly this—that the passage contains a *metonymy*—that the *sign* is used for the *thing signified*—that baptism is called regeneration because the former is the sign or emblem of the latter. In this, as has been seen, we have the concurrence of McKnight, and Dwight; and we will add—of most of the eminent critics of the present and preceding ages.

As a confirmation of this construction, it may be stated that there is probably nothing more common in the scriptures than the use of this figure, and the application of this principle of interpretation. What, for example, is more frequent in the Old Testament or in the New, than expressions such as the following:—"This [the bread] is my body."—"This cup is the New Testament"—"who so eateth my body and drinketh my blood"—"I am that bread"—"that rock is Christ"—"circumcision is that of the heart"—"Christ our passover is sacrificed for us"—"the three branches are three days"—"the field is the world"—"I am the true vine"—"my father is the husbandman." &c. &c.

We might present other considerations, but we forbear. The above we presume will be found satisfactory and conclusive. Should they not, however, it must be recollected that this can in no way affect our previous reasoning against the views of Mr. Campbell. If we have mistaken the sense, it does not thence follow that *he* is right.

We have only to add, that we have occupied much more time with this passage than we had any idea of doing when we commenced it. Should the reader find himself fatigued he will duly consider, we hope, the importance of the subject in hand. And should we be found to have committed errors of any sort, the pressure of our engagements, and the unavoidable haste with which we have been compelled to dispatch this number, will, we trust, be regarded as a sufficient apology.

EDITOR.

---

HISTORY OF THE BURMAN MISSION.—[Continued.  
Return of Mr. and Mrs. Wade—arrival of Mr. and Mrs. Boardman.

A press of engagements which it is needless to mention, has prevented our proceeding with this history for the last month or two.—We now resume it, and in a few more numbers hope to conclude it.

Our last number on this subject treated of the death of the lamented Mrs. Judson. In a few months after this bereaving event, Mr. Judson was further tried by the death of his only remaining child, which circumstance he announced in the following touching communication to Mrs. Judson's Mother:—

"Amherst, April 26, 1827.

"Dear Mother Hasseltine,

"My sweet little Maria lies by the side of her fond mother. The complaint, to which she was subject several months, (an affection of the bowels,) proved incurable. She had the best medical advice; and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears, could not propitiate the cruel disease. The work of death went forward; and after the usual process, exerting to a parent's feelings, she ceased to breathe, on the 24th inst. at three o'clock, P. M. aged two years and three months. We then closed her faded eyes, and bound up her discolored lips, where the dark touch of death first appeared, and folded her little hands—the exact pattern of her mother's on her cold breast. The next morning, we made her last bed, in the small enclosure which surrounds her mother's lonely grave. Together they rest in hope, under the hope tree, (Hopia) which stands at the head of the graves; and together, I trust, their spirits are rejoicing, after a short separation of precisely six months.

"Thus I am left alone in the wide world. My father's family, and all my relatives, have been, for many years, separated from me, by seas that I shall never repass. They are the same to me as if buried. My own dear family I have actually buried: one in Rangoon, and two in Amherst.—What remains for me, but to hold myself in readiness to follow the dear departed to that blessed world,

"Where my best friends, my kindred dwell,  
Where God, my Saviour, reigns?"

On the 26th July, 1825, Mr. Boardman and Lady, who had been previously appointed by the Baptist Board of Foreign Missions, sailed from Philadelphia for Calcutta; where they arrived in December following. As the war in Burmah had not then been concluded, it was thought expedient for them to unite with Mr. and Mrs. Wade, then in Calcutta, in the study of the Burman language, with the view of becoming qualified for actual service as soon as circumstances would admit of their proceeding to the place of destination.

On the 22nd September, 1826, Mr. and Mrs. Wade sailed from Calcutta for Rangoon, where they arrived, after a protracted and hazardous passage, on the 9th of November following. They then obtained for the first time the melancholy intelligence of Mrs. Judson's death. Having found this place in such a state as to present no prospect of successful missionary effort, in less than a fortnight they set out for Amherst, then the seat of the mission. Respecting their arrival at this place, which occurred on the 23rd November, 1826, Mr. Wade, in his journals, has the following:—

"As soon as we were anchored, I came on

shore to find a house. While walking through the native part of the town, Moungh Shwa-ba met me. I scarcely ever felt greater pleasure in meeting a friend from whom I had been long separated. With him I also found Moungh Ing, one of the Christians whom I had never seen before. They immediately gave me an account of Mrs. Judson's death, in a manner which showed how much they loved her, and how deeply they mourned her death. Moungh Shwa-ba and Moungh Ing went with me to her house, which (as it is unoccupied) I shall take possession of till Mr. Judson's return; but we shall not leave the vessel to-night, as the sun is already down.

"Nov. 24. This morning came on shore with Mrs. W. The four Burman Christians, Moungh Shwa-ba, Moungh Ing, Mah Men-la, and Mah Doke, spent nearly the whole day with us, and assisted in procuring such things as were necessary for our immediate use. They gave us some account of their several adventures since they were separated from us at the taking of Rangoon, and it was delightful to hear them ascribe their preservation, while wandering, and their being brought together again to the overruling providence of God. They said it was their prayer daily, that the disciples and teachers might meet again—God had answered their prayers—therefore their hearts were glad. I think they have made very good progress in the knowledge of divine truth; and, by their firm attachment to the Christian religion, and perseverance therein, under so many various circumstances, have proved themselves the real disciples of Jesus.

"Nov. 25. We went out early this morning to see Mrs. Judson's grave; it is about 50 rods from the house, under a large tree, and surrounded by a small enclosure. The doctrine of the immortality of the soul gives the mind inexpressible comfort while we are looking upon the graves of our departed Christian friends. They live, and are enjoying inconceivably more of happiness than they did in their best circumstances while in the body. In putting off their flesh, they have put off all their burdens, and they rest in God.

On the 25th Mr. Judson arrived at Amherst, after the absence at Ava during which Mrs. Judson had died. He had now the melancholly satisfaction of dropping a tear over the grave where the remains of his dear departed wife reposed; of seeing the house where she breathed had her last; & of learning her dying words from the lips of the natives who witnessed her dissolution. From his journal we select the following items:

"Jan. 24. Arrived at Amherst, and detached myself from the suite of the Envoy. Was happy to find that Mr. and Mrs. Wade had previously arrived, and were occupying the house built by Mrs. Judson. Mrs. Wade had also taken charge of my daughter Maria, now two years old. As I passed from the landing place to the house, the native Christians came out to meet me; and they welcomed me with the voice of lamentation, for my presence reminded them of the great loss they had sustained in the death of Mrs. Judson. There are four only in the place, Moungh Shwa-ba, Moungh Ing, Mah Men-la, and Mah Doke. The rest of the baptized are scattered in different parts of the country. The teacher, Moungh

Shwa-gnong, died of the cholera, on his way down from Ava, at the close of the war. Three of the disciples remained in Rangoon, until the place was evacuated by the British, and then failed in their attempts to obtain a passage hither.

"On our way, we stopped a few days at Rangoon. The place was invested by the Peguese, who have raised the standard of rebellion, and taken possession of several towns in the lower part of the country. From one of the highest roofs within the stockade, I obtained a view of the mission house, which afforded us shelter so many years. It is now quite in ruins, nothing remaining but the posts and part of the roof. All the houses in the suburbs and by the river side are completely swept away. It is not probable, however, that the Peguese will succeed in establishing their independence, or even in getting possession of Rangoon.

"We find Amherst in a state of decay, in consequence of Sir Archibald Campbell having fixed his head-quarters at Maulaming, twenty-five miles up the river. Most of the Burmese emigrants have settled in that vicinity.

"Jan. 28. Lord's day. This day I recommenced worship in Burmese, after an intermission of two years and a half. About twenty persons were present; and among the rest, Mah Loon-byay, wife of a French trader from Rangoon, settled in this place. She has been, for some months, in the habit of meeting with the native Christians, for the purpose of worship.

"Feb. 13. At the evening meeting, which is attended by the native Christians, Tuesdays and Fridays, Moungh Ing expressed his desire to undertake a missionary excursion to Tavoy and Mergui. We were all particularly pleased with the proposal, as originating with himself, and indicating a state of mind, peculiarly favorable to the spread of the Gospel.

"25. Lord's day. After the usual worship, we set apart Moungh Ing for the work to which, we trust, he is called by the Spirit of God, appointing him a preacher of the Gospel, and teacher of the Christian religion, without the charge of any church, or power to administer the ordinances,—an appointment similar to that, which, in our churches, commonly precedes ordination as a pastor or evangelist in either sense of the word. And being thus committed to the grace of God, he embarked in a boat, bound to Tavoy. May the Divine Spirit accompany and guide and prosper the first Burman teacher we have ever sent forth.

"March 13. Received a letter from Moungh Ing, dated the 2d inst. informing us of his arrival at Tavoy, five days from this place; and of his attempts to communicate the Gospel to the boat people, who listened in silence, without contradicting or reviling.

Mr. and Mrs. Boardman remained at Calcutta, engaged as above, until the 19th March, 1827, at which time they took passage for Amherst where they arrived on the 17th of April following. Soon after their arrival at Amherst it was determined that Mr. and Mrs. Boardman should locate at Maulaming or Maulnein, the head quarters of the British Army, a new town situated a few miles further up the Martaban river. Respecting

the early prospects of this now important station, Mr. Boardman then expressed himself in the following terms:—

"Although our prospects are not so settled as we could wish, there still being no small uncertainty in regard to the future measures of the English government, yet my dear companion and myself feel more than we have ever felt, that we have reached the scene of our future labors.— These are people for whom we are willing to labor, and to die. May divine grace prepare our hearts for the arduous and responsible work in which we are now about to engage."

## REPORT OF THE BOARD

*For the year ending April 30, 1834.*

This is a document rather too long for insertion in a paper such as this; yet, when we consider the value and importance of the information which it contains, and the interest with which we are confident it will be perused by those of our readers who have not access to it elsewhere, we cannot consent to omit it. We shall therefore present a part of it in the present number, and the remainder in the next. And should it fall into the hands of any who doubt the practicability of a successful effort among the heathen; who are suspicious as to the motives, the prudence, the policy of those employed as Missionaries; or who are on any account hostile or indifferent to the missionary operations of the present day,—all we ask of such is that they will give to the following report a careful, and candid perusal.

The Board of Managers of the Baptist General Convention respectfully submit their Twentieth Annual Report.

Seldom have they met their brethren under circumstances that demanded more fervent gratitude, and seldom have they rendered an account of their stewardship with a pleasure so completely unmarred by disagreeable considerations, either past or prospective. Of their own sincerity of motive and laboriousness of application in executing the duties of their responsible trust, no other proof is requisite than the nature and extent of the service which they have actually performed. Aware of their accountableness to both man and God, they have endeavored to remember that their personal and official integrity have been identified, and under the influence of this conviction, to manage the momentous interests intrusted to their care with a diligence and a faithfulness which should challenge scrutiny. How far they have succeeded in accomplishing the results anticipated from their agency, they are desirous that others should determine.

But, with whatever diffidence they may feel constrained to speak of their own efforts and successes, they can testify with confidence to the Divine benignity, as evinced by multiplied tokens toward themselves, the immense denomination which they represent, and the objects which they have labored to promote.

During the past year, no vacancy has been made in the Board by death, and God has mercifully preserved the life of every agent, and, with two exceptions, every missionary in their employment—a fact that calls for our devoutest acknowledgments to the Lord of the harvest, and enforces the duty of such increased devotedness to His service as shall correspond with the magnitude of our daily accumulating obligations.

But the Board and all their coadjutors in missionary effort have additional and extraordinary occasion to be grateful for the numerous demonstrations of the Divine favor which have accompanied the progress of their extending enterprise.

In presenting a condensed summary view of the operations of the Board, through the period of another year, there will be little occasion to deviate from the customary arrangement of topics.

## BURMAH.

### RANGOON.\*

Owing to various circumstances, not easily controlled, a succession of brethren have occupied this post, each remaining but a short time, and then passing away to some other field of labor. These changes, however unavoidable, have had an unfavorable effect upon the population, and prevented that acquaintance which might have secured respect, and that systematic and persevering effort which is indispensable to efficiency.

Mr. Kincaid remained at this station till the first week in April, 1834, and labored with unremitting assiduity for the conversion of idolaters. His chief endeavors consisted in the distribution of books and tracts, which was liberal, and in conversation with inquirers, who were numerous. Occasionally he suffered annoyance from the jealousy of the priests, the depredations of robbers, and the exasperation of selfish government men; but he succeeded in throwing into circulation many thousands of those awakening messages of mercy which have already kindled in Burmah an irrepressible spirit of inquiry, and which promise to become throughout the empire the instruments of substantial and wide-spread utility. Many of the tracts and portions of scripture were received by strangers from remote provinces, who visited Rangoon, some to attend the festivals which are there held with peculiar pomp and display, and not a few with the avowed purpose of obtaining a knowledge of the new religion,

concerning which, some indefinite rumors had reached their ears. In this way, the truth has been extensively dispersed, and faith anticipates the period when its effects shall be developed at a thousand different points over the empire. At the close of an interesting communication, which is crowded with the details of touching incidents, Mr. Kincaid says, "I can notice only a few circumstances among the hundreds that yield to me, who am an eye-witness, the cheering evidence that the Lord of hosts intends the renovation of Burmah. The fields are really whitening for the harvest; the spirit of inquiry appears to be very extensive, and it is daily becoming more so. The most devoted Buddhists think that this religion will prevail. While I write this, a man from a town near Ava, sits by me, reading Paul's Epistle to the Romans. Every few minutes, he says, '*this is wonderful*,' and wants to know what is meant by the Spirit. I believe God is now smiting him with conviction. Sometimes I have twenty persons sitting around me at a time."

After the departure of Mr. Kincaid for Ava, he was immediately succeeded at Rangoon by Mr. Bennett, whose whole time has since been devoted to similar evangelical labors. His journal abounds in facts that evince a most astonishing spirit of inquiry among the natives in every direction, and conclusively demonstrate the adaptedness of tract distribution to produce and extend that spirit. And it is a striking consideration, distinctly revealing the hand of God, that notwithstanding the almost profuse liberality with which tracts have been given away, it is known that very few of them are destroyed, owing to the impression which prevails, that the missionaries have the power of reproducing and multiplying them to any desired extent.

The last Report stated that the schools at this station had been discontinued by order of the viceroy. Every thing belonging to them was seized and carried off by authority. The parents of the children were fined, and the teachers imprisoned and beaten, so that they will carry the marks of the scourge to their grave. Owing to the continuance of this opposition, the schools have not been resumed, and it is apprehended that unless there should be a change in the government, very little can be effected in this department within the limits of Burmah Proper. We could not, however, forget that "God reigneth over the heathen," and that the hearts of their rulers are in his hands, and that his ear is open unto the cry of his servants.

It is contemplated to erect at Rangoon a dwelling-house suited to the accommodation of at least two mission families, so as to insure convenience and permanency to the station.

By the last accounts, nine had been bap-

tized upon a profession of their faith, and two had gone to rest; so that the number of the church stood at 42. The disciples had not recovered from the panic occasioned by the persecution which happened during Mr. Kincaid's visit to Madras, and it was feared that years must elapse before they and the inquirers would resume their former attitude.

The only missionaries at this station, are Mr. and Mrs. Bennett. Native Pastor, *Ko Thah-a*; Native Assistants, *Moung En, Ko Shan*, and *Ko Thah-byoo*.

#### MAULMEIN.

Missionaries, Mr. Judson, Mr. and Mrs. Wade,\* Mr. and Mrs. Simons, Mr. and Mrs. Hancock, Mr. and Mrs. Brown, Mr. and Mrs. Webb. Native Assistants, *Ko Myat-kyan, Ko Swa-ba, Ko Dwah, Moung Zuthce, Moung Tsan Lone, Moung Swa-Moung, Moung Zah, Ko Shan* and family.

Mr. Simons, Mr. and Mrs. Hancock, and Miss Cummings, (now at Chumerah) who embarked at Boston, June 28, 1832, reached this station, Jan. 1, 1833. Messrs. Brown and Webb, with their wives, and Miss Harrington (now Mrs. Simons) embarked at the same port, December 22, 1832, and arrived safely at Maulmein, June 16, 1832. All these have since been vigorously engaged in acquiring the language, and otherwise preparing for usefulness in the great work before them. Mr. Simons has preached in English to the soldiers, and Mr. Hancock has devoted some time to the business of stereotyping tracts and portions of Scripture, besides some other duties connected with the printing department.

Mr. Judson has been almost exclusively occupied with the translation of the Old Testament, so that his labors of other kinds have been far more limited than usual. But when we anticipate the ultimate results of his past year's toil, as they shall be developed to coming time, and during a measureless eternity, we cannot forbear to reckon that year as one of the most useful of his life.—Near the close of 1832, he says, "I have spent several months in prosecuting the translation of the Old Testament, and I made such progress that I hoped to finish it by the end of 1833. But brother Wade having lost his health, and been obliged to leave us for a time, I find myself under the necessity of changing my plan. The New Testament is out of press to-day, (Dec. 29, 1832) and tomorrow I leave this for the Karen wilderness."

He did not, however, leave Maulmein till January 18th, when he proceeded up the Salween, as far as Chumerah, and sat down quietly to the work in hand. From this excursion he returned on the 9th of April, since which he has remained at Maulmein, vigorously prosecuting the translation, and

\*Temporarily absent on a visit to the U. States.

preparing it for the press.

The illness of Mr. Wade became so alarming, that it was judged necessary for him to take a voyage to America, as the only means that promised the least relief. Accordingly, in the autumn of 1832, he and his wife repaired to Calcutta, and took passage in the *Fenelon*, for Boston, where they arrived May, 11, 1833. With a view to advance the interests of the mission, they took with them two of the converts, *Moung Shwa Moung*, a Burman, and *Ko Chet-thing*, a Karen. This measure accorded with the advice of the brethren at the station, and has been decidedly approved by the Board. Of the movements of Mr. and Mrs. Wade, since their arrival, an account will be given under another head.†

Of the number baptized at this station the past year, the Board have not specific information. As many as twenty-three are mentioned; eleven of them English, and twelve natives.

The schools at this station have been continued, and rendered as efficient as the number and ability of the instructors would admit. The pupils amount to about fifty.

Mr. Cutter, in a communication dated August 2, 1833, says, "The spirit of inquiry appears to be constantly increasing throughout this whole region. The system of Boodhism begins to totter to its base, and its adherents are zealously endeavoring to support the crumbling fabric; but all will be in vain. Darkness, error, and superstition will flee away before the rays of the gospel. I presume at no former period, have affairs in this mission worn so encouraging an aspect as at the present. The Holy Spirit is evidently operating on the hearts of many individuals here, as well as at other stations; and we feel encouraged, and, consequently, happy in our work."

#### PRINTING DEPARTMENT.

From the time of Mr. Bennett's return from Bengal, in March 1832, to the close of that year, two presses were kept in operation, and during that period there were printed 3000 copies of the New Testament in a volume of 624 pages; 3000 of the Karen spelling-book prepared by Mr. Wade; 21,000 of important tracts in Burman; 3000 of a tract in Taling; 3000 of the same in Karen; making in the whole 2,388,000 pages. From January 1, 1833, to July 1, four presses were in operation under the direction of Mr. Cutter, and there were printed 60,700 copies of different tracts.

†There came passengers in the same ship, Mr. and Mrs. Sutton, missionaries of the English General Baptist Society, at Juggernaut, two children of Mr. Bennet, sent to this country to be educated, and three children of the late Dr. Price, one of whom, the daughter, has found a home among her friends, and the other two, the boys, have been adopted as his own, by a member of the Board.

(TO BE CONTINUED.)

#### FAREWELL OF THE MISSIONARIES.

We think that most of our readers will be gratified to see the following account of religious services, connected with the departure of Bro. Wade and his companions. They were to sail for Burmah in a few days; and are now, in all probability, on their way to the land of idols and of Pagan darkness.

Agreeably to appointment, a public meeting was held Wednesday afternoon at Rev. Dr. Sharp's Meeting-House in Charles street, for the purpose of receiving the salutations and addresses of the Rev. J. Wade and the natives from Burmah, in a few days to depart for that country. The exercises were commenced by singing, from the supplement to Winchell's Watts, the missionary hymn.

"O'er the gloomy hills of darkness," &c.

The Rev. Joseph Grafton then addressed the throne of grace, supplicating a blessing on our departing brethren, and the five other brethren, with seven females, including Mrs. Wade, all of whom have devoted themselves to the service of Christ in Burmah. Bishop Heber's hymn was then sung.

"From Greenland's icy mountains," &c.

After which, Mr. Wade addressed the assembly very affectionately, expressing to his Christian friends his grateful acknowledgements, for all their kindness to him and his Missionary associates about to embark with him, earnestly soliciting their prayers that the blessing of God might rest on the labours which awaited them in the land of idolaters. Pray for us, said he, that the word of the Lord may have free course in the land of heathenism and idolatry, and that multitudes may be converted to the faith of Christ. He tenderly alluded to the fact, that in departing to reside in the empire of a despot, not only all that they might possess was at his disposal and will, but that even their lives were in jeopardy from the same cause. After addressing believers on their duty to send the gospel to the whole world, for whose salvation it was designed, he affectionately admonished those among us, who still continued in unbelief that their sin in rejecting Christ was more aggravated and heinous than all the abominations of heathen, who never have heard the gospel.

After Mr. Wade had concluded his remarks, Rev. Dr. Sharp rose, and observed that Mr. Wade and the natives present had for a considerable time been giving instruction, in the native languages, to the young



Missionaries now ready to depart, and that one of these Mr. Dean, would sing, with the native Burman, a hymn in Burmese, which would show the manner in which the Burman converts united in the praise of Almighty God. Dr. Sharp observed that in the worship of the idolaters in Burmah, there is no singing, and that a tune in use with us, [Portugal] was adapted to the words. The solemnity and devotion apparent, formed a striking contrast to what may be imagined of idol worship, in which there is no animation of the soul, like that in Christian adoration and praise, where the noblest sentiments lift the soul to God.

Dr. Sharp also gave notice, that after the singing of the Burman hymn, the natives, both of whom were in the pulpit, would address the assembly, which they did in their own language, Mr. Wade interpreting as they concluded sentences.

The Karen first arose, and with much appropriate gravity remarked, that with gladness he saw the countenances of the Christian friends by whose benevolence and kindness the gospel had been sent to the land of his nativity. That before the gospel came, he and his countrymen were in the darkness of heathenism, without any correct knowledge of the living and true God. That since the news of salvation by Christ had been published in his country, he had heard the glad tidings and believed, That he now enjoyed the animating hope of eternal glory and endless blessedness in heaven, with the confident assurance of his interest in the Lord Jesus as his Redeemer. He thought when he should reach heaven, and lay at the feet of Jesus, it would be his delight and unspeakable joy to talk much with his Christian friends about the wonderful salvation which he had been made to know and rejoice in through their agency, and by the power of the Spirit of God.—He gave them his most cordial thanks and salutations, and begged that many more Missionaries might be sent to his country, as multitudes there were still in ignorance of the way in which sinners may be saved.

The Burman Christian then rose, and with much apparent presence of mind and lively countenance, wished grace, mercy and peace to the numerous friends present whom he greeted, and to whom he rendered his acknowledgements of high obligation for the gospel, and for the Missionaries who had been sent to his country. He said it was God who put it into his mind to

leave his wife and family, and come to America, and it was by his help that he had crossed the wide waters to visit this land of Christians and thank them for the gospel of Christ. Before this knowledge of the truth had reached his land, he knew of nothing to worship but Gaudama; and of him he had no representation but in a senseless idol. He said, in allusion to the declaration of his brother the Karen, of his faith in the gospel, that he too had believed in Christ for salvation, and trusted that he should meet in heaven his numerous Christian friends, whom he had delightfully seen and communed with in America. He spoke of the obligations to gratitude, which rested on sinners redeemed from hell, to be devoted to the service of Christ, and to live in holy obedience to all his commandments. He was now about to leave this land of Christians: and though he should never again see the faces in this world of all who were present, he hoped to meet them in the world of glory. He said he had left his country for a conviction of duty, and from the same conviction it was now his desire to return, that he might do what he could to preach Christ in Burmah, and to endeavor to persuade the Burmans to believe in and love the Saviour, and he wished for all who were present an interest in the merits of this Redeemer.

After the Burman had finished his remarks, the noble hymn of Watts,

"Jesus shall reign where'er the sun  
"Doth his successive journeys run," &c.  
was sung with animated solemnity, to the tune of Old Hundred.

Rev. Dr. Comstock, from Rochester, N. Y. father of one of the Missionaries now embarking, supplicated a blessing on the Missionaries, and on the cause in Burmah and through the world.

The dismissal was given by Dr. Sharp. The several exercises were pleasant, and especially was it cheering to see in the native Christians, whose home is 18,000 miles distant, the fruits of the travail of the Redeemer's soul in their redemption.

---

#### MINISTERIAL.

---

That a Minister of the Gospel should be Meek and Lowly.

LEARN of me, said our Saviour, for I am meek and lowly.—Of all the graces which he, who was perfection itself, possessed, meekness and lowliness are those for which he proposes himself more peculiarly as the exemplar and pattern of his followers.—

Nothing could give us a higher idea of the great excellency and importance of the christian graces, and of their indispensable necessity to all his disciples, at all times, and in all conditions. But most of all are they necessary to ministers of the gospel, who should be altogether mortified to passion and to pride. For we, my brethren, not only live like ordinary christians, in a world of trouble and temptation, and, like them, have frequent occasion to converse with men of corrupt natures and perverse dispositions, but our duty calls us, moreover, to the difficult task of reproof and reforming them. And, in doing this, however cautious and prudent our conduct, we must often lay our account with censure and reproof, with provocation and opposition.—It avails not that we love and serve their souls; they will, notwithstanding, be disposed to abuse and hurt us. It avails not that we study and pray for them as dear children; this is the return which we must often look for. And this we must bear with all patience and meekness, as the physician bears the injuries and insults of a patient who is disordered in his judgment.

Yes, my brethren, we have to do with sinners, and must not expect to gather grapes from thorns, nor figs from thistles. *Offences must come!* and, when they do come, it is our business to look to him who endureth the contradiction of sinners against himself, and to learn, from his example, to meet every provocation in the spirit of meekness. It is our business to be slow to wrath, unwilling to resent, patient to bear and ready to forgive all affronts and injuries whatever. *The servant of the Lord must not strive, but be gentle to all men, in meekness instructing those that oppose themselves. He must cease from anger, and forsake wrath, and fret not himself in any wise.* If he does, he gives the adversary a dreadful advantage over him, and will soon find, that losing his temper is losing the victory.

On the other hand, if he is possessed of meekness, and can, under every provocation, maintain a calm and placid temper, which will never allow passion to prevent the exercise of benevolence, he may, in time, subdue the most stubborn malice of his foes, as well as secure the general approbation and regard to others. And should he not even be free from faults, this temper will go far to hide them. For meekness, like charity, will serve to cover a multitude of sins, from which we turn away our eye

to view the better side of the character.—Thus, in the following instance of the meekness of the son of Ali, we forget all his faults; we almost forget he is an infidel; when in the moment of provocation, we see him hold, in a harmless hand, the bloody scimitar of Mahomet. One of his slaves had carelessly allowed a dish of scalding broth to drop on him. The wretch fell prostrate to deprecate his punishment, and repeated a verse from the Koran: "Paradise is for those who command their anger." "I am not angry." "And for those who pardon offences." "I pardon your offence." "And for those who return good for evil." "I give you your liberty, and a thousand pieces of silver."

But though a minister should thus make every sacrifice to meekness and the love of peace which conscience will allow, yet, sometimes, while men have vicious passions and inclinations to be thwarted, his duty may call upon him to contend. If, even then, however, he fights with other weapons than those of his own warfare, he acts no less contrary to prudence than to duty. Therefore the archangel Michael, when contending with the devil, durst not bring against him a railing accusation.—And, indeed, if he had, could not with such weapons expect to overcome him.—At any rate, what good man or angel would choose to contend for such a victory? Let us rather contend, my brethren, who shall always maintain the meekest frame of spirit: And let us remember, that we can never be happy in ourselves, nor useful to our people, that we can never discharge our duty with fidelity, bear our trials with patience, nor overcome them with fortitude, unless we are possessed of meekness.—Without this, especially, we can no more receive the influences of the Divine Spirit, than the lake can receive and reflect the beams of the sun when it is not serene and peaceful.

A meek and lowly temper is so essential a part of our character, and so necessary a qualification for our office, that he who is not in a very high degree possessed of it, should have neither lot nor part in this matter. Hence one of the greatest ornaments of the ministry, St. Chrysostom, would have excused himself from entering on it, because he apprehended he had not that meekness and gentleness of mind which he thought necessary to prepare him for receiving injuries, bearing insults, and treating even his enemies with mildness and

love, as Christ had enjoined his followers. And yet how great a share of this virtue, as well as resignation to God, he possessed, appears from the account which he gives of himself when he was unjustly banished, and uncertain what punishment and misery might still await him. "When I was banished from the city," says he, and knew not what should be done to me, none of these things moved me; but I said within myself, If the queen will, let her banish me, the earth is the Lord's, and the fullness thereof. If she will, let her saw me asunder; Isaiah suffered the same fate. If she will, let her cast me into the sea; I will remember Jonah. If she will, let her cast me into a burning fiery furnace, or among wild beasts; the three children and Daniel were so dealt with. If she will, let her stone me, or behead me; I shall then have St. Stephen or the Baptist for my blessed companion. Or, if she will only deprive me of all my substance, let her take it; naked came I out of my mother's womb, and naked shall I return thither."

When such a spirit deemed himself not meek enough for the sacred office, we may consider what a high degree of meekness that office requires. Whoever, therefore, is not possessed of much of this heavenly grace, and studious of more, ought not to enter on an office in which he is sure to meet with a thousand trials of temper, from which he might be exempt in any other line. In this office, a man of a peevish, hasty, and resentful spirit, is, like a flame that plays among combustibles, in danger every moment of breaking out and doing harm. He harms himself, others and the cause of God. And, as a little smoke will darken the brightest object, so, if all the rest of a minister's life were clearer than the light of the sun, this alone would darken all, and make the rest be forgotten. The same allowances are in no case made for us as for other men. The Levites were not allowed to mourn for their dead relations; to teach us how far we ought to rise above all the concerns of flesh and blood, and subdue the most excusable passions of human nature. But how much more ought we to rise above those that are faulty and hurtful? Our minds should be like those upper regions, which are always serene and peaceful.—They who take most latitude themselves, expect this from us; as if we were a higher order of beings, which, in some sense, indeed, we ought to be, considering how high our character is, and how sublime our hope.

In recommending this temper, I cannot help remarking a beautiful example of it in the exalted character of Father Paul, author of the History of the Council of Trent.—Though this man passed a long life in religious controversy, which, from the apprehended importance of the subject, is, of all controversies, the most exasperating, and though his life and reputation were perpetually attacked by every art that the bitterest enmity could invent, yet his writings, his life, and his heart, were perfectly free from every tint of a vindictive spirit. Entirely devoted to the public cause, and to truth, he rose superior to the spirit of the times, overlooked injuries, insults, and repeated attempts on his life, like a true disciple of the Master whom he served.

In like manner, my brethren, if we would render acceptable service to God, it must be by adorning our profession with patience, forbearance, charity, and meekness. If, at any time, we discover a spirit of persecution, we, at the same time, discover that we have none of this spirit of Jesus, and that we have really as little pretension to wisdom as to innocence; for persecution, instead of crushing, strengthens heresy; whereas, clemency always recommends the person or the cause that shews it. Seven thousand Persians were once taken captive by the Romans, and, according to the customs of a barbarous age, had no alternative but slavery or death. Acacius, bishop of Amida, boldly declaring "that vases of gold and silver are useless to a God who neither eats nor drinks," sold the plate of his church, and employed the price in the redemption of the seven thousand captives. He dressed their wounds with affectionate care, supplied their wants, blessed and dismissed them. Go, said he, tell your king, that this is the true spirit of that religion which he persecutes. The consequence was a very long truce, to which we may suppose the clemency of Acacius contributed no less than the arms of the Romans.

Thus, my brethren, if we wish to become our own enemy, or him whom we deem an enemy to God, by clemency and meekness only may we hope to effect our purpose. If we cannot succeed by these means, all that remains is, for our own safety, to refrain from their company and their communion. For, say that any one offends, yet where is our commission to punish? since, happily for all, our Master hath reserved vengeance solely to himself, as his peculiar prerogative. Say that our fellow-creatures sin, should we then re-

member our own transgression and learn to intercede with God for the pardon of theirs? Or, say that they err, should we not learn, from our own ignorance, to pity, and, in the spirit of meekness, to teach them the better way? What though they differ from us in their opinions, yet still they may be good and well-intentioned men. And since there are in heaven many mansions, if we are afraid we should not live happily together, let us allow (as we may be sure God will allow) some of them to the virtuous of every persuasion. In the important affair of salvation, we are sure that none would willingly be in a mistake; and if the error of a brother be involuntary and invincible, he may be pitied, but cannot surely be blamed. We ourselves, too, may be in the wrong, at least in part, and see many truths but through a glass darkly. Meekness, therefore, and mutual toleration, should make an essential part of our character, as ministers of mercy, and disciples of Jesus; and this would prove the strongest recommendation of ourselves and of our religion.—SELECTED.

## NEWBERN:

Saturday, July 19, 1834.

☞ All papers and communications intended for the Editor of the Interpreter must be directed to Newbern, N. C.

*Brief history of the American Baptist Mission in Burmah.*—This is the title of a tract recently published by the Baptist General Tract Society. It contains a condensed account of this mission from its commencement down to the date of the latest arrival from India. In a very convenient form, and at a trifling expense, it affords information highly interesting in itself, & calculated at the present period to be exceedingly useful. We should be glad to see quantities of this tract introduced into this State for gratuitous distribution.

*New York Baptist Association.*—This body held its annual session on the 27—29, May, 1834. It contains twenty nine churches, all of which, with one exception, were represented. Although the accessions during the past year have not been great, yet

the churches are represented as being in a comfortable and prosperous state. Missions, Sunday Schools, Bible Classes, Temperance Societies, &c. are generally patronised.

## COMMUNICATIONS.

### ENCOURAGING.

The following is an extract of a letter from bro. A. P. La Coste of Cheraw, S. C.—Without his consent, and, as is obviously the case, without any expectation of the circumstance on his part, we present our readers with what he has been pleased to say respecting our contemplated weekly paper. We hope that an example so creditable to the denomination, and so full of the promptness and enterprise which ought to distinguish all christians, will not fail to produce its proper effect. Bro. L. has our thanks for what he has thought proper to do, and a full and free reciprocation of his kind and generous regard.

"Although not of your State, I am extremely anxious that you should be sustained in the contemplated publication of the 'Recorder;' and having just risen from the perusal of an editorial article in the 'Interpreter,' on the subject, where it is stated that if thirty persons will become responsible for ten copies each, the question as to its publication will be settled, I forward you my name, as one of that number for ten Copies, hoping that our brethren, generally, will be willing to put forth some little strength and exertion, that so desirable an end might be accomplished. Altho, a total stranger to you, I offer to you, no apology. I hope we are united in the same bond of Love."

Yours Sincerely, Christian Bonds,  
Augs. P. La Coste.

Letter from bro. Jno. Culpeper Sen.  
Brier Creek, July 2d, 1834.

DEAR BRO. MERIDITH:—

Since we parted at Wake Forest, I have travelled through the Counties of Granville, Person, Caswell, Rockingham, Stokes, Surry and Ashe, and am now on my way through Wilks. I have been, a part of my time, in the bounds of the Country line Association, where great exertions have been made to mislead the people. They have been represented as being united in their opposition to all the benevolent institutions of the day. This however, is far from being a correct representation. Many of them, and the most intelligent, are warm advocates of the Convention, and all its laudable objects. Although I find

many hesitating, and fearing to unite with us, the people in nearly every section of Country which I have visited, gave me a friendly reception, and cheerfully indulged me with opportunities of explaining all the objects of the Convention. It is gratifying to observe that in most places they appear to acquiesce in our objects and aims; and that in no case, an objection has been made, or an obstacle thrown in my way, that could not be traced to some misrepresentation; and in a few cases they have named the very pamphlets from which they had drawn their opposition. We certainly have great cause of thankfulness for the measure of success with which God has blessed our feeble attempts to promote his glory and the best interests of man. And we have need of increasing and uniting efforts; for our Antimissionary brethren, are making great exertions to counteract our movements. I met with James Osbourn in Rockingham, who is travelling in the bounds of the County line, Mayo, and other associations. I am informed he is now selling the history of the religious Devil and obtaining subscribers to the history of his own life.—How he will succeed in selling the one, and in procuring subscribers for the other, I know not; but if he does not write his own history more correctly than he has the history of the Devil, I presume many of his subscribers will discover his inaccuracies; and his history will fall on his hands. For he represents the Devil as urging his Ministers to give up party zeal and unite together as a bond of Brothers, and all engage in the good and great work. If this is not a misrepresentation of the conduct and aims of Satan, I have through life been very much mistaken. Notwithstanding all his exertions, many of his former friends are losing confidence in him, and many of the most intelligent and influential have withdrawn their patronage and support. I expect to attend this day near Wilkes Courthouse, and I find the brethren in this region, more intelligent and more united than in many parts where I have travelled; and am happy to find an increase of good feeling toward us and our several objects.

I am Dear Brother yours in gospel Bonds,  
J. Colburn

---

#### MISCELLANEOUS.

---

##### WESTMINSTER ABBEY.

*Tombs of Dr. Watts and Major Andre.*—The monuments in the other parts of the Abbey are too numerous and too voluminously inscribed to be minutely detailed. In the south aisle are those of Dr. Stodd, Dr. Vincent, Sir Cloudsley Shovel, Dr. Watts General Paoli, Dr. Barney, Thomas Thynne—whose murder in his own carriage is here represented; and others unnumbered. Many of the inscriptions are respectively eloquent

poetic, tasteful, brief, witty, historical, entertaining, instructive, pious—though sometimes the piety is of a kind that shows the writer to have been less at home in that department. At the tomb of Dr. Watts, if I had been a worshiper of relics, I could have performed my cordial devotions. As it was, I paused respectfully, and thanked heaven that such a man had been here, and now was there, so useful in the one, so peaceful in the other.—Sweet psalmist of our English Israel. Gifted genius of varied excellence, greatly good, and morally great. The poet and the prophet, the scholar and the philosopher, the teacher of sages and the instructor of babes, the musician and the minstrel of the sanctuary, the logician and the metaphysician of the schools, the puritan and the dissenter of principles inflexible, and the friend of the wise and the good of all parties, with none of the littleness of any! Blessed man thy works follow thee—but their fruits on earth remain, and will last till the trump of the Redemer shall wake their frame, spiritualized, puissant, and immortal, in conformation to “his own glorious body!” And then will be realized that part of his own auto-graphic epitaph as if he had written it for the stone of the grave he thus personises and apostrophises—

Receive my clay, though Treasurer of death!—  
I will no more demand my tongue.  
Till that gross organ, well refined,  
Shall trace the boundless flights of an unfettered mind,  
And raise an equal song.

How will his glorified body eclipse, “clothed with transcendent brightness,” all the “vain pomp and glory of the world,” enshrined around his tomb. I would rather be Dr. Watts in the resurrection, or before it, or after it, than be any monarch there—and am ashamed to say of him a thing so little, and on that account unworthy to be said.

In the west aisle are the remains of Major Andre, which attracted my attention and affected my heart. His history, as connected with that of my own dear native land, as I had read it and wept over it in my boyhood, occurred in its freshness to my recollections, and mingled with feelings already subdued with sympathies already lachrymal and overwhelming. I had stood on his grave, or rather on the spot where he was ignominiously executed and immediately inhumed, on the spot to which he walked with the port of a soldier, remarking to those around him, “I am reconciled to my death, but not to the manner of it; yet you shall witness that I die like a brave man.” It was the spot too, where, when arrived, he said, “Must I die here!” Alas! there was no relief—and he thought too little of a more important matter, IN WHAT CONSISTS “THE STING OF DEATH?”—What is its power to hurt us? Is it dying on

a gibbet? Ask the expiring author of our glorious Christianity—or, ask his apostles, or martyrs, or disciples. Yes! just after the conveyance thence of his remains, and their transportation to England, in 1821, or rather some years after, I visited his vacant or now consolidated grave; with others, I walked up and down the planks of the same apartment, where as a prisoner he was previously confined, and slept in the room of the Head Quarters (as it was then) of Washington, and ate at the very table where his death-warrant as a spy, according to the laws of nations, was signed by that great man;

When the light of his eye was dimmed with a tear,

And the silence by sobs was broken;

But not a word was spoken.

The device and the inscription are very neat and pay a deserved tribute to James Buchanan, Esq. his majesty's consul now of this port, by whom his remains were exhumed and conveyed to their present depository.

*Cox's Letters.*

#### REV. JOHN WESLEY.

In the year 1776, Rev. John Wesley received the following letter, in consequence of a recent resolution of the government, that circulars should be sent to all persons who were suspected of having plate, on which they had not paid the duty:

*“Reverend Sir:* As the commissioners cannot doubt that you have plate for which you have hitherto neglected to make an entry, they have directed me to send you the above copy of the lord's order, and to inform you that they expect that you forthwith make the entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have owned, used, had, or kept any quantity of silver plate, chargeable by the act of parliament; as in default hereof the board will be obliged to signify your refusal to their lordships.

*“N. B.—*An immediate answer is desired.”

Mr. Wesley replied as follows:—

*“Sir:* I have two silver teaspoons at London, and two at Bristol. This is all the plate which I have at present; and I shall not buy any more while so many around me want bread.

“I am, Sir, your most humble servant

“JOHN WESLEY.”

Perhaps there never was a more charitable man than Mr. Wesley. His liberality knew no bounds but an empty pocket. He gave away, not merely a certain part of his income, but all that he had. His own wants being provided for, he devoted all the rest to the necessities of others. He entered upon this work at a very early period. We are told that when he had thirty pounds a year,

he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two. During the rest of his life he lived economically; and in the course of fifty years, it has been supposed, he gave away more than thirty thousand pounds.

#### AN AWFUL STUMBLING BLOCK.

*A Fact.*—A member of a church was called before the session to answer for having been seen in a state of intoxication. He appeared and the deacon asked him, bow he could so far forget himself and the cause of his Master as to bring reproach upon the church? The penitent professor acknowledged with shame and contrition his error, but remarked,—“Had not you sir first invited me to take a social glass with you, which induced me to purchase another, I never should have been placed in this humbling situation. Now Deacon, I have tasted my last glass of ardent spirit, and before I sleep I will sign the temperance pledge: and let me tell you your tempting bar has occasioned the destruction of many a weak brother. And on the great day of account I fear many will rise up against you. Now brother what do you intend?—Will you abandon this sinful traffic, and be no longer the tempter of your neighbor?” The deacon looked embarrassed; the tables were turned, but Satan stood ready as he always does in such cases, and he replied, “I have a license to sell spirits; it is a legal business, I do not sell to drunkards, nor am I responsible for the abuse of what I sell, God made all things.” Reader, in whose place would you choose to stand on the final day, in the Deacon's or in that of the penitent backslider?

E.

*Temperance Recorder.*

#### RECEIPTS.

HACKNEYS X ROAD'S; Josh. Williams \$1. CLAYTONSVILLE; E. Hightower \$1. MURFREESBORO; Eld. Jas. Delk \$5 for Jas. Weson, Perry Carter, Dr. Gignets, Lewis M. Thompson, and self. BRIER CREEK; John Culpeper Sen. \$7, for Eld. Jesse Adams, \$1. for Jas. Martin, and \$5 for gratuitous distribution. CLINTON; Eld. David S. Williams \$5. for gratuitous distribution. CHESTERFIELD C. H. \$3. for Jno. F. White and Edwd. Mulloy. NEWBURN; Francis McIlwain \$1, Jordan S. Carrow \$1, Wake Forest; Josiah Brooks, \$1, Jas. H. Hoskins \$1.

#### NOTICE.

Pamphlets of all descriptions executed at this office with promptness and care. Minutes of Associations, if transmitted by mail, will be printed and forwarded according to order.



# NORTH CAROLINA BAPTIST INTERPRETER.

NEWBERN, (N. C.) AUGUST 2, 1834.

[Vol. II

\$1 PER ANNUM—BY T. MEREDITH.

No. 12.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Super-Royal sheet, making 18 numbers, and nearly 300 pages in a year,—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

Persons who do not give notice of discontinuance prior to the commencement of a new year, will be held responsible for the year upon which they shall thus enter.

As the Interpreter is published with special reference to the formation of an annual volume, it is recommended and desired that persons subscribing in the course of the year, should order the back numbers of the current volume, and should discontinue only with the close of a volume. The advantages of this rule both to the Editor and subscribers will be obvious to all.

All communications addressed to the Editor, except those of Agents, in order to secure attention, must be post-paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

#### NUMBER 9.

[Correction.—For “one author,” in the last number, p. 163, first line of the third paragraph, read “our author.”]

In our last, we considered at length the passage, Tit. 3. 5. and proved clearly, as it appears to us, that if it be understood to teach the doctrine that regeneration is simply immersion, as contended by Mr. Campbell, it will expressly contradict the apostle Peter, Jesus Christ, the sense of its own connexion, and even the declarations of the author himself. Since the last number was put to press, we accidentally met with the following in Horne's Introduction, an authority on the subject of Biblical Interpretation, which, according to Mr. Campbell, is second to but one other in the world. “Where the literal meaning of words is contrary, either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up.” Vol. 2. p. 583. In illustration of his principle, the author has introduced

several of the examples cited by us, and many others of a similar nature, which we deemed it unnecessary to enumerate.

The next passage in point of importance, in the estimation of Mr. Campbell, is John 3. 5. which reads thus:—“Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.” As this, in conjunction with Tit. 3. 5. already examined, constitutes our author's sole dependence for the support of his position, it claims, and shall receive, our particular attention.

Let it be observed, then, that if this text does not prove that regeneration is simply immersion—immersion and nothing else—Mr. Campbell's main position respecting this subject is lost. The principal, and indeed the only question to be asked here is—What evidence has the author produced showing that this passage contains the proof—the affirmation or its equivalent—that regeneration is simply immersion?

All that we have been able to find which makes any pretension to evidence—to any thing more than mere assertion—touching this point, is the following:—

“Finally, our great Prophet, the Messiah, gives to water the same place and power in this work of regeneration. For when speaking of being *born again*—when explaining to Nicodemus the *new birth*, he says, Except a man be *born of water* and of the Spirit, he cannot enter the Kingdom of God! May we not then, supported by such high authorities, call that water of which a person is born again the water or bath of regeneration?”—Ext. No. 6. p. 354.

On this we remark—1. The utmost that the author attempts to prove here is, what, for the sake of the argument, we have already admitted; namely, that baptism may be *called* regeneration. If the passage should prove, therefore, all for which it has been here urged, the proof would still be wanting to sustain Mr. Campbell's principal position—that regeneration is *really* one and the same thing with baptism. 2. But the text does not prove even the point for which it has been here specially introduced. On the contrary, it proves just the reverse. It proves, on the supposition that it alludes to baptism at all, that, to be regenerated, a person must be born of the Spirit as well as of water; and, of course, that baptism of itself is not, cannot be, regeneration.

Having noticed the fact that the author has offered no proof showing that the passage in hand testifies in behalf of his main position; his position is unsustained, and of course lost. Here this discussion might justly ter-

minate; for, as has been remarked before, and as every reader of controversy should bear in mind, every man is bound to support his own propositions; and that until this is done, his opponent has nothing to do but to deny.—But as we have no inclination to avail ourselves of any advantage which the laws or usages of debate might throw in our way, we shall now proceed to prove the *negative*; that is, to shew evidence that this passage does not and cannot, sustain or favour the position that regeneration is simply immersion.

To do this we shall simply examine the passage itself. The words are these:—"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."—Now, as has been already stated, the Saviour must have meant by the phrase 'born of water and the Spirit,' either that a person must be born *twice*; once of water, and once of the Spirit; or that a person must be born *once* of the water and the Spirit conjointly. We say that one or the other of these two senses must have been the meaning, because there is no other sense in which the declaration can possibly be understood. If the former be the sense of the Saviour, then, instead of saying—"Except a man be born again"—'ye must be born again'—he ought to have said, 'Except a man be born *twice* again';—then, there are two regenerations required by the scriptures;—then, the term *re-generation* is wholly misapplied;—then, Mr. Campbell's theory is gone. But if the latter be the sense of the Saviour, that is, that a person must be born metaphorically but *once*—of water and the Spirit conjointly—then, regeneration is in part at least a spiritual operation; and, in the nature of things, cannot be simply immersion. This argument is decisive, and, in our view of the subject, unanswerable.

Thus it appears that one of the two passages on which Mr. Campbell has thought proper to rely for the support of his theory—instead of testifying in his behalf, has actually borne witness against him. This is not the first time, however, in which a witness pressed into service, has proved refractory, and deposited on the wrong side.

With a view of showing the reader how much Mr. Campbell has been perplexed with this witness, and in further confirmation of our conclusion as above, we shall here add a few extracts.

In the author's Extra Defended we find the following:—"Because being born of the Spirit is one thing to which that phrase alludes, and being born of the water is another thing to which that phrase does not specially or specifically belong. But he is so full of spiritual regeneration and so opposed to water regeneration, that he cannot see that to be born of water is one thing, and to be born of the Spirit is another, though both may be contemporaneous." pp. 27, 28. This is saying, about as plainly as words can express it

that to be born of water, and to be born of the Spirit, are two separate and distinct things; and that these may be *contemporaneous*.

On page 32 of the same, we read, as follows:—"Now we are as far from confounding baptism and the renewal of the holy Spirit as he can be; but we do not, ought not, and shall not call the *renewal of the Holy Spirit* the washing of regeneration, just because Paul has made them two things, connecting them by *and*." And again on the same page,—"But since the Sun of Mercy shone forth, he saved us by a *real remission*, the washing of regeneration—and by a *real holiness*, the renewal of the Holy Spirit. Such according to all the rules of interpretation, is Paul's meaning, receive or reject it who may. And here are the two sayings of the Saviour verified—"Except a man be born of the water," and except 'a man be born of the Spirit,' he cannot enjoy a real certain remission of his sins, or a real holiness in state, in principle, and character; he cannot enter the kingdom of God, the kingdom of righteousness, peace, joy, and the Holy Spirit."—Here we are plainly told that the two passages, Tit. 3. 5. and John 3. 5. are precisely parallel;—that 'to be born of water' and to be washed 'in the water of regeneration' are equivalent expressions;—that 'to be born of the Spirit' and 'to be renewed by the Holy Ghost' mean also the same thing;—and that both these operations, that is, the washing of regeneration, and the renewing of the Holy Ghost, are indispensable to admission into the kingdom of heaven.

On page 33 the author proceeds thus:—"But 'the renewal of the Holy Spirit' is the entire purification of the heart, the decorum of the character, the fitting of the separated for an inheritance among the sanctified.—To call the latter regeneration, is most derogatory to its dignity and importance.—Hence they who so denominate it have low and unbecoming ideas, of the christian life, character and true dignity. *They make all his dignity to consist in mere birth.* 'Tis education and not birth makes the christian, as it makes the man; but yet unless a person is born he cannot be educated; unless he enter the kingdom of Jesus he cannot enjoy the rights of a citizen."—Here 'the renewal of the Spirit,' which we have been assured means the same thing as 'to be born of the Spirit,' is declared to be the entire purification of the heart;—it is called the education that makes the christian;—it is said to follow regeneration as education follows the birth;—and is represented as an enjoyment to be found only in the kingdom of Jesus.

Let us now carefully review these several statements, and see what has been made of the phrase—*to be born of the Spirit*. We are told in the first place that it is a separate and distinct thing from being born of water—*it is* regeneration; and that it is *separately*

the same thing as is denoted by 'the renewal of the Holy Spirit.'—And what is the renewal of the Holy Spirit? It is the entire purification of the heart;—it is the education that makes the Christian. And when is this operation effected? It may be contemporaneous with baptism—regeneration; it is an enjoyment found only in the kingdom of Jesus; it is as progressive as sanctification or education; and yet it is indispensable to admission into the kingdom of God.

Now let all this be compared with the words of Jesus Christ, in the passage and its connexion. Christ says plainly—to be born again—to be regenerated—is to be "born of water and the Spirit." Mr. Campbell says—Not so;—to be born again, to be regenerated, is to be born of water only;—the Spirit has nothing to do with it; to be born of the Spirit is altogether another matter. Christ says—Except a man be born of water and the Spirit both he cannot enter—he cannot see the kingdom of heaven. Mr. Campbell says, It is no such thing;—to be born of water is sufficient;—and that, to be born of the Spirit, to be renewed by the Spirit, a man must first be admitted into the kingdom of heaven. Christ says that a person must be *born* of the Spirit. Mr. Campbell says, This is not so; the Spirit has nothing to do with regeneration; its province is to take care of the Christian's education. Christ ascribes regeneration to the *Holy Spirit* in precisely the same words in which he ascribes it to *water*. Mr. Campbell says, that this is wrong; and that to call the latter, the operation of the Spirit, regeneration, is most derogatory to its dignity and importance. Christ speaks only of regeneration—of the *birth* of the sinner. Mr. Campbell pronounces this an error; maintains that they who do this have low and humiliating ideas of the Christian life, character, &c; and insists that they make all his dignity to consist in mere birth.

We have submitted the above extracts for the purpose of enabling the reader to see for himself, that the text under consideration even in the hands of the author himself, clearly refutes his own proposition.

Should any one wish to know what construction we would put upon this passage ourselves, we would simply state the following;—

To be regenerated, in the sense of the Savior, is to be born again and to be born again, is clearly to be born of water and the Spirit in some sense. If the language of Christ mean not this, it can mean nothing.

To be born of the Spirit, with the consent of Mr. Campbell and all his authorities, so far as they are known to us, is to be *renewed* by the Spirit; which means, as we understand the phrase, to undergo that *new creation*, to receive that *new life*—which constitutes proper regeneration, and which is the work of the Holy Spirit alone.

What, then, is the import of the phrase 'born of water'? This constitutes the difficulty, and the only difficulty which the case presents.—Mr. Campbell, and indeed almost all critics and commentators have taken it for granted that the allusion is to baptism. But as we have seen nothing like evidence shewing this to be the fact, at least until better informed on the subject, we shall regard it as a mere assumption, and nothing more.

On the supposition that the allusion is to baptism, the meaning must be, either that the action of water is literally combined with that of the Spirit, in the work of regeneration;—or that it is not. If it is, then the old doctrine of *baptismal regeneration*—that the water and the Spirit act together in the production of the new creature—is clearly established. But this is as much opposed to the views of Mr. Campbell, as it is to the analogy of faith, and to the dictates of common sense. If it is not—if the agency of water is not literally united with that of the Spirit, in regeneration, then it must be figuratively; that is, Baptism and the Spirit are united simply as the symbol and the reality—as the sign and the thing signified.

There are, however, several considerations which strongly oppose the supposition that baptism is alluded to, or that it has any thing to do with the interpretation of this passage. They are these. 1. Christ has never been known, so far as we now recollect, to connect baptism with the operations of the Spirit. 2. The explanations and illustrations in the succeeding verses touching this subject, relate to the Spirit, but not to baptism nor to water; which is very extraordinary on the supposition that baptism constituted an essential part of the matter under consideration. 3. Christ was surprised that Nicodemus, being a teacher in Israel, should be ignorant of the things of which he treated—a circumstance exceedingly unreasonable, had he been speaking of a Christian Institution.

It has struck us as being much more probable that the allusion of the Savior was to a form of expression quite common with the prophets, and of course familiar to the Jews.—We have an example of this, Is. 4. 3.—"For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." See also Ez. 36. 25—27. It is plain that in these cases the prophets employ the word water *metaphorically*; and according to a prophetic mode of expression, succeed the application of the metaphor with the introduction of the reality—the Holy Spirit.

But this form of expression—this connecting of water with the Spirit—the metaphor with the reality—is not peculiar to the Old Testament. We find it also in the New; and even in the language of Christ. "He that believeth on me, as the scripture hath

said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.) John 7. 38, 39. See the place.

Now we ask—What can be more probable than that Christ, speaking of the predicted influence of the divine Spirit, speaking too to a Jewish teacher, and finding withal that in the first instance he had been misunderstood, should resort to the phraseology of the Old Testament—should employ the same mode of expression which had been employed by the prophets in relation to the same subject—should precede the action of the Spirit with the customary metaphor—and should accordingly say “born of *water* and of *Spirit*?”

Should any one now wish to know what relation, according to this explanation, the water must sustain to the Spirit, in the work of regeneration, the answer is this;—Precisely the same that it sustained in the predicted effusions of the same Spirit mentioned above; namely, that of the metaphor to its reality.

We have a striking illustration of this mode of expression in the saying of John the Baptist “he shall baptise you with the Holy Ghost and with fire.” Here *fire* is expressly declared to be one of the agents employed in the baptism of the Spirit; yet but few persons will believe that this element sustained the Spirit any other than a metaphorical or symbolical relation.

We submit the above considerations not as proof, but merely as facts calculated to throw light upon a passage, which evidently involves some difficulties, and which has certainly been greatly misunderstood and perverted.

EDITOR.

## MISSIONS.

### REPORT OF THE BOARD.—Continued.

There were printed 10,000 copies of Mr. Boardman's Digest, a work of 204 pages; 10,000 copies of Luke and John stitched together; making in all, 3,840,000 pages. The total number of pages printed from March 15, 1832, to July 1, 1833, was 6,228,000. At the latest dates, the Psalms had been commenced and worked off as far as the 24th, and preparations were making to undertake the entire Old Testament, which is probably by this time ready for the press.

After the arrival of Mr. Kincaid at Ava, he found appearances so encouraging that he felt impelled to petition for assistance. Accordingly, in the month of September it was agreed by the brethren at Maulmein that Mr. and Mrs. Cutters should take one of the presses, and immediately join him at Ava. This step will doubtless be regarded as a bold one, specially when it is recollected that Ava is the centre of power, and the seat of the most violent hostility to the mission. But the in-

dications of Providence were perfectly intelligible, and the Board have promptly approved the measure as a manifest compliance with the Divine will, not doubting that it will issue in the advancement of an enterprize which God has distinguished by his special favor.

The grateful acknowledgements of the Board are due to the London Religious Tract Society, for repeated donations of paper, amounting in the whole to 168 reams, forwarded to Maulmein; thus signifying their interest in the mission, and their confidence in the utility of the printing operations.

Owing to the increasing and urgent demand for tracts and books, it will doubtless be necessary to enlarge the printing department without delay, by sending out additional apparatus, and two or three more printers.—Messrs. Bennett and Cutter have both manifested a talent and a disposition to preach, and so great is the want of preachers, that they will probably devote themselves, in part at least, to that species of service. This fact increases the importance of despatching additional printers as soon as practicable. One is already appointed, and will probably sail at an early day. In the mean time, it is hoped that the Lord of the harvest will select and send us others qualified for the important work.

And truly it is an important work, affecting, as it assuredly will, the highest interests of millions of our race. Who can tell, or who conceive the amount of good which this single department of our enterprize now promises to Burmah and the adjacent regions? Says Mr. Cutter, “The signs of the times seem to intimate that the period is not far distant, when a rich and bountiful harvest of souls may be gathered into the garner of the Lord, and from hundreds of towns and villages throughout the Burman empire. And one of the instruments which it would seem the Lord intends most effectively to use in bringing about these great and important ends, is the *press*. The products of this form of agency cannot indeed be a permanent substitute for the living teacher; but they may precede him, and be the harbingers in his path, to prepare the way for more thorough instruction. In many instances, however, have the tracts *alone* been rendered efficient by the Holy Spirit to the conversion of their readers. Let them, then, be multiplied without number, and sent out upon the length and breadth of the land, and may the Spirit of the Highest ever go with them, and make them every where “the power of God unto salvation.”

### TAVOY.

Missionaries, Mr. and Mrs. Mason, and Mrs. BOARDMAN. Native Assistants, *Moung Sha-too*, and *Moung Shwea Moung*.

On the 8th of January, 1833 the number of native members in the church at the

station was 177, having been increased during the preceding year by the baptism of 67, individuals. During the same period nearly 5,000 tracts and portions of scripture, were distributed among the inhabitants of more than a hundred different villages, thus completing the work which was commenced the previous year, of leaving at least one of each kind at every house in the province where the inmates could read, and would receive them.

Mr. Mason speaks of the native assistants as peculiarly capable and devoted. *Ko Tha-byoo* had been discharged with a view to his returning to Maulmein. *Moung Shwe Moung* has probably before this been ordained to the work of the ministry. Several of the disciples had accompanied Mr. Mason in his excursions, and rendered him important aid in the distribution of tracts, the collecting of inquirers, and faithful conversation with the natives. At one time ten persons came from a village two days journey south of Tavoy, for the purpose of instruction, whose minds had been awakened by the exhortations of a convert who had passed them on his return to his own village. It appeared, upon examination, that for six months their habits had been reformed, and that during the preceding rains they had neither made nor drank intoxicating liquors. One of their number could read, and on the Sabbath he had for some time conducted public worship, the whole village ceasing from their usual occupations and assembling with him and his associates for the reverent worship of the eternal God. His own remark concerning his services on the Sabbath is characteristic:—"I explain in Karen what I understand; what I do not understand I pass over.

The English soldiers at Tavoy, being anxious to maintain public worship on the Sabbath, purchased a teak house, and fitted it up for a chapel. In this place Mr. Mason had regularly preached once every Lord's day when at home, and the service was not wholly in vain. One individual gave evidence of a saving change, and would have been baptized, had not the detachment with which he was connected been ordered to Maulmein. Another had become deeply serious, so as to maintain family worship, and institute at his house a weekly prayer-meeting.

The time of Mr. Mason has been mostly devoted to itinerant excursions among the villages and scattered population of the province. At one of the places west of the

mountains, which he formerly visited in company with Mr. Boardman, he found the disciples steadfast and growing in grace. "After worship this evening," he says, "as the whole village was seated around me, I asked, Do you not have quarrelling and scolding among you now sometimes?— They replied in the negative; and the head man, who is a notorious drunkard, spoke up, 'No sir, there is no trouble with them that have been baptized.' At this place he subsequently made an experiment of the Sabbath school system, with the intention, if it succeeded, of introducing it into all the Christian villages. His success was encouraging, and he hoped to be able to fix upon some efficient plan for that department of his operations. The month of February, 1833, he passed mostly at Matalmyu, in the forks of the Tenasserim, preaching every evening to about 30 hearers, and on the Sabbath to a hundred.— Here, on the 24th, he had the pleasure of baptizing ten persons, six men and four women, thus making the number of the church 187.

The schools at this station, under the direction of Mrs. Mason and Mrs. Boardman, have been continued; but with what success, the Board are unable to state, as no information has been received of a later date than April 11, of a suitable teacher. Indeed, the school system is attended with peculiar difficulties throughout the whole province, owing chiefly to the sparseness and the poverty of the people.

The Board are desirous of reinforcing this station, and design that one at least of the number now under appointment for Burmah, shall join Mr. Mason immediately on his arrival. The prospects in that section of the whitening field are peculiarly encouraging, and laborers are needed only to enter and gather the heavy harvest.

#### MERGUI.

Native Pastor, *Ko Ing*. Assistant, *Ko Man-Poke*.

From this station, which, during the visit of Mr. and Mrs. Wade assumed a very interesting aspect, nothing definite has been recently heard.

#### CHUMGRAH.

Missionary, Miss SARAH CUMMINGS.— Native Assistants, *Taunah, Pallah, and Ko Myat-kyan*.

It has already been remarked that Mr. Judson passed nearly three months at this place, in the early part of last year. "This time," he says, "I have spent at Chumgrah,

three days journey up the Salween, where we had previously built a zayat and rooms for the occasional residence of any of the mission, who might visit that place, which is our principal station among the Karens north of Maulmein. This visit to the Karens has not like my former visits, been devoted to laboring among the people, but according to a determination made some time ago, to suffer nothing to interrupt the translation of the Old Testament, until it was done, I took my books with me, and sat down to my studies, the same as if I had been in Maulmein. I have therefore, done but little for the poor people, besides conducting daily evening worship, and the usual Lord's day worship, through interpreters. Eight only have been baptized, and, at the same time, eight stand suspended out of 91. A spirit of inquiry is extending through the whole wilderness, but no signs of a great change are yet visible. The boarding school for teaching them to read and write their own language, according to the elements given them by brother Wade, has averaged about twelve, chiefly adults and young people,—not small children. Several have learned to read, and left school to make way for others. The two most important students, have been a couple of young men from Tavoy, whom bro. Mason sent up to learn to read, and become qualified to teach their countrymen in that province. They have come down with me and I will return to Tavoy by the first opportunity.

Immediately on her arrival in Burmah, Miss Cummings selected this spot as her field of effort and usefulness, and accordingly repaired thither in the month of April, and commenced the study of Karen, in connexion with the Burman. Though 60 miles from any one who understands her language, yet she seems contented and happy. "Deprived of the privilege," she says, "of holding intercourse with missionary friends, I have sought and enjoyed sweeter communion with God." Ere this, she is doubtless able to communicate instruction to the interesting people, for whose benefit she has left all, to sojourn in the wilderness.

#### AVA.

Missionaries Mr. and Mrs. KINCAID, and Mr. and Mrs. CUTTER. Native Assistants, *Ko Shoon and Ko San-lone.*

The city is the capital of the empire, and the residence of the king. From 1822 to 1829, it was occupied as a missionary sta-

tion, though with very little apparent success; but after the death of Dr. Price, it was temporarily abandoned. The Board, however, have never relinquished their intention of resuming it, whenever Providence should remove existing obstacles, and provide the men suited to the enterprise; and the brethren in Burmah have constantly had their eye upon that point as one of the most desirable from which to extend their radiating efforts over the whole surface of the empire. But such has been the hostility of the king and his court to the mission, and such their peculiar prejudice against Mr. Judson on account of his indirect association with the circumstances of their mortifying humiliation by the British power, that till recently it has not been thought safe to adventure a renewal of missionary effort within the reach of their vengeance. But within the last two years, the providential indications have been so strongly marked as to encourage a fresh attempt to reoccupy that most important position. The number of inquirers from Ava and the vicinity, who visited the stations at Rangoon and Maulmein, became so great, and the accounts which they gave of the interest that was felt at the capital in the new religion, were so cheering that Mr. Kincaid, in the true missionary spirit, felt disposed to make a visit to the "golden city," and endeavor once more to lift upon its high places the ensign of salvation. In this design, he had the advice and cordial concurrence of his associates, and accordingly, on the 6th of April, 1833, he embarked on board a Burman boat, accompanied by Mrs. Kincaid and her sister, both English ladies, from Madras, and the two native assistants, together with other members of the Rangoon church. During their voyage up the Irrawaddy, they were exposed to many perils, and witnessed many scenes of depravity and wretchedness; but, at almost every point, they were surprised and comforted by touching and unequivocal indications that the period of Burmah's redemption, is approaching.

The journal of this tour has been extensively published, and read with uncommon interest, as breathing a spirit becoming the enterprise and its agents, and as abounding in facts and incidents that demonstrate the efficiency of truth, and the favor of God towards the mission. At every place on each bank of the river, which was accessible, he made a call, in order to introduce the gospel, both by preaching and the distribution of tracts; and in every case where



it was practicable, he first invited the governors and head men, by whom he was generally received with civility, and, in some instances, with great favor. The chief opposition he experienced, was from priests and idol-makers, who felt, like their brethren at Ephesus, that their craft was endangered.

At *Zo-Loon-choung*, a small village, they passed Lord's day, April 14th. Mr. K. says, "The people are eager to hear and get books. One man says, many months ago he got a book in Rangoon, that told him about the eternal God, who made all things; and about Christ, who died to open the way for the forgiveness of sin. He says the more he has thought of this, the more it sticks in him that it is true. It seems as if Satan was asleep; none dispute—all are eager to hear."—At *Ting-dau*, noted as a place where Mr. Judson, when on his way to Prome, staid a night, and preached the gospel to the people, they found four men, who then heard the truth and received tracts and who now declare themselves decidedly attached to the Christian religion. And in various places they found persons who appeared to be convinced of the superiority of Christianity to Buddhism, and were disposed to make further investigations. Lord's day, April 21, they were at *Ya-gen*, a large village on the east side of the river. "After morning worship," says Mr. K., "*Ko Shoon* and *Ko San-lone*, went into the village, and an assembly of about two hundred came around them, and listened to the gospel for a long time. At length one female said, 'This God is the true God; this doctrine is the Divine communication.' Two or three immediately began to revile her,—said she was a woman, and had no right to speak on such subjects; but she said, the truth had touched her heart, and she had a mind as well as a man. Some of the people joined on her side, so that the contention became great. In a little time the whole town was in an uproar, and the head man came. He threatened the people; said they had a religion good enough, and so dispersed them.—About 40, including the above-mentioned female and her sister, came again to *Ko San-lone*, listened a long time, and asked for tracts. This female said, 'as soon as she heard, the truth shined upon her mind; and she saw instantly that all her life she had been stupidly worshipping what was no God.' At *Poung-day*, they found an old disciple, baptized by Mr. Judson before the *Dar*, and two interesting inquirers, who had often heard the gospel from his lips, and

many others who wished to know more about the eternal God and Jesus Christ.—At Prome they remained three days and preached the gospel in a dozen *zayats*.—They met with no opposition, except from government men, and not a few avowed their belief in the truth of the gospel. Two men acknowledged that they had believed ever since Mr. Judson was in that place.—

#### Late intelligence from the East.

By recent accounts from Burmah, which are as late as October last, we learn that the several missions in that region, continue to be attended with unexampled prosperity.—The work of the Lord is going gloriously on, and the prospect is gradually growing brighter. Mr. Kincaid, at Ava, is preaching the gospel, and giving tracts and books, to multitudes of anxious enquirers, of all classes of people.—Mr. Mason, at Tavoy, engaged in preaching and in teaching school, speaks in encouraging terms of the success attending his labours. He has recently baptized two native converts. At Maulmein and Rangoon the brethren are in good spirits, and abounding in the work of the Lord. Every thing in the providence of God connected with this mission seems to say—the present is the accepted time—the propitious season for effort. Let those therefore who have service to render, prepare to render it now.—At present our limits will admit only part of Mr. Kincaid's Journal.

#### MR. KINCAID'S JOURNAL.

June 20, 1833. For 20 days past we have had visitors every day. All ask for books, and appear anxious to know something of the Christian religion. Some of the books distributed in Rangoon have found their way to Ava, and the neighboring towns: these books have awakened curiosity, so much so that it is evidently a subject of conversation among all classes of society. What will be the result of giving books and preaching publicly in this city, cannot now be known.

#### First Communion at Ava.

July 6 Had a meeting this evening, preparatory to the communion. We feel in some measure to glorify God for his distinguishing mercy—we see the worthlessness of idolatry—we know God and Jesus Christ the only Saviour.

7. At our morning worship we had 12 persons. During the whole day we had preaching in the verandah. Our hearers were Burmans, Kathays, Shans, Chinese, Hindoos, and Persians. At candle-lighting we sat down to the Lord's table, the whole number

being 9. One old man has spent the whole day with us, reading and conversing. I consider his case rather interesting. From our first arrival in Ava, he has been a frequent visitor. Lately, we feel a little encouraged to hope that the Spirit of God is teaching him the way of life.

#### *Crowds of Visitors.*

14. During the past week we have had crowds of visitors—on Saturday not less than 200 called at the house. Several Burman officers have called: if they were spies, which I am inclined to think, they were well calculated for the business. They professed great anxiety to know more of Geography and Astronomy, but had no wish to investigate the subject of religion. I should judge that one thousand persons had been at the house during 3 days now past, but three men have been real champions of Buddhism.

17. Visitors call as usual. Sometimes the crowd is so great in the verandah that I fear the Government will become alarmed, and put a stop to our labors. It is true the cause is God's, and in due time must prosper: the great question is, What is the most prudent course to pursue. It is impossible to remain inactive; we cannot but declare the things which we have seen and heard. The miseries and darkness of these thousands loudly cry for us to preach the word of God with all boldness. One man called to-day, who lives about 2 miles from the city. He sought an opportunity of conversing with me when no other person could hear. He said, "I have been here twice before; I listened to the preaching, got two little books, and have read them over and over. I believe in God, I believe in these books, and now I wish to read some of the large books." I gave him every part of the New Testament, except Matthew and Mark, of these I have not one copy on hand.

18. *Ko Shoon* and *Ko San-lone* as usual have preached to multitudes in the *zayats* on the southwest side of the city: many of our inquirers at the house come from that part of the city. This evening they report some interesting cases. These facts encourage us to go on sowing the seed, and praying the Lord of the harvest to send down the former and the latter rain.

#### *Stupidity of the Burman Priests.*

20. We have had about fifty priests at the house to-day. Among these was a lad about 10 years old, to whom I gave a catechism.—He refused it, saying, "I want a large book." If I go to your monastery and ask, said I, will you give me a large book? "If they were mine I would, but the books belong to the bishop," he replied. I said, What do you worship? "A god." Where is he? "In the monastery." And what is the god made of? "Stone." Do you worship the bishop too? "Yes." And which is the most excel-

lent the stone, or the bishop? "They are both alike." I mention this conversation, because it is a specimen of the great mass of the priesthood. They are a class of people secluded from the business of the world, and, save their morning excursions after rice, they lounge and sleep the whole 24 hours. It is an enormous idea that they are a learned class of Burmans. As a general thing, they are the most proud, stupid and ignorant class of people in the empire.

#### *Burman Ideas of the Future State.*

22. Several persons from *Ummerapoora* called, as they said, to investigate the new religion. After conversation began, it appeared that their object was to defend their own tradition. They could not conceive a state of existence free from change; therefore *nigban* or annihilation is the dearest object of their desires. I took occasion to inquire minutely into their views of *nigban*, whether it is an eternal sleep, or whether it was a cessation of all existence, that is, truly annihilation. They said that the highest *nat* country, the most blissful state of existence, though it continued through almost immeasurable ages, was still to end, and the being who had been for countless ages enjoying the bliss and glory of that exalted state was subject to four evils inseparably connected with the whirlpool of transmigration, poverty, sickness, old age, and death. Existence therefore is an evil, and annihilation is the greatest good.—How dark, how cheerless the prospect of the heathen!

*Ummerapoora* is a large city about 5 miles to the east of Ava. It contains a large population of Burmans, besides great numbers of Chinese, Kathays, and Shans.

#### *Feelings of five Young Priests.*

24. Among the many that have called to-day were five young priests, who said, for 20 days they had been reading our books, and were convinced that the religion was true: they were resolved therefore to throw off the yellow cloth as soon as Lent was over, as no one in the time of Lent can lay aside his priestly office with safety to himself. That these young men are sincere, I do not doubt, yet I have little expectation that they will find sufficient courage to take this step.

25. A man, who has been a frequent visitor formerly, but for several days past has not been seen, to-day made his appearance, and gratified us much by declaring his belief in Christ. We hope he is taught by the Spirit of God. Great numbers who have read our books will acknowledge that idolatry is absurd, and that there is an Eternal God, who ought to be worshipped; yet when Christ and the resurrection is preached, some ridicule, and others become offended.

#### *The anxious Dream.*

27. Two interesting young men, who have appeared for some days past to drink down

the truth, called this morning greatly agitated in mind. One of them dreamed that he and his companion saw the 12 apostles in shining raiment; they spoke of heaven in unutterable language and then bid them enter the broad stream of water that lay before them, and pass to the opposite side. They both entered the river greatly terrified on account of waves and alligators; also the river was so wide that they could only just descry the opposite shore. Having entered the river, in an instant they were on the opposite side, in a country for beauty and glory that exceeded all description.

#### *Increasing interest in Ava.*

August 2. A *tha-tay* (or rich man) so called by the Burmans, called on me this morning. He lives at Sagaing, on the opposite side of the river, and was a particular friend of Dr. Price. He says he shall call on me often, and if I will consent to live on the opposite side of the river, he will give me a large *compound*. I told him I had but one reason for staying in Ava,—by staying here I shall probably have ten times the number of people to preach to. At Sagaing, I could have a more cool, airy place and be away from those rude, insolent fellows, who follow government men. People are continually begging for the *Balance* and *Investigator*. When they have inquired why I refuse these books, I have frankly told them, that these books show that gaudama was no god, and that the *Bedagat*, is a fable; therefore if I give them to the people, government men will be offended. So that I may not offend the *great* rulers, I give only the sacred Scriptures.

The anxiety to see and read these books, is increasing, and my men have just confessed, that, unbeknown to me, they have given away some. Several government men have sent to me for these books. Prince *Me-hara* says he shall undertake to answer the *Balance*!

#### *A Royal Secretary.*

4. One of the royal Secretaries called this evening, sat about 2 hours, and asked many questions about various countries; but when ever I brought up the subject of religion, he remained silent. Whether he felt entirely indifferent, or was afraid his followers, or some one among them, would report evil against him, I cannot say. He begged a map of me, and I offered him a book with it; however he handed the book back, without even an apology for doing so.

5. The Secretary who was with me last evening, sent two of his men to-day for a book. We have had crowds in the verandah; the greater number have been priests, and there has been much disputing. Oh! when will the darkness be past, and the true light shine. Sometimes I hope a little light is breaking in upon the deep gloom.

This evening I had the pleasure of welcoming a parcel from America. How gratifying

to hear from dear and distant friends, and to learn that the work of the Lord is prospering in all parts of the Union.

#### *The Rich Man of Sagaing.*

6. The rich man from Sagaing made me an early call. Our conversation was all on religion. He believes in the eternal God, but is entirely ignorant of the way of life.—Consequently, I explained the nature and demerit of sin, and then inquired who can save us from an eternal hell? The friendly old man then said, Who can save us? After reading and explaining a long time about Christ, I said, Besides Christ there is no Saviour, and all who believe in him, casting away their traditions, will be saved, and the fear of death will be taken away, and they will go to heaven, where they will see no more sorrow forever. The old man replied, "My mind is very dark." There is something lovely in this man, and yet his heart appears to be untouched.

13. Preparatory to the Lord's day, we had a prayer meeting this evening. *Ko Shoon* and *Ko San-lone* appeared to feel more while praying for the Burmans, Talings, Kathays and Karens, than I have ever witnessed in them before. Lately they have become more bold and direct in their preaching, and I trust they are destined to be useful among their countrymen.

15. Great numbers in the verandah to-day. Most of them listened and not a few commended what they heard, but some have disputed violently. Among the opposers was a young priest who used all the bitter and cruel language he could bring to his aid. He said I was a deceiver, an emissary of the English,—that my teaching was heresy, and none but fools would believe it.

21. Lord's day. Three persons who have called frequently for a month past, attended worship to-day, and one of them called again, and listened to the evening services. During the past week, I think we have had more than a thousand visitors at the house.

#### *Visit to Prince Me-ha-ra.*

22. Sometime since, the *Me-ha-ra* Prince sent two men and gave me an invitation to his house. I called on him, and was treated with much kindness. He can read English, but cannot converse in the English language. I gave him a small volume on the elements of Astronomy and Botany.—He asked me if the language was plain.—When told it was, he said he should be pleased with the book. I then gave him the Epistles, including Revelations, in Burman. Seeing it was Burman, he asked what the book taught. I told him it was the word of the eternal God, and that it taught the way to be saved from hell. After considerable conversation, he inquired, "What this

greatest commandment according to this book, and what is a person to do to please God?" I replied he is to love God with all his heart, and love his neighbor as himself. "Can any one do this? it is very hard, I think." This led me to speak of Christ, and the necessity of believing in him. To all he listened, but I think without understanding it at all. He invited me to call often, for he wished to hear much on this subject, as well as on many others.

#### *Ummerapoor.*

23. Visited Ummerapoor, which was formerly the capital of the empire. It is 5 or 6 miles to the east of Ava, is pleasantly located, and I should think the population to be nearly as large as Ava. I called on the Governor, and though I took no present, which is contrary to custom, yet he treated me very kindly.

Here are great numbers of Chinese and many thousands of Kathays. Whole streets are filled with their shops. Among other curiosities was a bell of an amazing size; 25 or 30 persons could sit under it, completely shaded from the burning sun. The Governor gave me an account of the manner in which it was cast.

I had about 60 tracts, they all went off quick, and I regretted not having more.—This is a delightful place for a missionary station, and I hope the time is not distant when we will be able to occupy it in the name of the King of Kings.

#### *Discouragements.*

26. A man called to-day, and gave us convincing evidence of human depravity.—If we had robbed him, he could not have abused us more; but what made his case peculiar, he had for about four weeks been a constant visiter, had read nearly the whole Testament, and all the tracts, professed to believe the gospel, and we began to think he was near the kingdom of God. To-day he disputed, reviled, and blasphemed.—Amidst such discouraging events, it is consoling to reflect that the day of God's power will come.

31. For several days past I have been oppressed with a burning fever, attended with acute pain in the head. To-day it has left me, and in 2 or 3 days I hope to be at my work as usual. The heat exceeds any thing I have before felt in India. For three months there has been but one fall of rain that has moistened the ground.

From the New-York Weekly Messenger.

#### THE INQUISITION.

We make another extract from the History of the Inquisition. It is an account of the arrest, imprisonment, and escape of a young Scotchman, who, though guilty of no crime, was considered by the "holy office" as a fit subject to endure the tortures and punishment of the *holy tribunal*. The narrative requires no comment: the horrible injustice, as well as the base subserviency of this tribunal to private revenge and persecution, are displayed in their most striking colours.

William Lithgow, a native of Scotland, was urged by the strongest inclination to travel. After having visited several parts of Europe, he came at length to Malaga, where he agreed with the master of a French ship to carry him to Alexandria. Before the ship set sail, an English fleet, fitted out against the Algerines, came and cast anchor before the town, on the 17th of October, 1626.—The governor, seeing the British cross in the flag, went on board the ship of the admiral, sir Robert Mansel, who received him with the greatest politeness. The next day several of the crew came on shore, and being Lithgow's particular friends, spent some days in viewing the curiosities of the city; and then inviting him on board, they presented him to the admiral, who treated him with the greatest civility. They kept him on board till the next day, when the fleet sailed, and Lithgow returned to Malaga.

As he was proceeding to his lodgings, in order to carry his things on board the French ship, which was to sail immediately for Alexandria, he was seized by nine officers, who carried him before the governor, to whom he complained of the violence that had been done him. The governor answered only by a nod; and bled certain persons, with the town secretary, to go and examine him. This was to be transacted, with all possible secrecy, to prevent the English merchants, who resided in Malaga, from hearing of his arrest.

The council being assembled, he was examined; and being suspected to be an English spy, they did all that was in their power to make some discovery to that purpose, but in vain. They afterwards asked the names of the captains of the fleet—why he refused the offer which the admiral had made, of taking him on board his ship?—in a word they affirmed that he was a spy, and that he had spent nine months in Malaga, with no other view than to give intelligence to the English court, of the time when the Spanish fleet was expected from India. They then observed, that his intimacy with the officers and crew, and the high civilities shown him, were so many indications of his guilt.

As Lithgow found it impossible to erase

these bad impressions, he entreated them to send for a bag containing his letters, and other papers; the perusal of which, he declared, would prove his innocence. The bag being accordingly brought, and the contents of it examined, they were found to consist chiefly of passports and testimonials, from several persons of quality; a circumstance, which, instead of lessening their suspicions served only to heighten them. Presently after, a subaltern officer came into the room to search him, and took eleven ducats out of his pockets: stripping him afterwards to his shirt, they found in the waistband of his breeches the value of 548 ducats in gold.—Lithgow, putting on his clothes again, was conducted to a secure place, and thence removed to a horrible dungeon, where he was neither allowed bed, nor bedstead; and only an ounce and a half of musty bread, and a pint of water daily. He was also loaded with irons, so heavy and so tight, as to occasion the most dreadful pains, and entirely to remove the possibility of repose.

He remained for a long time in this miserable condition, until the governor had received directions from Madrid, upon which he began to put in practice the cruelties devised, which they hastened, because the Christmas holidays approached, it being then the forty-seventh day since his imprisonment. He relates, that about two in the morning, he heard the noise of a coach in the street, and some time after, the sound occasioned by the opening of the prison doors. Immediately nine serjeants and a notary came into the place where he laid, and with out uttering a word conveyed him, all loaded with irons as he was, in the street, where they placed him upon his back in the coach, which carried him to a house about a league out of town, whither the rack had been removed. At break of day, the governor Don Francisco and the alcaide, came thither in a coach: into their presence he was brought, and requested to have an interpreter allowed him; but this was absolutely refused him as well as his demand to appeal to Madrid, as being a superior judicature.

After a long examination, which lasted from the morning till it was dark at night, in which, from the exact conformity of his answers to his former confessions, the natural consequences of truth, they charged him with having got them by heart; and, after a vain attempt to make him accuse himself of his supposed crimes, the governor ordered the notary to draw up a warrant for delivering him to the alcaide's hands to be tortured.

He was therefore immediately carried, in the arms of the serjeants, to the end of a stone gallery, where the rack was placed.

The executioner began to knock off his irons with a great sledge, which he did in so barbarous a manner, as to tear away the flesh, and to occasion the most excruciating torture. When his irons were taken off, the unfortunate man fell upon his knees, and besought God to grant him strength to support the agonies which were preparing for him. The alcaide and the notary, having placed themselves in chairs, it being their office to witness and set down the confessions and tortures of the delinquent, he was stripped quite naked, and fastened on the rack. The various tortures to which he was put, exceed all description; let it suffice, that he was upon the rack five hours, during which time sixty different species of torture were inflicted upon him, of so horrid a nature, that at length his strength entirely failed, and he would inevitably have expired, had they been continued a few minutes longer. In this deplorable state, his irons were clapped on again, and he was removed to his former dungeon, having received no nourishment except a couple of eggs, and a little warm wine, rather to prevent his dying, and to reserve him for farther punishments, than through mercy or compassion.

After having remained in this dreadful confinement for some months, in the midst of such misery, filth, and vermin, as are too disgusting to relate, he received an account from the slave who attended him, which, far from giving him any hopes of release, served only to alarm him with the apprehension of ending his days under new torments. He was told that an English seminary priest, and a Scotch cooper, had been for some time employed by the governor in translating into the Spanish language all his books, writings, and observations, and that it was commonly reported, in the governor's house, that he was an arch heretic; so that he began to fear that they were determined to put a period to his existence, being unable to extort a confession of guilt, from which his conscience was clear.

Accordingly, two days after, the governor, the inquisitor, and a canonical priest, accompanied by two Jesuits, entered his dungeon, and, being seated, after several idle questions, the inquisitor asked Mr. Lithgow if he were a catholic, and acknowledged the pope's supremacy? to which he replied in the negative, as to both questions;

adding, that he was extremely surprised at being asked such questions, since it was expressly stipulated, by the articles of peace subsisting between the two crowns, that none of the English subjects should be liable to the inquisition, nor to any molestation on account of their religious faith; and also making use of some warm expressions, unsuited to his situation, but which were wrung from him by the sufferings he endured. The grand inquisitor replied with most violent expressions, and charged him with having treated the miracle of the blessed virgin at Loretto with ridicule, and with having spoken and written in the most disrespectful manner of the pope, the vicar of Jesus Christ upon earth; and concluded by granting him eight days to recant his errors, and subscribe to these holy truths which he had profaned.

During these eight days, the ecclesiastics held many conferences with the prisoner whom they endeavored to convince of the truth of their tenets by violence and threats rather than by reasoning, the result of which served only to exasperate their rage, and to render Lithgow more determined. But, as soon as the time allowed him had expired, they again visited him with manners entirely altered, and with the strongest expressions of interest and commiseration. The two Jesuits protested, with tears in their eyes, that they were afflicted from their hearts for the terrible death he was to undergo; but, above all, for the loss of his most precious soul; and falling on their knees, cried out, convert, convert, oh dear brother, for our blessed lady's sake, convert from your errors! He replied, that he neither feared death nor fire, being prepared for both. Upon this the governor came in, and exhorted him in the strongest terms to abjure his false and heretical notions—promised him the utmost indulgence if he would comply—admired his constancy and firmness, which he declared were worthy of the highest applause, and concluded by offering to exert his influence with the king, to secure a pension of three hundred ducats, if he would prove himself deserving of favour, by his speedy acquiescence.

Finding that reward had as little influence as threats, to shake his constancy, they all withdrew in the most violent rage, and repaired to the inquisition; for the governor was the instrument of accusing him to the inquisition, in order, if possible, to free himself from the aspersions that might be justly thrown upon him for torturing and

confining, contrary to all the laws of nature and of reason, and in direct violation of subsisting treaties, a subject of a great foreign prince, in amity with Spain, upon matter of mere conjecture; so that the inquisition was brought in only as a screen to cover his injustice, and an engine to destroy the man whom he had irreparably injured, and through whom he had insulted a power, that would, in all probability, warmly interfere with his government, for his dismissal or his punishment.

The first effect which he felt from being exposed to this iniquitous and servile tribunal, was a sentence to be, that night, subjected to eleven different tortures; under the pressure of which, if he should not die, he was to be conveyed, after the Easter holidays, to Grenada, at which place he was to be burned alive. The first part of the sentence was executed with the most horrid barbarity; but contrary, as it should seem, to the expectations of his persecutors, his strength was sufficient to outlive the infliction.

He was again loaded with irons, and carried back to his dungeon, where he must inevitably have died, but for the humanity of a Turkish slave, who had always shown him the greatest possible kindness, and who now every day brought him, by stealth some small refreshment, for which he was himself treated with the utmost severity, and insulted by the other servants of the house. He was also much indebted to a female negro slave, who, for four weeks, brought him daily some refreshment, with a small quantity of wine in a bottle.

During the interval since the last torture Mr. Lithgow waited for the day which was to terminate at the same time his life and his torments, when it pleased God to effect his deliverance in the following manner:—

It happened that a Spanish gentleman of quality came from Grenada to Malaga, and being invited to supper by the governor, he entertained his guest, among other matters, with a detail of what had befallen Mr. Lithgow, when he had first arrested him on suspicion of being a spy. He said that he had afterwards discovered these suspicions to be ill founded, and was therefore anxious to procure his release, but finding among his papers many expressions highly injurious and insulting to their religion, he had, on his refusal to abjure such errors, handed him over to the inquisition, by which he had been condemned; thus suppressing the true cause



of his conduct, which was his apprehension for the consequences of his own imprudent severity.

In the course of this conversation, a Flemish youth waited at table, who was so struck with amazement and horror at the suffering of the stranger, that the idea haunted his mind the whole night. In the morning, as soon as he was dressed, without intimating his purpose to any one, he inquired for an English factor, and being directed to the house of a Mr. Wild, he related to him the entire conversation which he had heard but was unable to tell Mr. Lithgow's name. However, Mr. Wild, after some time, conjectured that it must be he whom the servant alluded to; whereupon he sent for the rest of the English factors in the town, about seven in number, and upon consulting together, they determined to send a statement of the affair to sir Walter Aston, the English ambassador at Madrid.

Having thus, by the mercy of God, escaped from the very jaws of destruction, for in a few days he must have been conveyed to Grenada, and burned, he endeavoured to procure the restorations of his books, his papers, and his money. But although the king of England and his ministers, interested themselves in his favour, and though Gundomere, the Spanish ambassador, promised that all his effects should be returned with a thousand pounds of English money, on account of the tortures he had received; and which was to be paid by the governor of Malaga, yet he never could succeed in procuring the performance of the promises; the interest of the governor, and the inquisition, and the indolence of the court, having all conspired to impede the progress, and to prevent the performance of justice.

---

## NEWBORN:

Saturday, August 2, 1834.

---

For the Interpreter.

DEAR BROTHER MEREDITH:

In looking over the business done at the Institute by the Board of Trustees, and Managers, the first of May last, as published by yourself in the Interpreter, my attention was forcibly drawn to the resolution that requires all students to board at the Institute without discrimination.—That this may not ultimately tend to the benefit of the institute I do not pretend to say; but I think it at least very doubtful; for I find that many of the brethren are

much displeased with it; for they contend that the end for which it has been said the School was gotten up will fail to be accomplished, (viz. the general benefit of society;) for that some of the poor might get board in the neighborhood gratis; and this would enable them to put their children to such a school as in every other respect answers their highest wishes; but if compelled to pay board, (although lower at that place than it can be got any where else) it will forever prevent the school's being any benefit to them. This communication has been made for no other purpose than that these brethren might see all that you or any of the brethren, who may feel disposed to say any thing on the subject, in justification of the resolution, can say.

For one irregular step, might be fraught with much mischief.

## ANONYMOUS.

REPLY.—We very cheerfully comply with the above reasonable request. It must be recollected, however, that the views which we shall give will be *our own*—not those of the *Board of Trustees*. That body is doubtless able and willing to account for its own proceedings, at all times, and in all cases.

The objection which has been urged, if we understand it correctly, is this;—that by the regulation requiring the students to reside in the Institute, the end for which the school was professedly brought into existence will fail of accomplishment; because some of the poor might get board in the neighborhood *gratis*. This objection is founded on two assumptions, both of which in our view of the subject, are to say the least, very questionable; namely, *that the end for which the school was projected was the benefit of the poor; and that the poor can obtain board in the neighborhood gratis*.—Now, that the benefit of the poor was contemplated by the founders of this institution, and had a conspicuous place in all their arrangements, we have no reason to doubt for a moment. But that they had in view the interest of the poor *exclusively*, or even *primarily*, we think very questionable. We have always understood the object to be, to supply the denomination—the rich as well as the poor—with a good and cheap school to which parents might send their children with an assurance that their morals, their health, their habits, as well as their intel-

lectual attainments should all be promoted, by a prudent application of *manual labor*, and the constant and uniform operation of an effective discipline.

As it respects the latter assumption,—that the poor can be accommodated with board in the vicinity *gratis*—we are still more incredulous. That the good people of Wake Forest possess their full share of liberality we have no reason to question—But if they are prepared to board the *poor gratis* to such an extent as to affect the utility of a vast institution, not to say “the general benefit of society,” they are certainly a very extraordinary people. That a few individuals might be accommodated in this way, we readily believe, but surely no one can suppose *this* to be a matter of sufficient importance to be of any value to the general interest or utility of the school, or any thing like a compensation for the disadvantages which such an arrangement would necessarily occasion.

The evils which, among others, would result from allowing the students to board out of the Institute, are the following:

1. Those residing out of the Institute would forego, in a great measure, the advantages of the Institution. It is true they might pursue their studies with some tolerable success; but the benefits resulting from the peculiar genius of the school, which constitute by no means the least part of its advantages, would be altogether lost.

2. Those residing out of the Institute, on account of unavoidable tardiness, absence, and other nameless inequalities, would be constantly requiring dispensations in their favour, which would as constantly disturb the routine of the school, and produce other nameless inconveniences and vexations, of which none but a teacher can have any adequate conception.

3. Those residing in the neighborhood would not only be the means of introducing news, customs, temptations, and other undesirable commodities, into the Institute; but they would be constantly presenting inducements to the students to accompany them to their homes, which an instructor would scarcely know how to resist, and which could not be tolerated without serious inconveniences. Those who have had the experience of family government can form

some idea of the evil which such intercommunication must necessarily create in a family of such magnitude as that at Wake Forest.

4. It is impossible to make a rule in such cases without allowing it to become general. If one is permitted to live out of the Institute, because he gets his board *gratis*, others and all must be allowed to do the same thing, if they desire it. And this is not all; if some be allowed to board in the neighborhood because they can procure their board *gratis*—on the same principle, and for the same reason, others, should the case be presented, must be allowed the same indulgence because they can board for *less* than they can in the Institute. Thus in process of time, the whole genius, and character, and policy of the Institution might, and not improbably would, be totally destroyed.

Such are some of the evils which would infallibly result from a dispensation such as proposed above. And as a recompence for this—what is to be expected in return? Nothing but the accommodation—we should think the imaginary accommodation—of a few individuals! The truth is, all institutions of all descriptions, that have ever been of any value to society, have found it necessary to sacrifice individual interest to the general good. We do not mean to say that even individual interest is sacrificed by the regulation for which we plead, for we are not yet convinced of the fact. But if this were even so, we are now quite confident that the general good of the institution, and of course of the community at large, demands the sacrifice. A little attentive consideration on the subject, we hope, will remove the scruples of all conscientious objectors.

EDITOR.

For the Interpreter.

Louisburg July 22nd 1834.

BRO. MEREDITH:

I wish you to answer the following inquiry through the columns of the Interpreter. What shall we do with a member of our church who communes with those denominations of christians, who in our esteem have not submitted to the ordinance of Baptism?

A PASTOR.

REPLY:—We believe it to be a principle of action well established, & universally admitted by all who

admit the existence of the baptismal sacrament, that submission to this institution is indispensable, as a qualification for the Lord's Table. Maintaining, as Baptists do, that an act of immersion only can constitute a valid baptism, they can see no way of escaping the conclusion that those, who have not been immersed, have not been baptised; and of course, by the general principle that they are not qualified to partake of the holy supper. These inevitable conclusions have led to the adoption of a regulation among baptist churches, requiring their members to commune with those only who have submitted to a baptismal immersion. This being a rule or law, distinctly recognized, and uniformly enforced by our churches, it cannot be violated without an act of disorder, and of special contempt for the authority of the church in which the breach may happen to be effected. Now as every offence against the laws of an organised institution, if not repented of, and especially if repeated and persisted in, calls for the exercise of prompt and effective discipline, we have no hesitation in saying that a case, such as presented in the foregoing inquiry, demands the immediate application of ecclesiastical authority. As in all other offences, the delinquent should be apprised of the nature and extent of his fault; he should be exhorted to renounce and discontinue it; and if, after the exercise of proper and seasonable forbearance, he should be found pertinacious, he should be promptly separated from the fellowship of the church. In such case his exclusion would be the penalty, not of the first act of disobedience; but of his obstinate resistance of the authority of the church.

EDITOR.

For the Interpreter.

July the 17th, 1834.

"Verily I say unto you, among them that are born of a women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the Kingdom of Heaven is greater than he." There are various opinions respecting this portion of Scripture, especially the latter part of it. Not only men of the common classes—but our preachers also, differ very widely in relation to it. Some say that our Saviour had an allusion to himself, as being the least; while others say that all preachers since the Gospel dispensation are greater than John. We would take it as a favour of you, if you would give us your opinion on the subject in your next paper, or as soon as you conveniently can. It will be of great satisfaction to us, and perhaps to

many of the friends that take your valuable paper, to have an explanation.

Yours truly,

REPLY:—There is no effect which we are more desirous of seeing produced on our readers, than a spirit of earnest & consistent inquiry respecting the import of the Scriptures. There is, therefore, no duty upon which we enter with more alacrity and pleasure, than such as is assigned us in the above communication.

The words to be considered are these: "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." Math. 11. 11

This declaration of the Savior is stated a little more distinctly by another evangelist:—"For I say unto you, among those that are born of women, there is not a greater Prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." Luke 7. 28. The only thing questionable in this passage, is found in the last clause:—"but he that is least in the kingdom of God is greater than he." This will be sufficiently explained, it is thought, by giving a little attention to the following inquiries:—1. What is to be understood by the Kingdom of God? 2. To whom does the pronoun *he* relate? 3. What qualification should be put upon the words LEAST and GREATEST?

With regard to the first subject of inquiry, THE KINGDOM OF GOD, we presume there can be no serious doubt. The facts—that it is spoken of as present—that it is contrasted with the former dispensation—and that its subjects are presented as objects of comparison with John the Baptist—all show that the Saviour meant the Gospel dispensation—not the heavenly glory.

Respecting the next point of inquiry, the application or allusion of the pronoun *he*, we do not think there can be much question. The fact that John the Baptist, to whom the comparison clearly alludes, is spoken of in the preceding clause as a prophet, plainly indicates that the other subject of the comparison is not Christians generally, but the prophets of the New Testament dispensation. Besides, if this word were understood to relate to believers in general, or even to ordinary ministers of the gospel, we do not see how the truth of the assertion could be sustained; for we should be sorely pressed to believe that there have not been some in the gospel dispensation, and even in the gospel ministry, who were inferior in every respect to John the Baptist.

Concerning the third matter of inquiry, the sense to be put upon the terms least and greatest, that has been settled by settling the foregoing; for if, as has been said, the allusion be to the prophets of the kingdom of heaven, then it is only as it respects their character as prophets, that they are either less than others, or greater than John. That the passage thus understood is correct, may be presumed from the fact, that the knowledge, the privileges, the honors, the office, and the general qualifications of the New Testament prophets, materially exceeded those of all who had preceded them, John the Baptist not excepted.

We should therefore paraphrase the passage thus:—"For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he—THE PROPHET—that is least—THAT POSSESSES THE HUMBLEST PRETENSIONS—in the Kingdom of God—in the Christian Dispensation—is greater than he. EDITOR."

Philadelphia, July 17, 1831.

To the Editor of the Baptist Interpreter.

DEAR BROTHER,

Not knowing the post office address of Rev. James Thomas, one of your missionaries, permit me through your columns to remind him of his engagement to write to me, and to request him to perform that service without delay. I have received no communication from him since we parted last November in South Carolina.

Since that period, my dear Brother, I have performed an arduous tour of near 6,000 miles through the South, West, and East, endeavoring to promote the best interests of our Tract Society, and of all the churches of Christ. The Lord gave me favor in the eyes of his people, and I feel greatly indebted to their distinguished hospitality and kindness. I have reason to believe that my labors have not been in vain in the Lord.

In the entire South and West, the Baptists, so far as they are friendly to benevolent objects in general, are decidedly in favor of our Tract Society. They justly regard it as an institution of vast importance to the denomination, and as having peculiar claims on Baptists for support. I know of but one Baptist church in all the South and West, at the present time, that contribute their funds to the American Tract Society and withhold their support from the Baptist Tract Society. And I trust that even this solitary instance of inconsistency will not continue long. I expect every day to hear better things of that church. With my brethren who take that course, I am not angry, but I am grieved, and often discouraged. If all the churches, or even a majority of them, were to follow

that example, an important and useful Baptist institution would be destroyed. The direct tendency of such a course is to annihilate the denomination.

I established several new Depositories of our Tracts in the South and West, formed several Auxiliary societies, and distributed many excellent publications.

I made arrangements also for the promotion of our Tract cause in North Carolina; and I feel concerned lest the plans proposed for that end, have not been carried into effect. Tracts have been forwarded to Raleigh, but I can get no information of their arrival there, nor of the condition of our Depository in that place, though I have repeatedly written to individuals to that effect.

When I was in Newbern, a plan was proposed to raise 100 dollars in life memberships of ten dollars each, with a view of purchasing a Depository of tracts to be kept at that place. It was proposed that ten individuals should be found who would pay *two dollars* each annually for five years, thus constituting *two* of the company life members of the Baptist General Tract Society. *annually*, till all of them should in that manner be made life members.—Has this good plan made any advancement towards maturity, or has it been abandoned? I cannot believe it has been *abandoned*. Surely, ten friends can be found in Newbern who would be willing to do so much for their Tract Society. I can assure you, my Brother, that I have much anxiety on this subject. All pledges of this kind ought to be considered sacred; and they should, if possible, be redeemed. I believe the good of the cause in North Carolina requires that something more should immediately be done for the distribution of our publications extensively among the churches.

A box of our tracts was forwarded in January last to Bro. James Thomas, care of a Mr. Dobbins in Fayetteville; and another to the care of Bro. Saunders of Newbern. I hope these were duly received, (though I have heard nothing from them,) and that the tracts have been distributed and are now doing good.

The prospects of our Society are encouraging. We have a good stock of tracts on hand, ready for distribution whenever orders or funds come in for that purpose. And we have recently published several interesting and useful works, specimens of which will be sent to you, that appropriate notices of them may be given in your useful publication.

Yours in the fellowship, labors, and Gospel of the kingdom of Christ.

I. M. ALLEN.

Agent for the Baptist Tract Society.

# NORTH CAROLINA BAPTIST INTERPRETER.

NEWBERN, (N. C.) SEPTEMBER 6, 1834.

[Vol. II

\$1 PER ANNUM—BY T. MEREDITH.

No. 13.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Super-Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

Persons who do not give notice of discontinuance prior to the commencement of a new year, will be held responsible for the year upon which they shall thus enter.

As the Interpreter is published with special reference to the formation of an annual volume, it is recommended and desired that persons subscribing in the course of the year, should order the back numbers of the current volume, and should discontinue only with the close of a volume. The advantages of this rule both to the Editor and subscribers will be obvious to all.

All communications addressed to the Editor, except those of Agents, in order to secure attention, must be post-paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

#### NUMBER 10.

In looking over our last number which, like that which preceded it, we were compelled to send to the compositor as fast as it was written off, besides some expressions which are not quite so precise as could be wished, we have observed one statement which we have thought might need correction. The statement alluded to is that which relates to John 7. 38, 39. on the 180th page. We introduced this passage as an example of the metaphorical use of *water* in connexion with its corresponding reality or antitype, the *Holy Spirit*. The truth is, although the metaphor is employed, and although the reality is clearly denoted by the metaphor, yet the latter, the Spirit, is not expressly mentioned as in the examples introduced from the prophets. We deem this correction necessary, not because it affects the argument at all, but because no inaccuracy respecting the Scriptures, when it is known to be such, should be suffered to pass unadjusted.

The next passage in order which Mr. Campbell has advanced as corroborating evidence in favour of his position, that regeneration is simple immersion, is Ephes. 5. 25. It reads thus:—"That he might sanctify and cleanse it [the church] with the washing of water, by the word." Or, as it is more literally rendered in the author's translation,—"That he might sanctify it, having cleansed it with a bath of water, with the word."

All that we have seen which has the appearance of argument, designed to shew that this passage favours the views of the author, is the following:

"But the New Testament itself confirms this exposition of the phrase. We find the word *LOUTRON* once more used by the same Apostle, in the same connexion of thought. In his letter to the Ephesians, Chap. 5. 26, he affirms that Jesus has sanctified (separated, purified with the water of purification) the church by a *LOUTRON* of water—'a bath of water with the word'—'having cleansed it by a bath of water with the word.'—This is still more decisive. The common version, so fully aware that the sense of this passage agrees with Titus 3. 5. have, in both places used the word *WASHING*, and McKnight the term *BATH*, as the import of *LOUTRON*. What is called the *WASHING*, OF *BATH* OF *REGENERATION*, in the one passage, is, in the other, called 'the washing' or 'bath of water.' What is called 'SAVED' in one, is called 'CLEANSED' in the other; and what is called 'THE RENEWAL OF THE HOLY SPIRIT' in the one, is called 'THE WORD' in the other; because the Holy Spirit consecrates or cleanses through the word. For thus prayed the Messiah, 'Consecrate them through the truth: thy word is the truth.' And again, 'You are clean through the word that I have spoken to you.'" Mil. Har., Ext. No. 6. p. 354.

On this we remark—1. The author has not even favoured his reader with a clear and correct quotation of the passage. On the contrary, he has so cut it into giblets, and so beset it with his own paraphrase, that an accurate understanding of its reading cannot be obtained from the whole paragraph.—2. He has done even worse than this; he has expressly misrepresented it. He has said that the Apostle affirms that Jesus has sanctified the Church by a *loutron* of water. The truth is, the Apostle affirms no such thing. His words, as given by Mr. Campbell himself, are these:—"That he might sanctify it, having *cleansed* it with a bath of water, with the word." 3. To prove that the passage is precisely parallel with Tit. 3. 5. the fact is alleged that the authors of the common version, and also McKnight, have rendered the word *loutron*, in both cases, by the same expression. If this fact be of any moment, we must understand that all passa-

ges which happen to have any given word in common, and especially if this should be rendered into English by the same expression, necessarily agree in sense. For example, we find the word *cleansed* in this same passage; we also find the same term in half a dozen, or a dozen other places in the New Testament. We must conclude, therefore, if there be any argument in the fact which we consider, that all these places agree in sense; that is, that they all relate to the same subject, and all mean substantially the same thing. 4. Our author asserts, that 'the bath of regeneration' and 'a bath of water' mean the same thing;—that 'saved' and 'cleansed' mean the same thing;—and that the 'renewal of the Holy Spirit' and 'the word' mean the same thing;—but where he finds the proof of all this, he has not seen proper to inform us. 5. If this passage were even proved to be parallel with Tit. 3. 5, Mr. Campbell would gain nothing; because, as has been shown already, that passage proves nothing in his favour. 6. If there be any evidence that the passage in hand relates either to regeneration, or to baptism, we have yet to be told what it is, and where it may be found.

Having seen that the author has furnished no proof that this passage favours his position, that regeneration is simple immersion, we shall now proceed to a more particular examination of its details.

Let it be observed, then, that this, like every other portion of written language, must either be received in its obvious, literal sense, or it must not. If it must not, Mr. Campbell has not informed us what the figurative or qualified sense is, and, of course, has proved nothing by it. But if it must be taken in its obvious sense, as the author has clearly understood it, then the following positions are inevitable:—1. To sanctify is one thing, and to cleanse is another. 2. The church is cleansed but not sanctified, by the washing of water, and the word. 3. The church is cleansed with a view to its sanctification; and, of course, in the order of time, before it. 4. The cleansing of the church is the joint effect of the washing of water, and the word.—If these positions be correct, then, on the supposition that the passage alludes to baptism, immersion is a cleansing operation; it is united with the word in producing its effect; it is not sanctification, but a preparative for it. But how will all this agree with Mr. Campbell's views? Does he admit that immersion is a cleansing, a moral operation?—that it is combined with the word in producing its result?—and that it necessarily precedes sanctification? If he does, how can he maintain that immersion is *simply* regeneration, and that all the immersed are *sanctified* and *saved*?—

On the supposition that this passage alludes to regeneration also, it will prove, not

only that regeneration is a distinct thing from sanctification, but also that it is the joint product of immersion and the word. But if this be so, then, beyond a doubt, regeneration cannot be a simple immersion.

Thus it is evident that the passage under consideration, when understood as translated and interpreted by Mr. Campbell, instead of sustaining his position, contains direct proof against it.

In relation to what may be considered the correct import of this passage, we will submit the following remarks, and leave the reader to draw his own conclusion.

1. The Apostle had in view, not individuals, but the church of Christ, in its collective capacity.

2. The church is contemplated, not literally, but figuratively;—as a bride purified and adorned for her husband.

3. The probability, the presumption is, that the primary allusion of the passage is to the corporeal purgation usually employed in eastern countries, in preparing the bride for the embraces of the bridegroom.

4. If there be any allusion to baptism, it must be on the principle that immersion is to the church *metaphorically*, what washing or bathing is to the human body *literally*.—

5. In this case, the meaning of the Apostle must be, that, with a view to the ultimate sanctification of the church, Christ had cleansed her, *literally*, or morally, by the word—*metaphorically* by baptism.

6. Whether these remarks exhibit the true import of the passage or not, is left altogether for the reader to determine. To us it is a matter of no kind of consequence, only so far as we deem it important to understand correctly all that God has spoken. In either case, it is plain that the position of Mr. Campbell cannot be sustained.

The next, and the only remaining passage, adduced by the author in support of his position, that regeneration is simply immersion, is Heb. 10. 22. It reads thus:—"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." To show that this statement favours the position of the author, he has presented his readers with the following paragraph:—

"To the same effect, Paul, to the Hebrew christians, says, 'Having your [our] hearts sprinkled from a guilty [evil] conscience, and your [our] bodies washed with pure water—the water of purification, the water of regeneration. For the phrase 'pure water' must be understood, not of the quality of the water, but metonymically, of the effect, the cleansing, the washing, or the purifying of the person—'having your bodies or persons washed with pure water,' or water that purifies or cleanses." Mil. Har. Ext. No. 6. p. 354.

On this paragraph the following remarks will be found sufficient:—1. The author has again failed to present his readers with a correct quotation of the Apostle's words, even



allowing his own translation to be the standard. We do not say that he has, in this instance, corrupted the sense of the original; but we say that such inaccuracies, and such evident disregard for the text of the scriptures, is, to say the least, altogether unworthy of an accomplished critic. 2. No evidence of any sort has been introduced, to show that this passage contains testimony in favour of the proposition to be sustained. 3. As must be obvious to the most cursory reader, the passage does not contain such testimony,—in as much as there is plainly no allusion to regeneration;—and, if there was, there is nothing that could be construed into an affirmation that that is equivalent to a simple immersion.—4. This must be considered as another entire failure, on the part of the author, to produce proof in favour of his position.

Respecting the meaning of the passage we would submit the following:—1. The Apostle has evident allusion to the services of the temple. 2. His object is to exhort the Hebrew christians, to draw near with a true heart, to the most holy, place—the Holy of Holies,—Jesus Christ being their Great High Priest. 3. Speaking of the qualifications of the worshippers, and continuing the analogy, he obviously has in view the purification of the red heifer, or some other Levitical ceremony, in which uncleanness was removed by the sprinkling of water or of blood, and by the washing or bathing of the body in water. 4. From Heb. 9. 13, 14, 19. it is plain that, by the sprinkling of the conscience, the Apostle, still keeping up the allusion to legal purifications, must mean the sprinkling, the metaphorical sprinkling, of the blood of Christ upon the heart. 5. The presumption, therefore is, that, still keeping in view the Jewish ceremonial, the inspired author intended by the washing of the body in water, neither more nor less than a literal immersion.

If the above remarks be correct, the import of the passage must be—that by a metaphorical application of the blood of Christ to the conscience, it is purged from dead works; and by a literal application of water to the body this internal purification is significantly set forth. Be this, however, as it may, as has been already shown, it is certain that the passage can never favor the position, that regeneration and baptism are one and the same thing.

We have now to make a few general remarks, having reference to all the passages which we have passed under review, and with them we shall conclude our present number.

1. Our main object has been to show, that the passages examined did not, and could not, sustain the position of Mr. Campbell.—How far we have succeeded in this the reader must now be the judge.

2. In what we have advanced by way of explaining the passages considered, we have made no pretensions to positive proof, nor to absolute confidence in the explanations given. We may be right, we may be wrong. We have aimed merely to aid the reader in the adoption of some definite conception of the import of the places considered,—with a view chiefly of showing that the said passages may all be intelligibly interpreted without receiving the sense of Mr. Campbell.

3. The fact that we do not pretend to confidence in our own interpretations, cannot affect the conclusiveness of our reasoning against those of Mr. Campbell. As every one must know, it cannot follow that his must be right, because ours may be wrong.

4. We conclude by saying that, as the evidence adduced and relied on by Mr. Campbell, for the support of his proposition, *that regeneration and immersion are the same thing*, has been clearly proved to be inconclusive,—it follows of course, that that proposition is lost; and that his system, so far as it is dependent on that proposition, is overthrown.

EDITOR.

### THE KINGDOM OF HEAVEN.

As it is believed that the apprehensions of many persons, respecting this subject, are materially deficient in clearness and precision, it may not be useless to consider the following inquiries:—By what phraseology is this object commonly designated in the scriptures? Where is it situated? Who is its sovereign? Who are its subjects? How are its subjects admitted?

1. *By what phraseology is the Kingdom of Heaven usually designated in the scriptures?*

When the ancient prophets had occasion to foretell the existence of this principality, they spake of it as—"a Kingdom," and as—"the Kingdom," which the God of heaven should set up on the earth. See, for example, Danl. 2. 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." See also Is. 9. 6, 7.

When John the Baptist commenced his public ministry, his message to the inhabitants of Jerusalem and Judea was this:—"Repent ye; for the kingdom of heaven is at hand," Math. 3. 2.

When Christ was engaged in unfolding the principles of the new administration, he generally denominated it—"the kingdom of heaven"—"the kingdom of God," &c. Thus, for example, "The kingdom of heaven is like to a grain of mustard-seed"—"The kingdom of heaven is like unto leaven"—

"The kingdom of heaven is like unto a net"—"The kingdom of heaven is like unto a treasure," &c. &c.

When Jesus found it necessary to speak of the relation sustained to this government by himself, he spake of it as his own. Thus, for instance, "My kingdom is not of this world"—"That ye may eat and drink at my table, in my kingdom." Luke, 22. 30.

When the Apostles had occasion to refer to this kingdom, they called it—"the kingdom of Christ"—"the kingdom of God"—"the kingdom of God's dear son," &c.

Now that all these different forms of expression are applied to one and the same thing—to one and the same kingdom—is evident from the facts,—that the prophets predicted, but *one kingdom*;—that John, Jesus, and the Apostles, spake of but *one kingdom*;—that these are frequently used as convertible expressions;—that the same kingdom is expressly ascribed to both Christ and God, &c. &c. See Math. 13, compared with Luke 13. See also Ephes. 5. 5.

To prevent misapprehension, it may be observed however, that these and similar expressions are sometimes applied to the state of the blessed after death. See Math. 8. 11. & 25. 34. But as these do not affect the present subject of inquiry, farther remark respecting them is at present unnecessary.

## 2. *Where is this kingdom located?*

To this inquiry there can be but one answer; namely, on the earth. According to the prophets of Israel, it was to break to pieces and consume the kingdoms of this world; it was to extend its borders from sea to sea, and from the river unto the ends of the earth;—and, during its existence, the kings of Tarshish and of the isles were to bring presents; the kings of Seba and Sheba were to offer gifts. In the days of John the Baptist and of Jesus, it was at hand—it was come—it was already among the Jews.—In the times of the Apostles, Christians were actually in it. It is now rapidly spreading over the face of the earth. And before the end shall come, before this divine sovereignty shall be completed, every knee must bow and every tongue confess, throughout all the different kindreds, and tribes and tongues of human kind,

## 3. *Who is the sovereign of this kingdom?*

The answer has already been measurably anticipated;—Jesus of Nazareth. When the prophets predicted the establishment of a new, peculiar, universal, and everlasting kingdom, they foretold also the elevation of a Prince of peculiar characteristics, of extraordinary qualifications, and of unprecedented sway. This king was known and anticipated among the ancient Israelites under the appellation of the *Messiah*, that is, the *Anointed, the King*.

This term in Hebrew, precisely corresponds to the word *Christ*, in Greek. Hence,

by those who used the Greek language, the Messiah was called the Christ, the anointed, the king, whom Jehovah had promised, whom the prophets had foretold, whom the Hebrews had anticipated, and were anxiously expecting. Hence said Andrew to his brother Simon, "We have found the Messiah, which is, being interpreted, the Christ." In other words, we have found God's promised King for whom all Israel is anxiously waiting, and praying, and looking. So the Pharisees, when they sought to obtain from Jesus a decided declaration respecting his pretensions, said to him, "If thou be the Christ"—if thou be the anointed, the king whom we are taught to anticipate—"tell us plainly." Hence Jesus did not scruple on proper occasions to call the kingdom of heaven his; to enact laws for its administration; to make arrangements for its defence and extension; to assume the reigns of government; and to receive the homage due to his rank and station.

## 4. *Who are the subjects of this kingdom?*

Those, and those only, who have received Jesus as their king; who have taken the oath of allegiance to his crown; who recognize and acknowledge his prerogatives as sovereign; who are the actual members of his body politic; who are ruled and governed by his laws; who experience the efficacy of his institutions; who are devoted to the interests of his throne; and who depend on him for life, liberty, and salvation. On this point the words of the king are as positive as they are clear and unequivocal. "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Math. 10. 32, 33.—"He that taketh not his cross, and followeth after me, is not worthy of me." Math. 10. 38. "Ye are my friends"—my subjects—"if ye do whatsoever I command you." John 15. 14. From these and many other declarations of similar import, it is plain beyond a possible question, that no person who does not confess Jesus before men, who does not take up the cross, who does not openly follow him, who does not obey his commands without distinction or exception, can be esteemed a subject of the heavenly kingdom.

## 5. *How do men become subjects of the kingdom of heaven?*

The answer is—By repentance and baptism. In support of this affirmation, we submit the following considerations:—

When the prophets foretold the establishment of this kingdom, they distinctly taught that its subjects should be a peculiar people; a people to whom the most High would grant his Spirit—to whom he would give a new heart; a people that should bring forth righteousness; who should love and honor the God of heaven; and who should walk in

all the ordinances and statutes imposed by divine authority. From all this it was to be presumed that *repentance*, and a corresponding reformation of heart and of life, would be indispensable to admission into the new empire.

But something more than this was to be expected. From the obvious propriety, and indeed necessity, of having some visible mark of separation; from the known fact that, from the days of Adam, God had always imposed an external test of obedience; from the fact that, in the old kingdom, which was a type of the new, the subjects were admitted by circumcision; and from the fact that every office under the former administration had its appropriate sign of induction—it was to be presumed that the laws of the new kingdom would require some external act, some visible form, which might serve as a test of obedience, as a medium of admission, and as a badge of citizenship.

Accordingly, as has been seen, when John the Baptist, the harbinger of the new king, made his appearance among men, he came preaching the *Baptism of Repentance*; saying to the people, "Repent ye, for the kingdom of heaven is at hand"; and baptizing all proper applicants on a credible profession of repentance.

When Jesus, the king, sent forth his messengers, his 70 disciples, to the house of Israel, he authorised them to preach repentance, and to baptize the people on confession of their sins. The proof that these disciples were directed to baptize, is to be found in the authenticated fact that his disciples *did* baptize.—See John 4. 2.

When the king commissioned his 12 ambassadors to carry the news of the kingdom to the gentiles of the whole earth, the conditions of admission and acceptance were stated with great emphasis and precision:—"He that believeth and is baptized shall be saved—he that believeth not shall be damned."

When Peter announced the terms of admission into the new kingdom, to the inquiring multitudes, on the day of Pentecost, he said—"Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost."

As soon as the same Apostle was convinced, by what occurred in the house of Cornelius, that God had granted repentance to the Gentiles, he immediately exclaimed, "Who shall forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

The Ethiopian eunuch, the jailor, Lydia, Paul, and others, as soon as they believed—repented—and were straightway baptized.

In the accounts given of the expeditions of Paul and others among the cities of Asia and of Europe, it is uniformly stated that as many as believed—as many as received the word—were immediately baptized.

We have no instance on record, in which any person was received as a disciple—as a subject of the new kingdom—as a member of the body politic of Jesus—until after baptism on a credible profession of repentance towards God. Nor are we acquainted with a single instance, in which a person, sincerely repenting in the Apostles' day, was not baptized with all possible dispatch.

Other considerations might be added, but we forbear. We now leave it with the reader to decide whether or not we are correct in saying, that the subjects of the new king were received by *repentance and baptism*.

Having given plain and concise answers to the above inquiries, we would now add the following remarks:—

1. Jesus, the Christ, has but *one* kingdom on earth. The distinction which men have made between what they have chosen to call the *visible* and the *invisible* kingdom, besides being unauthorised by the scriptures, necessarily leads to the absurd conclusion that there are *two*. It is indeed hard to say how much perplexity, confusion, and misconception, have been created in men's minds, respecting a topic perfectly simple and plain in itself, by this injudicious introduction of terms and distinctions which the subject does not admit, and which the scriptures do not warrant.

2. The kingdom of Jesus, of Heaven, is, in the properest sense of the phrase, a *visible* kingdom. By this we cannot be understood to mean that it is a mere empire of forms; that it respects only the external conduct of mankind; and that it takes no cognisance of the soul, the conscience, and the motive; for we have already distinctly stated that repentance and faith, and of course a new heart, and a new creature, are indispensable to admission. What we mean is, that, although the kingdom of Jesus is properly a Spiritual kingdom; one in which the influences of the Holy Spirit predominate; one that takes account of the spirit of man; and one that abounds in spiritual favours,—yet it is visible; that is, like other kingdoms, it has an actual, corporeal, sensible existence among men. For example, its subjects are visible men and women; not the soul without the body; but soul and body both together. Its ministry is a visible ministry; men of like bodies, as well as like passions, with other people. Its institutions are visible institutions; imposing sensible forms, requiring external acts of obedience, and adapted as well to the body as the soul. Its laws, like the laws of other kingdoms, are visible enactments, recorded in visible characters, reaching to the outward conduct of men, and executed in some cases by a visible authority. The obedience which it requires is a visible, actual, corporeal obedience; not the obedience of the heart merely, but

that also of the body, of the lip, and the life. The means of its support and extension are visible, actual, operative means. And we will add, its limits, the lines of demarcation by which it is separated and distinguished from the kingdoms of this world, are visible, sensible boundaries. We insist on the *unity* and *visibility* of the kingdom of Jesus, chiefly with a view of counteracting the impression—which the incautious phraseology of men has produced—that he has a kingdom on earth—a mysterious, invisible, ghostly kingdom, in which the sensible forms of mankind have no part, and which is altogether a distinct thing from the visible, actual requirements which Christ has imposed on his subjects.

3. Those on earth who are not in the visible kingdom of Jesus, are not in his kingdom at all; and that for the obvious reason, that besides this he has no other kingdom. Those, therefore, who persuade themselves that they can be the subjects of Jesus Christ, and of his kingdom, without confessing him before men, without openly renouncing the dominion of this world, and without submitting to all the visible forms and requisitions of the New Testament dispensation, are plainly deceiving themselves, and leaning on a hope which the scriptures—the laws of the kingdom—have neither authorised nor allowed.

4. Should any one now wish to know what will be the fate of those who sincerely repent, but never become the subjects of Christ's actual, visible kingdom on earth, our reply would be this:—In cases in which obedience to the laws of the kingdom—to the mandates of the Prince—on account of uncontrollable circumstances, is absolutely impracticable, it is presumed that the sinner will not be held accountable, that a dispensation of mercy will be granted in his behalf, and that he will find favour and acceptance beyond the grave. Of this the Scriptures furnish *one and but one example*—the thief on the Cross. But respecting all cases where a non-compliance with the requirements of the kingdom are the effect of prejudice, voluntary ignorance, indifference, pride, shame, fear, or any thing indeed but a rigid, absolute necessity, the Scriptures are altogether silent. They know nothing—they say nothing—of a penitent that will not have King Jesus to reign over him—that does not confess him before men—that refuses to enter into his kingdom—that neglects the laws and institutions of his empire. The truth is, we have no authority for believing in the existence of such a case—of such an anomaly as a disobedient penitent—as a person who repents but disregards the high behests of the King of Heaven. In our opinion the fact that a sinner hesitates to comply with all the requirements of Jesus, with all the laws and requisitions of his empire, what pretensions

soever he may make to repentance, faith, or reformation, is evidence against his sincerity. The language of the King, touching this point, is decisive. "But he that denieth me before men, him will I also deny." &c.

Let no one say that this is a contracted, narrowhearted, uncharitable view of the subject.—The question is—Is this view sustained by the Scriptures—by the king and his counsel? If it is not, it will be easy to point out where we have erred. But if it is, then, the fault is not ours. It is the fault of the king himself. To him therefore we refer all who are disposed to complain. If they can adjust the matter on more liberal or satisfactory terms with him—well; but if not—then they must either submit to his authority, or hazard the consequences of refusing to enter into his kingdom. EDITOR.

---

## MISSIONS.

---

### REPORT OF THE BOARD.

*For the year ending April 30, 1831.*

[CONTINUED.]

At length a secretary of the government came and demanded the names and number of the tracts which had been given to the people. "This," says Mr. K., "we could not give, and we dismissed him with an exhortation to forsake idols, and worship the true God." Under date of May 7, he mentions a "joyful discovery." "While I was giving away some tracts to a crowd of people that lined the shore, a young man of an interesting appearance came near, and said, 'Will you please give me St John's History of Christ, and the Acts of the Apostles?' 'Did you ever read these books?' 'Yes teacher Judson gave them to me in Prome; but when the city was burned I lost the books.' I gave him the books and four tracts, and he immediately disappeared among the crowd.—However, at dark he made his appearance, and said, 'There is a man in this city besides me, who believes in Jesus Christ, and he wants to see the teacher, and get books.' We followed the young man, and how were we surprised and almost overjoyed, to find a venerable old man full of faith and hope in Christ, though he had no other teacher than St. John's History of Christ, and the View, accompanied by the influence of the Holy Spirit. He said he had loved Christ for about two years, and his language was that of a man who was acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, of regeneration and bap-

tism. The young man before mentioned, had heard Bro. Judson preach in Prome, and had got books; and afterwards he brought them to this town, and read them to this old man, and both, I trust, are born of God. I do not know when I have spent such an evening. To find two pilgrims in this great desert,—to hear them speak so boldly and decidedly of their love to Christ in the presence of more than forty persons, filled me with joy. Surely this is the work of God! The power of the cross is felt in this dark land. O Burmah! Burmah! cast away thine idols, and hear the word of the Lord!" At *Paro-ke-koo*, a large town on the west side of the river, they arrived, May 23d, at 4 o'clock in the afternoon. "*Ko Shoon*," says Mr. K., "went into one street, *Ko San-lone* into another, and I took a third widely apart from each other, and continued preaching till night to immense crowds of people. Having returned to our boat, three or four hundred gathered along the shore, and listened to the words of eternal life.—Several individual cases here are very interesting. A man about forty years old, told me that some months ago he read a small book, that made known to him the living God. At first, he remained careless, but afterwards, as he expressed himself, his mind shook, and he was afraid to worship idols any more; at the same time, he knew not how to worship the eternal God. 'Can you, sir,' said he, 'give me the divine communication?' I gave him all the Epistles, the View, and Catechism. 'Here,' I said, 'are the words of the most high God: you must believe in Christ, and pray for divine light.' How cheering and encouraging to find some precious souls aroused by the still small voice!"

They reached Ava on the 30th of May, having been 54 days on their passage, preached the gospel in nearly 300 cities and villages, and distributed about 15,000 tracts and portions of the scriptures. The results of this evangelical journey will be fully known when the heavens and the earth are no more.

Scarcely had Mr. Kincaid and his associates procured a tenement and commenced their labours of love among the people, when he was subjected to trials that required on his part a course of conduct that human wisdom would have considered as liable to jeopard most seriously his object, if not his life. But a merciful Providence seemed to have ordered and overruled the difficulty for the advancement of the very

interests which it threatened to subvert.—The very firmness and decision of Mr. Kincaid issued in securing for him additional respect, so that afterwards he could walk the streets, which he previously could not, without taunts and jeers, and the more solid ridicule of bricks and stones. In a few days he procured another house, near the centre of the city, and commenced afresh his missionary work. In a communication dated June 28, 1833, he says, "If you inquire, What is the prospect in Ava? Will you be allowed to preach and give books, without being molested? I cannot answer this question; yet I do not think the government will lift its arm against the cross of Christ. I long to see the flame kindle that shall purify this land of all its abominations. We have visitors every day; some days 40 or 50; and every day from our first landing we have had more or less. There are two interesting inquirers—one man, about 60 years of age, gives a little evidence of good."

July 17.—"The very thing that ought to rejoice me, often troubles me; it is the numbers that are flocking to the verandah, to read and hear the word of God. If I would, I could not resist the tide that is setting in.—Our verandah is pretty well filled during the day, and sometimes 40 or 50 come in at a time. O that the influences of the blessed Spirit might rest upon these troubled waters! that the church of Christ might rise up out of this confusion! I do hope some one will join me soon. It is time for us to be awake, and work while the door is open. I really think the time of Burmah's deliverance is at hand. It is no passing cloud that hangs over the land: it is spreading in every direction; and the time must come, when showers large and rich will water this desert." In another letter, after speaking of the severity with which his movements had been scrutinized by government, he says, "I have adopted one course to pursue; that is, to preach Christ to every person, and leave the consequences to Him, who has promised to give the heathen to his Son for an inheritance."

It has been already stated, that in compliance with the repeated and urgent solicitations of Mr. Kincaid, and as a measure fully justified by the facts which he had communicated, the brethren at Maulmein, in the month of September, despatched Mr. and Mrs. Cutter, with one of the presses to Ava, to co-operate with him in such movements as Providence might seem to encourage.



As the friends of the Burman mission now have their attention strongly drawn towards this interesting station, it is hoped that they will not forget to beseech the Father of mercies on its behalf, and that in answer to their petitions, God will impart to the brethren there all needed prudence as well as decision, and give them such favor in the eyes of the government as to insure toleration to their efforts.

## MISSION TO SIAM.

BANKOK.

Missionaries, Mr. and Mrs. JONES.

The detention of Mr. Jones at Singapore, waiting for a passage to Bankok, though unexpectedly protracted, was not, perhaps, on the whole, unfavorable. His time was profitably employed in various ways. Besides preaching frequently to the European population, he busied himself in arranging a vocabulary of the Taling language which he had studied considerably before he left Burmah. The work, though incomplete, contained about 4000 words, with the definitions and he hoped to finish it after his arrival at Bankok. He devoted some time also to the collecting and arranging of materials for a Siamese dictionary.

At length on the 28th of Feb. 1833, he sailed for Bankok, where he arrived with his family on the 25th of March. The prospect of usefulness before him is amply encouraging. A treaty of amity and commerce has recently been effected with the empire of Siam, by the government of the United States, so that the missionaries will be under full protection, and be so situated as to enjoy intercourse with American and European residents. Besides, Bankok is a large city, with a mixed population, doing extensive business with the interior, and furnishing innumerable facilities for acting powerfully upon three large nations, the Burmese, the Siamese, and the Chinese; and it cannot be doubted, that if an effective mission is sustained at this point the influence will be extensively felt.

In regard to China, the Board are deeply desirous to fix upon the best method of reaching and benefiting its vast population; and they have accordingly instructed Mr. Jones to make the requisite investigations and communicate his views without delay. There may, at this distance, be some difference of opinion as to the most suitable points at which to commence operations, whether in the rear through the medium of Burmah

and Siam, or in front along the eastern coast. But there can be only one sentiment, among believers in the divine authority of missions, as to the desirableness and the duty of commencing somewhere as soon as practicable, and the Board have solemnly resolved to make an effort as soon as the necessary information is acquired, and the men and means are furnished. The difficulties in regard to China, "as the walled empire," have unquestionably been magnified, and it is confidently believed that the time is come when God will succeed a judicious, persevering attempt to give to its crowded millions the glorious gospel.

As it was expedient to strengthen the mission to Siam, the Board, soon after the last annual meeting, made arrangements with Mr. John B. Cook, then a student in the senior class of the Newton Theological Institution, and who had been previously accepted for missionary service to go out and join Mr. Jones at Bankok, by the earliest opportunity, after the conclusion of his course of studies. His passage was accordingly engaged in the *Shepherdess*, of Salem, which was bound up the straits of Malacca, and expected to touch at Singapore, and perhaps also at Bankok. He and his wife were therefore set apart by public religious services, at Salem, on the evening of the 31st of October. But Mrs. Cook was taken suddenly ill, and the *Shepherdess* sailed without them. Mr. Cook has since been preaching to a congregation in Cincinnati, and as his labors there seem to be useful, the Board have relinquished all claim to his services and he will probably remain for the present in this country. This providential interference has occasioned the Board a severe disappointment; but they hope still to accomplish their object, of reinforcing the Siamese mission, without much further delay.

## MISSION TO AFRICA

LIBERIA.

Notwithstanding the series of unpropitious events which have attended their past efforts, the Board have not ceased to feel a deep interest in this field of missionary labor. It seems wholly wrong that so important an opening should remain unentered, and that wretched, injured Africa should continue to be so perfectly excluded from the sympathies and exertions of our large and able denomination. But such, to a melancholly extent, appears to be the fact. The continued inquiries of the Board for suitable persons, especially colored brethren from the South, to go out as missionaries, have been totally unsuccessful.



Is there not one in all the land who will regard the appeal, "Who will go for us? And whom shall we send?"

### MISSION TO FRANCE.

#### PARIS.

In our last year's Report it is stated, that, in company with a missionary, the Rev. J. C. Rostan, who was a native of France, the Rev. Prof. Chase, of the Newton Theological Institution, had been sent to that country, for the purpose of promoting there the cause of Christ, and especially of ascertaining such facts as might be important in enabling the Board to decide what measures ought to be adopted in respect to this deeply interesting field. The service entrusted to him has been performed in a manner perfectly satisfactory to the Board. In his extended letter to the Corresponding Secretary,\* and in verbal communication since his return, the facts are presented as such as make it clear that we ought to go *onward* in the work which was so strongly commended to the attention of the Board at the last triennial meeting of the General Convention.

The American Baptists seem to be especially called upon, in the providence of God, to put forth an effort in France. The feeble state of our churches there, cries for help.—Our religious principles and practices, especially in respect to baptism and church government, are not liable to that charge of *inconsistency with Protestantism* which has long been urged against the Protestants, and has furnished to the Papists an occasion of stumbling.

In a population of more than thirty millions there are only about four or five hundred Protestant ministers, of all kinds; and of more than one half of these, there is too much reason to apprehend, as the Apostle Paul said of some in his time, "even with weeping that they are the enemies of the cross of Christ."—"The Protestants of the two confessions, (the Geneva and the Augsburg,) that is, the Calvinists and the Lutherans, are recognized by the government, and their ministers, as well as the papal priests, receive a salary from the national treasury. Either the one or the other of those two confessions may be adopted; but neither of them must be varied at all, without the approbation of the civil authority. The churches, from the nature of their organization, and from their connexion with the civil government, exhibit too often the sad characteristics of all national churches.

Millions have lost all confidence in the papal clergy, and are in the utmost danger of living and dying confirmed infidels. These, for the most part, are passionately attached to liberty; and they reject religion, because they have associated with it the idea of civil despo-

tism. Whoever, then, cares for the souls of these millions, must desire that Christian truth and duty, freed from such an association be commended to their understandings and consciences.

Beside those of whom we have just spoken, there is among the French people a very numerous class of persons who have been happily denominated the inquiring and candid. They are neither infidels nor bigots; and now is the most favorable time for presenting Christianity to them in all its purity and loveliness.

Here we are happy in being able to record the sentiments which have been communicated to a member of the Board by our senior missionary in Burmah, who was once a prisoner in France, and who writes from the midst of the heathen lands, in behalf of which his impressive appeals are still sounding in our ears. "I cannot," he says, "let pass the present opportunity of forwarding letters to Bengal, without dropping a line, to say with what deep interest I have read the compendium of your remarks, on the expediency of attempting a mission to France. The sentence, 'Evangelized France, teeming with religious books, would furnish reading to all the intelligent classes in Europe,' contains a volume. Oh that the people of the United States would read it well, and rise at the call! *Much as I feel for perishing Burmah, I would most heartily rejoice in having a very large proportion of missionary supplies drawn off, for the rescue of perishing France.*.....

I pray God that you, and all your compeers, may awake more and more to the holiest, the most devoted energies, in view of the interesting fields of labor which are opening on every side."

Our agent, having replied to various inquiries respecting the religious state of France thus closes his letter to the Corresponding Secretary:—

"After this brief survey of the Baptists in France, and its vicinity, it remains for me only to say a few words in reply to the questions,—*Can we by any means, be serviceable to them and to the general cause of pure and undefiled religion? And if so, in what way?*

"The first question, it is certain, must be answered in the affirmative.

"The present charter, or constitution of the French government, proclaims religious freedom to all; and whatever temporary vexations the malice of individuals here and there may produce, it is, unquestionably, the settled policy of the present administration, not to molest any person of decent moral principles in the free and constitutional exercise of his religion. Indeed, whoever may hereafter occupy the throne, he will, probably, find it expedient not to trample under foot so precious a right of the people. But, whatever may occur hereafter, we have, at present,

\* See the A. Baptist Magazine for Sept 1833.

nothing to fear from the government. We may even expect its protection in doing all that we wish to do.

#### Nathaniel R. Cobb.

The August number of the A. B. Magazine contains an interesting, affecting, and most instructive memoir of Nath. R. Cobb, late of Boston. We have room only for a few extracts. And these we hope no reader of our pages will pass over without a careful and attentive perusal.

#### Memoir of Mr. Nathaniel Ripley Cobb.

The recent death of Mr Cobb has awakened a wider and deeper emotion of sorrow, than is usually caused by the decease of a private individual. It is felt as a public calamity—a severe bereavement to Zion. His personal virtues had endeared him to numerous friends, and his liberality had caused many hearts to sing for joy. But these could not have given him so high a place in the public regard, if it had not been seen, that those virtues were exalted and purified by Christian principles, and that his beneficence was the offspring of the love of Christ. The respect which he attracted while living, was not yielded merely to the amiable and generous man, but to the active Christian; and the tears which have flowed over his grave, have not sprung solely from the loss of a pleasant friend and benefactor, but from sorrow, that a devoted servant of the Saviour has ceased to toil for the welfare of Zion on earth.

Some notice of the life and character of Mr Cobb is due to his memory. The interests of the church require, that his example should be held up for imitation. He taught us, how, by the grace of God, a CHRISTIAN MERCHANT can live; and he has shown us how such a man can die. The humility of Mr. Cobb would have shrunk from a public exhibition of his character and actions. But it appears to us, that the church is not sufficiently rich in such examples, to allow his death to pass, without an endeavor to draw the minds of men to a profitable contemplation of the principles, which regulated the actions of our departed brother. It is to those principles, rather than to the incidents of his life, that we wish to invite attention.—These incidents are not remarkable.—He was born in the town of Falmouth, now Westbrook, near Portland (Maine) on the 3d of November, 1798. His father died, when he was very young, and in March, 1802, he removed, with his mother, to Plymouth, (Mass.) Here he passed his childhood and youth, till 1814, when he went to Boston, as a clerk to Messrs. Ripley and Freeman.—His mind was drawn to the subject of religion; and in May, 1818, he was baptized by the Rev. Dr. Sharp, and became a member

of the Charles Street Baptist church. In February, 1819, he commenced business with Mr. Gorham L. Freeman, under the firm of Freeman, & Cobb, which, in 1824, became the firm of Freeman, Cobb & Co. In February, 1820, he was married to Miss Sarah, the daughter of Thomas Kendall, Esq. For some time previously to his death, his health declined. His strength wasted, till at length he was confined to his chamber, and, after several weeks of decay, he died, on the 22d of May, 1824, in the 36th year of his age. His widow, and an only son, survive him.

These are the principal facts of his brief history; but how long was that life, if it is measured by the amount of his activity, and usefulness! We will now endeavor to portray a few of the traits of his character, and to draw from his example some of the lessons which it ought to teach us.

Mr. Cobb resolved, at the commencement of his religious life, that he would serve the Saviour with all his power, in that sphere, which seemed to be particularly assigned to him. He had not an opportunity to acquire extensive learning, and he could not serve the church, to any considerable extent, by his voice or by his pen. But God endowed him with very unusual talents for business. He had great activity, acute penetration into the characters of men, and into the signs of the times, rapid decision, and unconquerable perseverance. He displayed, in the counting-room, some of the mental qualities, which made Napoleon the irresistible victor in a hundred battle-fields. As a natural consequence, Mr. Cobb accumulated property with great rapidity; and if he had chosen to devote himself to the narrow work of amassing wealth, he might, perhaps, if he had lived, have become a rival of Girard. But he regarded his talent for business, as an instrument which he ought to employ for the glory of his Saviour. He felt it to be his duty to use it in earning money for the cause of God, on precisely the same principle, that it is the duty of the minister, to devote his talents for preaching to the service of the Lord Jesus.—He accordingly, in November, 1821, drew up and subscribed the following very remarkable document:

“By the grace of God, I will never be worth more than \$50,000.

“By the grace of God, I will give one fourth of the nett profits of my business to charitable and religious uses.

“If I am ever worth 20,000, I will give one half of my nett profits; and if I am ever worth \$30,000, I will give three fourths,—and the whole, after \$50,000. So help me God, or give to a more faithful steward, and set me aside.

N. R. COBB.

Nor. 1821.”

To this covenant, he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from

year to year, till he reached the point, which he had fixed as the limit of his property, and then he gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond \$50,000, he at once devoted the surplus, \$7,500, as a foundation for a Professorship in the Newton Theological Institution, to which, we may add, he gave, on various occasions, during his life, at least twice that sum. So scrupulous was he in his adherence to the covenant which he had made, that when peculiar circumstances required him to retain in his possession more than \$50,000, he consulted judicious friends, whether he might do so consistently with the spirit of his pledge provided that he always held the surplus as really belonging to the cause of God. Here is the secret of that wonderful liberality which cheered so many hearts, and gave vigor to so many institutions and plans of benevolence. It sprang from steady religious principles. It was a fruit of the Holy Spirit. He always felt, that God had bestowed on him a rich blessing, in enabling him thus to serve His cause. On his deathbed, he said to a friend, in allusion to the resolutions quoted above "By the grace of God—*nothing else*—by the grace of God, I have been enabled, under the influence of those resolutions, to give away more than \$40,000. How good the Lord has been to me."

But Mr. Cobb did not satisfy himself with contributing money. Nor did he bestow his funds, with careless profusion, on every project which presented itself. His active mind, his sound judgement, and his searching penetration, were employed, in examining the plans which were proposed to him for his support. He must be satisfied, that the project was a wise one, before he would lend to it his countenance and aid. He served, for several years, as the Chairman of a Committee in Boston, to whom applications for charitable assistance were required to be submitted, before they were presented to the churches. He rendered important services to Zion, by rejecting at once, some unwise projects, and on other occasions, by suggesting methods by which societies or churches could accomplish their objects, without soliciting contributions.

The last days of Mr. Cobb's life were brightened by Christian hope. While he was able to converse, he expressed his humble yet firm reliance on the Redeemer.—He spoke, with grateful joy, of the Saviour's love and faithfulness, and of his desire to depart and be with Christ. From those Christian friends, who had the privilege of seeing him during his sickness, we have received a few notices of his last words:—

"May 1. Mr. Cobb said, 'Well,—I believe I am going to die; but I think I am a Christian, and am ready to die.—

Within the last few days, I have had some glorious views of heaven. It is indeed a glorious thing to die. I have been active and busy in the world. I have enjoyed it as much as any one. God has prospered me. I have every thing to tie me here.—I am happy in my family. I have property enough; but how small and mean does this world appear, when we are on a sick bed! Nothing can equal my enjoyment, in the near view of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ, the blood of Christ—*none* but Christ. Oh! how thankful I feel, that God has provided a way, that I, sinful as I am, may look forward with joy to another world, through his dear Son. Oh! what a glorious thought: only think, my dear brother; probably in a few weeks, at most, I shall be in heaven, in the society of those saints of God, Ensign Lincoln, brother Freeman, Martyn, Doddridge, Watts, Cornelius, Mrs. Judson, the apostles and patriarchs; but oh! above all, in the presence of Jesus Christ. Yes, I shall see him face to face. Oh! to be in heaven, in the presence of God and Christ, and the saints made perfect.' He then repeated these lines, with a heavenly smile:—

"Away from yon heaven; that blissful abode,  
Where the rivers of pleasure flow o'er the  
bright plains,  
And the noon-tide of glory eternally reigns;  
Where the saints of all ages in harmony meet,  
Their Saviour and brethren transported to  
glory."

"On my saying, I hope we who have loved you here, will meet you there, he said,  
'Yes, my dear brother.

"You a little longer wait;  
But how little, none can know."

"May 2. He said, 'I feel, that I am so near heaven, that I should hardly be willing to go back. Jesus Christ is the anchor of my soul, sure and steadfast.—Live near to Christ—nothing is worth so much.'

"To another friend, he said, 'Dear brother, I feel that I have got nearly where Moses was; and then repeated the verse in Watts,

"Could I but climb where Moses stood."

On repeating the last line, he said, 'I think I feel so: I think I can say with brother Lincoln, should I live to the age of Methuselah I don't think I should ever find a better time to die.'

But Mr. Cobb did not wait till he had acquired \$50,000, before he began to de-

vote his money to religious uses. It was in 1821, while he was yet young, and comparatively a poor man, recently established in business, that he resolved to give one fourth of the nett proceeds of his business to benevolent purposes. It was then uncertain, what would be his success; but he felt it to be his duty to begin then, with the resolution to increase the proportion, if God should prosper him. There are many Christians, who think that if they could accumulate a certain sum, they would then be generous. They say, that they must first make provisions for themselves and their families, and then they will distribute their money liberally. Mr. Cobb did not act thus. He, from the beginning, gave a large proportion of his income, and trusted in God, that whatever should be necessary for himself and his family, would be supplied.

Mr. Cobb acted on a settled plan.—He had established a principle, and he adhered to it. His benevolence was not an occasional overflow, at the impulse of excitement. It was a steady stream. He was strongly convinced that his plan was the best one, and he advised others to adopt it. He would not trust to his feelings.—He said, that he sometimes gave money from principle, when, if he had consulted his feelings alone, he might have withheld it. All Christians ought to have a regular plan, and ought to appropriate a definite proportion of their income to the cause of God. It would make them more consistent. Some persons are very liberal at one time, and penurious at another, because they have no plan, but act at the impulse of feelings, which are dependent on health, on the weather, and on a thousand other variable causes. Such a system would increase their means of doing good, because they would regulate their other expenditures with a reference to the consecrated fund.—It would add to the pleasure of benevolence because they would know exactly what they could afford to give, and would feel that they were expending a fund which belonged to the Lord.

Mr. Cobb resolved to distribute his money himself, while he lived. He has been heard to say, that he did not intend to have much money to dispose of when he should die. There is a very common delusion among Christians on this subject.—They resolve, that, in their last will and testament, their money shall be judiciously appropriated to benevolent purposes. They thus appease their consciences, for their pe-

niuriousness while they live. This course is wrong and injurious. We must do good now, while we have the opportunity.—“Withhold not good from them to whom it is due, while it is in the power of thine hand to do it. Say not unto thy neighbor, go and come again, and to-morrow I will give, when thou hast it by thee.”

Mr. Cobb believed, that to accumulate property for children is, generally, the readiest way to ruin them. We may, we hope, without an indelicate intrusion, say, that while he has made ample provision for the education of his son, he has not raised him above the necessity of personal industry. His son must, like his father, win his own way; and we doubt not, that if he shall live, he will demonstrate the wisdom of his father's decision. The Lord grant, that he may possess, in a large measure, his father's spirit; that he may fill his father's place, in the church and society, and may die, at last, like him, amid the blessings and the tears of thousands.

On the above facts we would make the following remarks:—

1. What a beautiful commentary is here presented on the religion of the gospel. How much does this narrative remind us of our blessed Redeemer, of his holy apostles, and of the primitive disciples. We see here no extremes—no monkish austerity—no prodigality—no fanaticism—no looseness in principle or in practice. We witness the simple, unostentatious progress of a being, who believes that himself, together with all that are his,—his mind—his body—his time—his talents—his property—and all, belong to the Lord; and should be disposed of in such a manner as most effectually to enhance the spread of the gospel, and the happiness of man.

2. What a striking contrast is here presented, between the consistency, the manliness, the liberality, the piety of christian benevolence, and the suspicious, narrowhearted, carping, griping selfishness, which fears to give a dollar to a liberal institution, lest it should not be returned with interest;—and which is ever ready to pronounce a sentence of condemnation upon those, who advocate or practise a more generous policy.

3. Should these remarks ever meet the eye of any upon whom they imply a censure, we beg them to believe us sincere when we say, that we mean offense to none. We

mean to speak the words of truth, of soberness, and of christian candor. We mean to try to imitate the ancient prophets, when they cried aloud and spared not. We mean to speak plainly without intending to offend, and without dreading consequences. To get vexed—to quarrel with one paper—to order its discontinuance—is folly; it is worse;—it is refusing to hear us speak—to receive or consider our counsel at all—merely because we do not prophesy smooth things.

EDITOR.

**THE PRESBYTERIAN GENERAL ASSEMBLY.**—This great body of delegates from the Presbyterian church in all parts of the Union, have closed a long and stormy session. There was evidently much division in their ranks; and if heat in their controversies should be continued, a secession of part would not be surprising. "The Presbyterian," of Philadelphia, in remarking on the subject, says, "The line of demarcation is at length drawn; the contest must hasten to an issue; parties must become more distinctly characterized; and those who have hitherto professed to occupy neutral ground will no longer have a pretext for maintaining their questionable attitude. We are no friends to schism, but we desire a restoration of our church to her ancient purity, although the means of purchase should be contest and separation. The evils under which our church now labors may be traced to two principal causes; the first is, a desire to multiply her numbers, which, although innocent in itself, has become tinctured with unholy ambition; and then, secondly, as a suitable accompaniment of the former, a relaxation of strict principles, both of doctrine and polity, to remove the scruples of the hesitating, and open a side door of admission.—The operation of these causes has been that the church has increased its numbers at the expense of its unity and identity of character. A protest was presented at the late session against the sentiments of this new school, which was laid aside, and which we apprehend will give occasion for much controversy hereafter." There are evidently three divisions in this convention. One part belongs to the new school, another to the old school, and the third makes up a compromising party. Most of these belong to the old school, and probably some of them to the new. They have entertained kind feelings towards the dissentients, and are deeply solicitous for a restoration of peace. They

think both mean right, and that there is more difference in words than there is in that which is fundamental. A person in our humble opinion must be stone blind, who gives a glance at these controversies, and does not discern an essential difference among them. We take no pleasure in the strifes and divisions of our fellow christians. We wish we were of the same mind and the same judgement in the fundamental doctrines of the gospel; but the great head of the church may be preparing a portion of his people, by these very differences, to examine more carefully the primitive order of his house, and to abandon things which have obscured its simplicity for centuries.—The Presbyterian, the same paper from which we have already quoted, continues its remarks thus: "The principle has been openly avowed, that our doctrinal standards may be accommodated to meet the views of those whose sentiments are essentially variant, and that our church order may or may not be observed, as expediency dictates. Interpretation has wrought marvels with our venerable standards; and, in the progress of improvement, we should not be at all surprised to see Universalists and Socinians sitting undisturbed under the wing of the Westminster divines. If the doctrines of our standards can be made to harmonize with the Sabellianism which is openly published by Presbyterian clergymen, a little more latitude will cause them to affiliate with Socinianism. The symptoms at present indicate an approach to this result."

[N. Y. Baptist Register.

## NEW BERN:

Saturday, September 6, 1834.

New subscribers, sending for the Interpreter, would do well to state whether or not they desire the BACK NUMBERS. Persons making remittances should be careful to mention the Post Office at which those who pay receive their paper. We make the same request of those who express a wish to DISCONTINUE. Without this precaution, we are often subjected to serious inconvenience.

Those editors with whom we exchange, will do us a favour by directing their papers to NEWBURN N. C.

The Minutes of the Chowan Association are now ready for delivery, and will be sent on in a few days, for distribution as follows:

those designed for the counties of Bertie, Hertford, Northampton, and Halifax, will be sent to A. J. Spivey, Windsor; those for Chowan, Gates, Nansemond, and Perquimans, will be sent to Edmund Hoskins, Edenton; those for Washington and Tyrrell, will be sent to James Hartinus, Mackey's Ferry; and those for Pasquotank, Camden, and Currituck, will be sent to Geo. Kellenger, Elizabeth City.

---

TO CORRESPONDENTS.—We have several communications on hand which we are compelled to postpone for want of room.

---

#### Wake Forest Institute.

An examination of the students in this Institution took place on Thursday, the 30th of July. We learn that the exercises of the occasion were attended by the Governor of the State, and other gentlemen of eminence; and that the students unvariably acquitted themselves well. We are also informed that the crops on the farm, the produce of the students' labour, are excellent; and give promise of an abundant increase. The number of students now admitted is about 65. Arrangements are in progress for supplying better and more extensive accommodations. And altho', at the date of our last accounts, the school was absolutely full, so that no more could then be admitted, yet, we trust, that the work of accommodation will advance so fast at least, as to allow admission to all who apply. From all that we can learn, the school is universally approved, is gradually advancing in public estimation, and constantly enlarging its promise of general and extensive utility.

We learn also that bro. Armstrong, the acting-agent for this institution, has been much more successful in obtaining subscriptions than could have been anticipated. The friends of the denomination, it appears, are resolved to give to this school the support which it merits, and which it requires at their hands. The truth is, Providence is evidently smiling upon the effort. Let its friends therefore "thank God and take courage."—Let them be united; let them persevere in the way of well doing; let them be cautious and judicious in all their measures; let them confide in *Him* who is the Alpha and the

Omega of every good and great work; and they have nothing to fear.

---

MRS. WADE'S ADDRESS to the ladies of Philadelphia, has made its appearance in the form of a neatly executed tract of 16 pages. It was reported by Mrs. I. M. Allen, for the benefit of the Baptist General Tract Society. This is just such a document as we could wish to see in every family in the State. It contains facts which convince the understanding, and melt the heart. It presents a picture of what heathen are, while they know not God nor the power of his grace; and also of what they become by the reception of the truth as revealed in the gospel. How many persons of ordinary powers can read such a narrative, and yet be an enemy to missions, we are unable to form even the slightest conception.

---

#### TEMPERANCE ALMANACK FOR 1835.

This is an annual production which we feel great pleasure in recommending to our readers. Besides the astronomical information which Almanacks usually contain, it has a large number of cuts, illustrations, anecdotes, &c. relating to the subject of temperance, designed for the entertainment and instruction of families. It is published by the New York State Tem. Society, Albany, and may be had at the book stores in all the States.

---

REVIVAL INTELLIGENCE. We learn that the work of the Lord is happily advancing in Montgomery county, under the labours of Elder Eli Philips. During the last two years upwards of 200 persons have been added to the "Forks of Little River" church, and the good work is still advancing. Pleasant and refreshing seasons are experienced in Moore county, under the ministry of Elder Noah Richardson. A spirit of inquiry is general, and additions are made nearly every Lord's day. And, as will be seen by the letter of bro. Dockery, on a subsequent page, the good cause is gaining ground rapidly at Carthledge's Creek, under the ministerial labours of Elder P. Dowd. This last fact is particularly worthy of remark. The year before the last, the Convention was held at Reeve's chapel. If we have been correctly informed, that church has been blessed with a revival almost ever since. Last year, the Convention sat at



Carthledge's Creek.—They have now at that place a most happy state of things. And all this, while those churches opposed to the operations of the Convention, are almost universally suffering with darkness, draught and sterility. We say not these things in exultation. Nor do we say that they are to be put down to the credit of the Convention. But we say that they are *facts* which are well worthy of the attention of all, and especially of those who maintain that the Convention is a mere human contrivance, or rather a device of the devil, calculated only to deceive the public, and to dishonor God. "He that hath ears to hear, let him hear."

### ORDINATION.

Bro. Abraham Poindexter, late from Washington City, was ordained to the ministry of the gospel, in the Cashie M. H. near Windsor, on the 3d Lord's day in June last. The services of the occasion were performed by Elders J. Ross, R. Lawrence, and A. Craig. Bro. P. we understand, has settled with a church or churches in Virginia. We cannot but regret that any of our brethren, who are natives of N. C. should, especially at this time, find it necessary to take a charge out of the State. Still however we feel great freedom in recommending our young friend, with whom we are personally acquainted, to the confidence and esteem of our brethren in Virginia.

DIED in Montgomery County, on the 11th ultimo, Mrs. Lundy Simmons, wife of our highly esteemed brother, Lockey Simmons, of that county. The deceased died of a disease of the lungs of long standing, and has left a husband and five small children to mourn their heavy, their irreparable loss. To the great consolation of her friends, however, she departed in the faith of the gospel—in the confident hope of a glorious immortality. May the favour of the most High be granted to the bereaved husband and his little motherless children.

Also, of the same disease, on the 24th inst. in the 19th year of his age, Richard, son of Wm. Hancock Esq. of this place. On his death bed he expressed a confident hope in the Saviour of sinners; and apparently experienced, in his last moments, the peace of mind which the religion of the Cross alone can impart. It is a source of consolation to those that mourn, to believe that he has exchanged a world of sin and woe, for one of purity and bliss.

### For the Interpreter.

Dockery's Store Rich'd Co. N. C. Aug. 5, 1834.  
DEAR BROTHER MEREDITH,

For the encouragement of all the friends of Zion, and for the Glory of God, I request the privilege of occupying a small space in the Interpreter to make known to the christian public the glorious operation of God's Holy Spirit within the limits of the Carthledge's Creek Church and congregation. Since March last, this church has been under the pastoral care of brother P. W. Dowd, whose indefatigable and acceptable labours from the 3d to the 4th Sabbath inclusive, of each month, have been blessed by the great Head of the church, in producing a happy state of feeling amongst us. The prayer of christians to have the spirit of true and vital piety revived in their own hearts has been answered. Sinners are coming home to God, and the shouts of new born souls are saluting our ears and gladdening our hearts. During brother Dowd's visit in May, five persons were added to our church on a relation of their experience; during his visit in June two others were added in the same manner; during his visit in July 13 young converts, including 5 Sunday school scholars, were added, and who were baptized by brother Dowd on the fourth Sabbath in July last. Numbers more are inquiring what they must do to be saved, and a general interest seems to be excited in the congregation, which is large and unusually serious. It was truly animating to witness the deep solemnity that seemed to pervade the whole assembly that lined each bank of the water, whilst bro. D. administered the ordinance of baptism to the young converts, the joy of whose hearts seemed to resist all restraint. Some who had been hitherto unconcerned were heard to say, Truly this is a great day. After Baptism the anxious crowd filled our large meeting house to overflowing, when bro. D. again preached the word in his usual affecting style, which seemed to be accompanied with the Holy Spirit to the awakening of others. Since brother Dowd left, we have had several prayer meetings which have been well attended. We have often the pleasure to see quite a number fall upon their knees, who are not ashamed to acknowledge before the world their need of an interest in Christ. The inquiry is still heard—What shall I do to be saved. We confidently hope the Lord has begun, a good work among us, and that he will carry it on to his own glory and the salvation of many precious souls around us. We are in great need of the prayers of all God's children, that we fall not into error. We desire clean hearts, that our prayers may reach heaven unmixed with sin; that God's precious name may be glorified in and through our feeble efforts. We have at our church, a large and interesting Sunday School, a Tract Society, Missionary Society, and a Temperance Society, (with near 300 members) all in a healthy and flourishing condition. Several of our once most profligate and dissipated young men, who were in the first instance reclaimed by the influence of the temperance society, from their wicked habits, are now useful and pious members of our church. If the work should continue, you may expect to hear from me again.

The Campmeeting at our church (where the Convention was held last November,) will commence on Friday before the first Sabbath in October next. Ministering brethren and other friends are affectionately invited to attend.

Yours in the bonds of christian love,

ALFRED DOCKERY

### APPOINTS FOR ELDER JAS. THOMAS.

On Tuesday the 14th of October, Eld. T. will preach at Newfriendship, near McNeale's ferry Cumberland Co.—Wednesday 15th, Piney Grove—Thursday 16th, Shady Grove, Wake Co.—Friday 17th, Mount Pisgah in Chatam—Saturday 18th, Mount Carmel in Orange, Chapel Hill at night—Sunday 19th, Mount Mariah in Orange, Monday 20th, Cedar Fork—Tuesday 21st, New lite—Wednesday 22d, Wake Union—Thursday 23d, Raleigh at night—Friday 24th, Raleigh at night—Saturday 25th, Bethel—Sunday 26th, Mount Mariah in Wake—Monday 27th, Hepsaba—Tuesday 28th, Nashville at night—Wednesday 29th, Tarborough at night—Thursday 30th, Travel—Friday 31st, Windsor.

### Report of the Executive Board of the New-Hampshire Baptist State Convention.

In submitting their ninth annual Report, the Board of the Convention will exhibit a summary of their doings the past year accompanied with such explanations, remarks and extracts from communications as circumstances may seem to require.

On appropriations made, and for services rendered, prior to June 1833 the Board have paid \$712.48—of which \$375, was in aid of feeble churches—\$200 for agency, and \$101 for missionary labors—mostly in Coos County and in the Meredith Association. The remainder, viz \$36.48 has been expended for postage—stationary—incidental expenses and extra services of the Secretary.

During the year that is now about to close, the Board have appropriated to Foreign Missions \$300; to the Home Mission Society \$131.66; to the support of Mission in Coos County \$354; and *conditionally* to the support of a circuit Mission in the Meredith Association \$50; to Henniker church \$50; to Danbury church \$20; to Chester church \$40; to Dover church \$100; to the support of preaching in New-Hampton \$40; to Peterborough church \$50; to Bradford \$50; to the 2d church in Meredith \$50; to Stratham church \$25; to Claremont church \$40; making the sum of \$769.

In addition to the above, about \$50, has been paid for Missionary services performed by ministering brethren in different parts of the State.

Committees have also been appointed in the Dublin, Milford, Portsmouth and Salisbury Associations with instructions to employ missionaries, and give proper directions to their labors among the destitute, for terms varying from 6 to 12 weeks in each Association.

Such is a summary of the doings of your Board the past year.

*A Petrified Giant.*—The Journal of Madrid, the *Athenae*, contains a letter describing

an enormous petrification discovered by the workman in digging the canal of Sopena. A rock, it seems, was found about eight feet under the surface, and at eighteen feet beneath this rock, amidst an argillaceous earth, was found a human body in a state of petrification, the bones of which resembled whitish stone. The body was upwards of 18 feet long, the head two feet broad, and the chest three feet! A physician and surgeon examined the body, and found it to be a genuine petrified man.

### NEW AGENTS.

N. C.  
Lexington, M. Rounsaville.  
S. C.  
Greenville, John M. Oliver.  
Cheraw, Math. Lyon.  
AL.  
Tuscaloosa, S. Skesucks.  
Montgomery, Wm. J. Larkins.  
TEN.  
Jackson, T. G. Brooks.  
MISS.  
Clinton, Lewis Bond.

### RECEIPTS.

WINDSOR; Turner Carter \$5, for Jer. Bunch, Tho. Basemore, Martin White, Zach. Champion, Aaron Cherry. LEXINGTON; M. Rounsaville \$7, for Eld. Jas. Wiseman, Isaac N. Wiseman, Peter Owen, J. Tussey, Wilson Wiseman, Richd. Owen, Isaac Kinney, Henderson Wilson. BRITTON'S STORE; \$1 for Wm. J. Spivey. WASHINGTON; \$1 for Miss Mary McCotter. WAKE FOREST; Saml. Wait \$5.50 for Jas. Barbee, Lewis Herrington, Jos. Scott, Oscar Alston, John Burdes. GREENVILLE, S. C. John M. Oliver \$1 for self. CARTHAGE; Rev. N. Richardson \$10.50 for Eld. Eli Phillips, Jacob Page, E. L. Fitts, J. G. Moore, Eliazer J. Sowell, Wm. Hackney, Enoch Jourdon, Willis Dowd, Leonard Lawhorn, Mary Cheek, Josh. Jourdon (50) and self. NEWBURN; Dr. Chapman, Hardy Whitford, Martin Stevenson, Sen. DENMARK, (TEN.) Rev. Wm. Dowd, \$5 for self, T. G. Brooks, Jacob Hill, Eld. O. Dodson, Danl. Verser, Henry O. Smith, John Waddell. CHERAW; Matthew Lyon \$2, 1.50 for Simon Skesucks. Bolivar; Nath. G. Smith \$10 for Eld. Allen Sammons, West Harris, John W. Martin, Capt. Wm. D. Moore, John W. Barrett, Robert Hancock, Parker Brooks, Elder Dutton Sweeten, Wm. S. Daughety, Mrs. Elizabeth Stancill. MORGANTON; Eld. Jas. Thomas \$3 for Saml. Jernigan, John P. Wilson, Jas. Hanes.

The postage on this paper is the same as Newspaper postage, namely, *one cent* to all places within the State;—and to all out of the State, distant more than 100 miles, *one and a half cents*.

### NOTICE.

Pamphlets of all descriptions executed at this office with promptness and care.—Minutes of Associations, if transmitted by mail, will be printed and forwarded according to order.

# NORTH CAROLINA BAPTIST INTERPRETER.

NEWBERN, (N. C.) SEPTEMBER 20, 1834.

[Vol. II

\$1 PER ANNUM—BY T. MEREDITH.

No 14.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Super-Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, a DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

Persons who do not give notice of discontinuance prior to the commencement of a new year, will be held responsible for the year upon which they shall thus enter.

As the Interpreter is published with special reference to the formation of an annual volume, it is recommended and desired that persons subscribing in the course of the year, should order the back numbers of the current volume, and should discontinue only with the close of a volume. The advantages of this rule both to the Editor and subscribers will be obvious to all.

All communications addressed to the Editor, except those of Agents, in order to secure attention, must be post-paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

#### NUMBER 11.

Having had occasion to advert, in preceding numbers, to the peculiar sentiments of the author on the "new birth," "the renewing of the Holy Spirit," and "the new life;" and having passed under review those things particularly worthy of notice in the *Extra on Regeneration*;—we shall now proceed to the *Extra on Remission of sins*. On the first page of this document we meet with the following statement:

"From Abel to the resurrection of Jesus, the just obtained remission at the altar, through priests and sin-offerings; but it was an imperfect remission as respected the conscience—a shadowy and unconsolatory remission. 'For the law,' says Paul, (more perfect in this respect than the preceding economy,) 'containing a shadow only of the good things to come, and not the very image of these things, never could, with the same sacrifices which they offer yearly for ever, make those who come to them perfect. Since being offered, would they not have

ceased? because, the worshippers being once cleansed, should have had no longer conscience of sin.'" Ext. 1. p. 1.

Respecting this paragraph as it stands, we make the following remarks:—1. The declaration that, "until the resurrection of Jesus the just obtained remission at the altar," is not only made without proof, but without even an attempt at proof. 2. The account given of this remission is, to us, altogether unintelligible. A remission which is "an imperfect, a shadowy, an unconsolatory remission, and more especially one which is only "a shadow of good things to come," is, so far as we can see, no remission at all. 3. The declaration is clearly contradicted by the passage brought to explain it. "Because, the worshippers being once cleansed, should have had no longer conscience of sins." If these words mean any thing, they mean that the worshippers alluded to *had* conscience of sins; and that this fact constituted proof that they were not cleansed—that they were not forgiven.—4. This declaration is expressly contradicted by the apostle in the sentence following the quotation. "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10. 4. See also Heb. 10. 11. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins."—5. The declaration under consideration is contradicted also by facts. Abraham was justified, and of course forgiven, not by the services of the altar, but by faith. The man sick of the palsy was forgiven, not in the temple, but in a private dwelling. And the dying malefactor was forgiven, not at the altar, but at the place of execution. 6. The remission obtained at the altar, was merely a legal remission; that is, the Jewish people were declared free from ceremonial impurities, and absolved from temporal penalties. 7. This remission was common both to the just and the unjust, provided they presented the required oblations.

"The converts made to Jesus Christ by the Apostles were taught to consider themselves pardoned, justified, sanctified, reconciled, adopted and saved; and were addressed as pardoned, justified sanctified, reconciled, adopted, and saved persons, by all who first preached the gospel of Christ.

"While this proposition is before us, it may be expedient to remark that all these terms are expressive not of any quality of mind—not of any personal attribute of body, soul, or spirit; but each of them represents, and all of them together represent a *state* or *condition*. But though these terms represent state and not character, there is a relation between state and character, or an influence which state has upon character, which makes the state of immense importance in a moral and religious point of view." Ext. 1. pp. 7, 8.

On all this we submit the following remarks and arguments:—1. The proposition, as stated in form without the qualifications of the author, we do not hesitate to admit. 2. But that all these terms are expressive, not of any quality or attribute of mind, soul, or spirit, we neither admit nor believe. 3. This latter position, which is not less important to the author's general argument than the former, he has left to rest solely on his own assertion: the proof has not been even attempted. 4. That the first, second, fifth, and sixth of these terms may not denote attributes of mind, we are willing to concede; but that the third and fourth, *sanctified* and *reconciled*, do not do this, we must certainly deny.—5. As Mr. Campbell has sustained his position—we mean the one now in question—by nothing but his own affirmation, our denial is all that the argument requires. As we have invariably done in such cases heretofore, however, we shall give our reasons for dissenting.

To *sanctify*, as every one knows, is to make holy. Consequently, when the saints, the disciples of Jesus, are said to be sanctified, the meaning must be that they are made holy. But if they are made holy—this must be done either *literally* or *figuratively*; that is, it must be done either by imparting to them a real, moral holiness, a holiness of heart and of spirit; or by accounting to them a legal, ceremonial, or nominal holiness,—a holiness which consists merely in being freed from legal impurities, or in being consecrated to divine service. If it be invariably the latter, then, the inspired writers have left us without any direct proof that the saints possess a moral holiness.—But if the former, then, to sanctify, in some cases at least, must denote an attribute of the soul, of the heart, of the life.

The term in question is frequently construed with phrases which clearly show that nothing less than a real, a moral holiness, can be intended. As one example, take the following: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor

effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1. Cor. 6. 9, 10, 11. Nothing can be plainer than that the Apostle has allusion hereto to the life and to the heart, and not to a legal or ceremonial holiness. See also Rom. 10. 14. John 17. 17. &c.

If *reconciliation* mean the renewal of friendship;—if to become reconciled is to become friendly, kindly disposed;—if to become reconciled to God is to lay aside the natural enmity of the heart, and to exercise in place of it, a genuine good will;—then, if this term does not express an attribute of the soul, a quality of the mind, so far as we can see, there can be no meaning in words. It might with just the same propriety be contended that to hate, to love, to repent, to believe, denoted no moral power, no quality or attribute of the soul.

If it be true that state has some influence on character, it is also true that character has a much greater influence on state. For example, it is only to the penitent, the believing, the holy in heart and practice, that the state of acceptance with God, and of freedom from condemnation, is promised or granted.

"A thousand analogies might be adduced, to show that though a change of state often—nay, generally results from a change of feelings, and this from a change of views, yet a change of state does not necessarily follow, and is something quite different from, and cannot be identified with a change of heart. So in religion a man may change his views of Jesus, and his heart may also be changed towards him; but unless a change of state ensues he is still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all christian life and enjoyment. For it has been proved that these terms represent states and not feelings, condition and not character; and that a change of views or of heart, is not a change of state. To change a state is to pass into a new relation, & relation is not sentiment, nor feeling. Some act, then, constitutional, by stipulation proposed, sensible and manifest, must be performed by one or both the parties before such a change can be accomplished. Hence, always, in ancient times, the proclamation of the gospel was accompanied by some instituted act proposed to those who changed their views, by which their state was to be changed, and by which they were to stand in a new relation to Jesus Christ.

"This brings us to *"the obedience of faith.*

From the time the proclamation of God's philanthropy was first made there was an act of faith proposed in it by which the believers of the proclamation were put in actual possession of its blessings, and by conformity to which act a change of state ensued." Ext. 1. p. 11.

On this quotation we remark—1. That the terms unsanctified, unreconciled, &c. represent states and not feelings, condition and not character—has been asserted but not proved. If the proof has been adduced it is not to be found in this essay. 2. That a change of views or of heart, is not identical with a change of state, requires no proof: it is self evident. But it does not thence follow that a change of state may not be inseparably connected with a change of heart. Unless we be greatly mistaken, he that repents undergoes a change of heart, and by that act, as an inevitable consequence, passes from a state of impenitence to a state of penitence. In like manner, and for the same reason, he who believes passes from a state of unbelief to a state of belief.—3. The assertion that "some act, sensible and manifest must be performed before such a change can be accomplished," is not only without proof, but is clearly incorrect. Abraham was justified by faith: what was the "act, sensible and manifest," by which he passed into a state of justification? The woman of Nain was forgiven by the Saviour: what was the "act, sensible and manifest," by which her state was changed? 4. The declaration that "in ancient times the proclamation of the gospel was accompanied by some instituted act proposed to those who changed their views, by which their state was to be changed," rests solely on the authority of the author: beyond this it is without support of any sort.—5. So also the affirmation that "there was an act of faith proposed in the gospel"—visible and manifest of course—"by which believers in the proclamation were put in actual possession of its blessings," is not only wholly unattended by evidence, but assumes, in point of fact, every thing for which the author here contends.

"To perceive what this act of faith is, it must be remarked that where there is no command there can be no obedience. These are correlate terms. A message or proclamation which has not a command in it, cannot be obeyed. But the gospel can be obeyed or disobeyed, and therefore in it is a command. Let any person should hesitate in a matter of such importance, we will prove,

"PROPOSITION VIII.

"That the gospel has in it a command, and

as such must be obeyed.

"Whatever this act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side, and on that, mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted, and saved: on the other they are in a state of condemnation. This act is sometimes called immersion, conversion; and that this may appear obvious to all, we shall be at some pains to confirm and illustrate it." Ext. 1. p. 12.

We remark—The whole of the author's argument here evidently depends on the assumed fact that the gospel contains *but one command*. Should it appear that there are more commands than one, then, by the author's reasoning, there must be more acts of faith than one. But if there be more acts of faith than one, and if, as is contended, one act of faith be necessary to the change of state contemplated—as one act of faith must unquestionably be as efficacious in such case as another—then it inevitably follows that any one of these acts of faith, must be sufficient for the said change of state. Consequently it is clearly incorrect to say that the sinner passes from a state of condemnation to that of acquittal simply by an act of immersion.

To determine the question whether the gospel contains more commands than one, we will appeal to the highest authority—"He that hath my commandments and keepeth them he it is that loveth me." John 14. 21. "If ye keep my commandments ye shall abide in my love." 15. 10. "And hereby we do know that we know him if we keep his commandments. He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him." 1. John 2. 3, 4. "He that keepeth his commandments dwelleth in him, and he in him." 1. John 3. 24. "Teaching them to observe all things whatsoever I have commanded you." Math. 28. 20. Here we learn, not only that there are more commands than one; but that obedience to all—to one as much as another—is indispensable to divine acceptance. Further remark is unnecessary.

"PROPOSITION IX.

"That it is not faith, but an act resulting from faith which changes our state, we shall now attempt to prove.

"No relation in which we stand to the material world—no political relation, or relation to society, can be changed by believing, apart from the acts to which that belief, or faith, induces us. Faith never made an American citizen, though it may have been



the cause of many thousands migrating to this continent, and ultimately becoming citizens of these United States. Faith never made a man a husband, a father, a son, a brother, a master, a servant, though it may have been essentially necessary to all these relations, as a cause, or principle preparatory, or tending thereunto. Thus, when in scripture, men are said to be justified by faith, or to receive any blessing through faith, it is because faith is the principle of action, and as such, the cause of those acts by which such blessings are enjoyed. But the principle without those acts is nothing, and it is only by the acts which it induces to perform, that it becomes the instrument of any blessings to men." Ext. 1. p. 12.

Mr. Campbell, here as well as elsewhere, has obviously overlooked an important distinction to be made between a state of mind and a state of body—a state in morals and a state in politics. That an external act is necessary to a change of state externally considered, as in the cases supposed with regard to marriage, citizenship, &c. will be disputed by no one. But thus to assert that the state of the mind, the state of the soul, cannot be altered without an external act, is not only asserting what is not, what cannot be, proved; but it is confounding things which in their nature are essentially different, and darkening counsel by incongruous and conflicting analogies.

That "when in scripture, men are said to be justified through faith, it is because faith is the principle of action;" and that that faith which is not effectual in the production of a corresponding obedience is of no value;—are propositions not to be doubted. But the assertion that faith of itself possesses no efficacy to change the state of the soul; and that it is not faith, but the acts, the works propagated by faith, which constitute the proper ground of justification;—is not only destitute of evidence, but is contradicted both by facts, and by the most positive apostolic testimony.—Paul not only repeatedly affirms, but most conclusively proves, that justification is not by works, not by acts of external obedience of any sort; but by faith as an active, efficacious principle, contradistinguished from all acts of obedience. "Abraham believed God and *it*"—not the acts, the works which it produced it; but *it*, faith, the active principle, "was accounted to him for righteousness."

"Many blessings are metonymically ascribed to faith in the sacred writings. We are said to be justified, sanctified, and purified by faith—to walk by faith, and to live by faith, &c. &c. But these sayings, as qualified by the Apostles, mean no more than by believ-

ing the truth of God, *we have access* into all these blessings. So that as Paul explains, "by faith *we have access* into the favour in which we stand." These words he uses on two occasions (Rom. v. 2. Eph. iii. 12.) when speaking of the value of this principle, contrasted with the principle of law; and in his letter to the Hebrews, when he brings up his cloud of witnesses to the excellency of this principle, he shows that *by it* the ancients obtained a high reputation—that is, as he explains, by their acts of faith in obedience to God's commands." Ext. 1. p. 13.

That some blessings may be metonymically ascribed to faith in the sacred writings we shall not dispute; though it is very questionable if this is true with regard to either of the phrases enumerated. But if the plain, sober, didactic Paul, in his long and laboured contest for *justification by faith*, was contending for a figure, for a mere shadow;—if, after all, he meant that justification was by works, not by faith;—if throughout his whole argument he convicted himself of the absurdity of contending for that for which his adversary contended—justification by works;—and of opposing that to which his opponent was opposed—justification by faith;—then surely the bible may be set aside as a book of the most incomprehensible enigmas, as a volume of the most consummate nonsense, to be found in all human language.

As it respects the saying of Paul, that "by faith we have access into the favour in which we stand"—we are quite willing to take it without qualification of any kind.—If the favour spoken of be supposed to include justification, then the Apostle plainly says—by faith we have access to justification. And what is the difference, in plain common sense, between saying "we are justified by faith," and saying "by faith we have access to justification?" In both cases justification is plainly ascribed to faith: in neither is it ascribed to works, or external acts of obedience of any kind.

As to the explanation which our author ascribes to the Apostle respecting the phrase, "For by it the elders obtained a good report," or high reputation—this is plainly contrary to fact. Beyond a doubt the ancients enumerated were celebrated not for their works, but for their faith; and their works are mentioned merely as the proofs and illustrations of the uncommon power of their faith. That it was the faith, and not the works, of these worthies that constituted the ground of the Apostle's commendation



tion, may be easily seen by any one who will carefully peruse the chapter. Should this not be deemed conclusive, we would specify the 39th verse: "And all these having obtained a good report—a high reputation—*through faith*, received not the promise." If this is not decisive we know not what can be

"That faith by itself neither justifies, sanctifies, nor purifies, is admitted by those who oppose immersion for the forgiveness of sins.—They all include the idea of the *blood of Christ*. And yet they seem not to perceive, that in objecting to immersion as necessary to forgiveness in connexion with faith, their own arguments preclude them from connecting the blood of Christ with faith. If they admit that faith, apart from the blood of Christ, cannot obtain pardon, they admit all that is necessary to prove them inconsistent with themselves in opposing immersion for the remission of sins; or immersion, as that act by which our state is changed." Ext. 1. p. 13.

If it were admitted that faith by itself cannot justify the sinner, it would avail the author nothing; because it would not thence follow that works are included. And if it were even proved that works are included, and cooperate with faith in the justification of the believer, even this would not do; because the proposition to be proved maintains that faith has nothing to do in justification—that work does the whole.

It is no doubt literally true that men are justified by the blood of Christ, as the procuring or meritorious cause; so also it is true that they are justified by the love, favour, or grace of God, as the moving cause; and so also it is doubtless true that they are justified by works, as the ostensible, expressive, or demonstrative cause; but it surely cannot follow from these, or from any of these facts, that faith is not, according to the Apostle's argument, accounted to the sinner for righteousness: and that it does not thus become the sole immediate or connecting cause of his justification; and, of course, of his forgiveness and acceptance with God.

EDITOR.

#### CHARITY THE PRINCIPAL VIRTUE.

"The greatest of these is charity." 1. Cor. 13. 13.

On reading this declaration two questions arise, namely,—What is charity? And in what respects is it greater than faith and hope? To these inquiries we offer the following brief replies:

##### 1. What is charity?

The term *charity* is derived from the Greek *charis*, favour or grace, and must mean,

in its etymological sense, what Theologians have called the love of benevolence or of kindness, as distinguished from the love of complacency. Hence it is sometimes used to denote nothing more than the giving of alms to the poor.

It is important to remark here, however, that the original word in the text is not *charis*, nor indeed a derivative from that root; but *agape*, a term of altogether a different origin, and one generally used in the scriptures to denote *love*—whether of favour or of delight—whether applied to God or to men. In consequence of this fact, in connexion with the fact that the authors of the common version have employed the term charity as the rendering of this expression throughout the chapter before us, the former word has come to be understood agreeably to the definitions and explanations of the Apostle in the connexion. Hence by charity is generally understood, at this day, not the giving of alms, nor the love of favour merely, but that universal good-will—that love to God, to men, and indeed to all creatures—which the gospel of Jesus demands, and which his Spirit in the heart begets. In this sense we shall therefore consider the term now, both because this is its present proper signification, and because this is clearly the import of the original.

Thus understood, charity must be carefully distinguished from the giving of alms, and indeed from acts of favour or of kindness of every description whatever. Touching this point, the language of the Apostle is explicit and decisive. "And though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing."

Charity must be distinguished also from every thing like a sanction of the errors of men, on account of the love which we should cherish for their persons. This remark is the more important because the caution it contains is too commonly overlooked. Persons who are not accustomed to discriminate between people and their opinions, are apt to suppose that if we love the one, we must necessarily approve the other; and that we cannot condemn the latter, without also condemning the former. Hence it comes to pass that they, who censure the errors of mankind, and especially of such as claim to be Christians, are not unfrequently denounced as bigots; while they, on the contrary, are reputed most charitable, who are most ready to concur with opinions which they know nothing about, and to bestow their approbation upon denominations of men, of the most conflicting sentiments, and the most contradictory practices. The obvious truth is—there is no charity, there can be none, in sanctioning, in acquiescing in error, under any circumstances whatever. On the contrary, true love, the charity which rejoiceth in the truth, naturally and necessarily leads to the detection and

exposure of all error, as an evil, alike dishonourable to God, detrimental to the gospel, and injurious to those who possess it. Most undoubtedly if I love my neighbor, I will seek to do him good. And if I seek to do him good, I will aim to release him from the action of every cause that is calculated to do him harm. If his house is in flames and he knows it not, I will apprise him of the fact; if, in a moment of delirium or of passion, he aims a deadly stroke at his life, I will arrest his arm; and if he be under the influence of errors which affect his peace for time, or for eternity, or for both, I will endeavour to correct his mistake, and to teach him the truth. In a word, he that has charity, the charity of the gospel, sincerely loves mankind; but he loves not their errors;—and as he must regard all erroneous opinions as more or less hurtful, he will aim to enhance the interests of the one, by endeavouring to effect the reduction of the other.

Charity must be distinguished also from every thing like a toleration of the vices of men. The same inadvertence, or error in judgement, which leads many people to identify men with their errors, also leads them, by the same rule, to identify men with their actions—their follies, and their crimes. Accordingly, if I presume to condemn the conduct of any given individual, in any given case, many people will immediately consider me wanting in charity, and exclaim against my severity in judgement. On the other hand, I have known men to speak in equivocal, extenuating, or even justifying terms of conduct which was plainly infamous, falsely supposing that by doing so they were exercising an uncommon, and, of course, a most creditable effort of christian charity. The fact however was, whether intentionally or not, they were thus conniving at sin, and were actually degrading the standard of gospel morals, in order to meet the case of a wretched delinquent,—to justify the conduct of an actual offender.—True it is, charity demands the exercise of forbearance; is not prone to think or to suspect evil of others; rejoiceth not in the iniquity or conviction of offenders; and is sure to view the faults of mankind in a favourable, rather than an unfavourable light. But after the facts have appeared,—after the guilt of an offender in any particular case has been clearly established,—any attempt to explain that guilt away under a plea of charity, is not charity nor any thing of the kind; it is treason; treason against the truth, against the cause of morals, and against the commonwealth of Jesus Christ. In short, a rational, consistent charity discriminates between the offender and his conduct; the one it loves, and seeks to benefit; the other it hates, censures, and condemns.

To sum up the whole—charity consists not in giving alms to the poor; it consists not in conniving at the errors of others; nor does

it consist in sanctioning, or in passing lightly over the follies or the faults of mankind. It consists in love, universal love, love to God and love to men; love which begets an interest in all,—which prompts the discharge of duty to all,—which plans and executes all practicable good to all.

2. *Why is charity greater than faith or hope.*

The fact that it is such has been asserted by the Apostle. But the reason why it is such, or the particulars in which its superiority consists, he has not thought proper to state.—Under these circumstances we submit the following:—

1. Charity, so far as its nature and its history are known, seems to lie at the foundation of all other virtues; and to constitute the substratum, the first ground work, of all moral or meritorious conduct. Whether, in the order of time, it precede faith and hope, is a question as unimportant, perhaps, as difficult of solution. This much however, it is presumed, can be depended on:—The very first impulse of which the new creature is sensible, is an impulse of love; love to God, and love to men. Of this fact, it is thought, the experience of all christians furnishes testimony. If in this we be correct, then, we may find in this fact a reason why charity should be regarded as greater, as more important, than faith or hope.

2. Charity is more free from the action and influence of selfishness than faith or hope, or perhaps any other virtue. Faith is belief in God's testimony—confidence in his promise; but in every case it respects, in a greater or less degree, our own interest. Hope is the expectation of good to come, of promises to be fulfilled, of faith to be realized. It has, therefore, more of selfishness in its composition than has faith. To say the least, both these graces are compatible with selfishness, and, in some cases, clearly subsist upon it. But neither of these things can be said of charity. So far from it—so far from these principles being allied in any manner or degree, they are diametrically opposed to each other. They cannot live in the same element, and can scarcely dwell together in the same bosom. By nature they are inveterate, irreconcilable enemies; and in every case where they come fairly in contact, one or the other must perish. Either charity will destroy selfishness, or selfishness will exterminate charity. This may, perhaps, be considered another fact, showing the superiority of charity to faith and hope.

3. Charity is productive of more important results than either faith or hope. The sinner believes God, and his faith is accounted to him for righteousness. He hopes for good to come, depending on the integrity of the divine promise, and his hope becomes an anchor to his soul. But what would either faith or hope, or both these together, ever accomplish

for the truth, for the world, or for the Saviour,—were it not for charity? God loved the world, and sent his Son. The Son loved the world, and came into it and died. The penitent sinner loves God, and does his will. The martyr loves the truth, and suffers at the stake. The philanthropist loves mankind, and applies himself to the work of benevolence. The christian loves all, and as far as he can, studies and labours to benefit all. To charity then, not to faith nor to hope, but to charity,—the world is indebted for its brightest glories, its richest benefactions.—This then, may be considered another reason for regarding charity as greater than faith or hope.

4. The consideration by which the Apostle was chiefly influenced, and to which he had special reference in making the assertion we contemplate, was doubtless the declaration of Christ. Jesus himself was once questioned, and gave his opinion, respecting this very subject. "Master," said a certain lawyer among the Jews, "Which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself.—On these two commandments hang all the law and the prophets." The lawyer replied, "Master, thou hast said the truth: for there is one God and there is none other but he; and to love him with all the heart, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." Who can read the above facts, without being struck with the happy and satisfactory illustration which they afford, of the meaning of the Apostle in the passage before us?

5. It is generally asserted by commentators, upon what authority we know not, that faith and hope belong only to the present life; that faith will be consummated in vision, and hope in fruition; that unlike these, charity will endure forever; and that in this respect the latter is greater than either of the former. Without deeming it important to deny or affirm in this matter, we will just say, that if faith and hope shall cease with the present life, it is more than any one can justly affirm, in as much as the scriptures are silent on the subject. We will add, if men shall exercise neither faith nor hope in a future state, they will be destitute of two among the strongest principles of human action, and certainly of one of the most fruitful sources of human enjoyment. We conclude by the following remarks:—

1. Charity is the highest virtue, the most important grace, capable of human attainment. Of all the fruits of the spirit, of all the graces that can adorn the life and character of man, none is so important, so useful, or so ornamental, as charity. Would to

God it was more highly esteemed, more sedulously sought, and more scrupulously practised among men!

2. All is not charity that passes for it: "All is not gold that shines."—Nothing is easier than to make pretensions; to use soft words; to whine over the misfortunes of others; to let the world take its course; to hope all are right, all are good, and all are safe; and to exclaim against the uncharitableness of all who are not equally pacific and equally indolent. But to exercise that charity which encompasses the whole universe, which labours steadily for the good of all within its reach, and without which a man is no more "than sounding brass and a tinkling symbol"—is altogether another matter.

3. He who supposes himself so charitable as to believe that all opinions are correct; that all persuasions are right; that all professors of religion are safe; and that all men will be certainly saved,—deceives himself. He is under the influence not of charity,—but of a criminal disregard for God, for truth, and for the souls of men.

4. If any one accuse another of a want of charity merely because he exposes the errors, and censures the faults of mankind in general, or of the professed disciples of Jesus in particular, he does him great injury; he evidently knows not what spirit he himself is of; and would do well to look strictly to his own case; lest he be found guilty of the very sin, which he thus imputes to his neighbour.

EDITOR.

## MISSIONS.

MR. KINCAID TO DR. BOLLER.

*Ava, Jan. 22, 1834*

My dear Sir,

I embrace this opportunity to inform you that we are well, and that, on the first day of January, we had the pleasure of welcoming to the Golden City, our dear friends, Mr. and Mrs. Cutter, after a passage of 43 days, from Rangoon. Bro. Cutter enjoys fine health: Mrs. Cutter's is rather poor. Both are getting on finely in the language.—They read well; and, in conversation, with a good deal of ease, can be understood. In five or six months, they will be able to render direct assistance, in teaching inquirers the way of life. Bro. Cutter has got up the press, and will immediately print off an edition of the *Ship of Grace*, and the *Catechism*. I have introduced Bro. Cutter to a few of the government men. They were friendly and one Woongee made many inquiries about printing.

On the 20th of this month, I baptized *Moung Shwa-ra*, a young man 25 years old, and a country born. The ordinance was administered in the Irrawaddy, a little dis-

tance from the king's water palace. About 20 of the heathen came around, and listened to all the services in the most respectful manner. Among our inquirers, are some who listen to the news of salvation with joyful hearts. Very many have their eyes half open, and inquirers appear to be gaining on every hand. We occupy a zayat, about a mile and a half from Ava, on the great street that leads to Ummerapoora. At this station, several hundred persons hear the gospel daily. We occupy another zayat, on the south side of the city, and the verandah of our house is another preaching place. *Ko Shoon* and *Ko San-lone* are my assistants in preaching. They are good, faithful men.—I preach every evening, in the house. From what we see and hear, we feel encouraged to go on. We feel that the *still small voice* is abroad.

Just at this time, a most dreadful calamity is visiting this city. The small pox is successively carrying off multitudes,—old and young. The fires which burn the dead, do not go out. It is truly distressing to see the people falling before this angel of death.—I should be glad to write another letter, but our notice of this despatch is very short.—Pray for us, that we may trust in the living God. Very affectionately,

Bap. Mag.

E. KINCAID.

MAULMEIN.

MR. JUDSON TO DR. BOLLES.

*Maulmein, Sept. 24, 1833.*

Rev. and dear Sir,

Since the last of June, fifteen natives have been baptized here,—six, of them girls from the Chummerah school, and two from the Maulmein school. In the latter school, there are about fifty in daily attendance.—On the departure of Mrs. Cutter, the whole devolves on Mrs. Hancock, aided a little by Mrs. Brown.

I have lost a month, through a complication of ailments, but am now better. Have no remaining hope of finishing the translation of the Old Testament by the end of the year; but shall do as well as I can.

Yours, faithfully, A. JUDSON. *Id.*

MR. JUDSON TO DR. BOLLES.

*Maulmein, Dec. 31, 1833*

Rev. and dear Sir,

The only noticeable change that has occurred during the last six months, among the members of the mission at this station, is the removal of bro. and sister Cutter to Rangoon and Ava. We are daily expecting to hear of their arrival at the capital. Bro.

Kincaid will inform you, that the series of Christian baptisms at that place, which will continue, we hope, to the end of the world, commenced last month, in the persons of two converts, one the wife of Ko H'lay, an old Rangoon disciple, the other a respectable inhabitant of Ava. Glory be to God!

During the said period, ten have been added to the native church in this place, of whom five are young men of some promise; two are women whose husbands are unconverted; one is a widow woman, by birth a Karen; and two are girls from the school. The church now consists of 83 communicants. None have been excluded, and none suspended, from communion;—but there are two cases, which would probably be pronounced censurable, did not circumstances, at present, preclude proper investigation.

Eight have also been added to the Karen church at Chummerah, making 99, who have been baptized from among the Karens north of Maulmein. Of the said eight, two are men, and six are young women or girls from the Chummerah boarding-school.

I did hope, at one time, to have been able to insert, under this date, a notice of the completion of the translation of the Old Testament; but though I have long devoted nearly all my time to that work, I have found it so heavy, and my health (as usual at this season) so poor, that though near the goal, I cannot yet say, I have attained.

Yours, faithfully, A. JUDSON. *Id.*

#### TRANSLATION OF THE BIBLE INTO

BURMAN, FINISHED.

By the postscript which follows, it will be seen that January, 1834, forms a new and important era in the history of the Burman Mission. Who will not sympathize with Mr. Judson in the feelings with which he finished the last leaf of his translation? *It is now to be printed.*

P. S. Jan. 31, 1834. Thanks be to God, I can now say, I have attained. I have knelt down before him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts, to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace: I have dedicated it to his glory. May He make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour Jesus Christ! Amen. *Id.*

## REPORT OF THE BOARD.

*For the year ending April 30, 1834.*

## MISSION TO FRANCE.

[Continued.]

"Certainly we have resources at home sufficient to enable us, with the blessing of God, to be serviceable, in some degree to our brethren, and to the cause of pure and undefiled religion in France.

"That country, with its busy, intelligent, spirited, immense population, is accessible to us. We have regular, monthly, and almost weekly communication with it by the packets plying between New York and Havre,—to say nothing of other ships and other ports; and we can have correspondence and intercourse with our friends at Paris, about as easily as with our friends in some parts of our own country.

"Our French Baptist brethren are willing and desirous to receive our aid. They earnestly implore it. And the peculiarly favorable pre-disposition of the great mass of the people towards us, as Americans, ought to give us peculiar encouragement in our efforts for their spiritual welfare.

"Difficulties we must expect to encounter. But He that said to his disciples, 'Go ye into all the world,' was aware of every difficulty that would oppose the progress of the gospel. Our hope is in his power and his grace. Relying on his power and his grace, we have contributed freely of our silver and gold, and sent forth from among us some of our dearest brethren and sisters to the far distant heathen, to regions distinguished above other heathen and idolatrous regions for cruelty, superstition, and perverse disputing,—to a land where no toleration was promised, but where, every step the missionaries proceeded, they proceeded at their peril. And yet all are now becoming convinced, that through our instrumentality, something could be done even in that land, remote from us as was the field of labor,—quite on the other side of the globe,—and unfavorable as were the circumstances in which it was approached. Yes; the Saviour has fulfilled his promise. He is now fulfilling it. And He, surely, can help us as easily in France as in Burmah.

"But when I recollect whom I am addressing, I trust it is unnecessary for me to expatiate. The considerations which I have mentioned, will, I am confident, be deemed sufficient to show that the question must be answered, most decidedly, in the affirmative. We can do something for

France! And if so, to what end?

"But, as we cannot be at the head of Paris; and as we cannot be at the head of France; of such brethren, of the continental churches, as in opposition to clericalism, and infidelity, there are, in France, in the present day.

"Our mission at Paris must be strengthened in other respects, the advantages of which we have already done. All the great, impressive considerations, in view of which, it was begun, exist still in all their force,—And now when it was important for us to begin that already bound, we might be useful, it must be still more important for us to sustain with vigor, till the grand object be attained. We have entered the field. Our Lord, in his providence, has given us peculiar faculties for cultivating it. We have only to make a discreet and faithful use of them, and all will be well. Our station, too, beside its other advantages, will, if properly manned, enable us often to second and greatly facilitate the efforts of our English brethren, so as most effectually to co-operate with them in the great work that is to be accomplished in France, and throughout the continent of Europe.

"To give suitable instruction to such brethren of the continental churches, as desire to receive it, and increase their usefulness in the ministry, is, under God, the surest, the most beneficial, and the most economical way of supplying France, and the adjoining countries, with the missionaries and the pastors that are needed. Unless we carry such instruction to them, few of those brethren will ever receive it at all. And no considerate man can expect to furnish, from abroad, any very large portion of the evangelical labors that should be employed in France. Native Frenchmen themselves, in whose hearts the love of God and of souls has been shed abroad, must be taught that they may be able ministers of the New Testament. And, in most instances, they can be far more useful to the people than foreigners. This way, too, is far the most economical, in every respect. The sum necessary to support, for one year, a missionary sent from America, would, if duly managed, educate a native French preacher; so that, in his sphere, he might be even more useful than the missionary himself. He would now be prepared to labor his whole life; and, mingling with his own countrymen, he could be sustained with the aid of a very small part of the sum necessary to sustain a foreigner; and soon, in most instances, with no aid at all from us. Besides, his labors, during his whole life, would be worth, abso-



lutely beyond all estimate more than they would have been, had we made no provision for his being suitably instructed.

"If the churches are ever to emerge from their confused and feeble state; if the mouths of gainsayers are to be stopped; if the gospel, in its simplicity, is to be commended to the understandings and the consciences of men of all ranks and conditions; then the religious teachers must become, in some good measure, qualified for their work. I do not say, that no one ought to enter the ministry who has not passed through a course of public education. But I do say, that every public religious teacher ought to possess, by some means, considerable mental culture; he ought to be pretty well acquainted with his own language; he ought, if possible, to have a somewhat more than ordinary measure of general information; above all, (next to vital piety,) he ought to have sound and salutary views of the gospel, and be able to wield, with tolerable skill, 'the sword of the Spirit, which is the word of God.' Experience and common sense, wherever an experiment has been made, have declared that *so much*, at least, is requisite in any country. And how manifestly must it be requisite in a country like France!

"Already, five or six promising young men in that country, of whom I have knowledge, ardently desire to be instructed.—They are in the painfully interesting state of the two in the department of the North, who, in the simple and striking language of their countryman, have been mentioned as being '*zealous to labor in the service of Christ, if some one would have pity on them, and help them to obtain instruction.*' They will, there can be no doubt, most thankfully avail themselves of such provision as the Board may see fit to make. And not much is necessary. No buildings need to be erected. What is needed at present is, not a great nor a formal and costly establishment, but a very simple and unostentatious, yet efficient one, adapted to the actual wants of our brethren. If it enjoy the smiles of Heaven, it will, with comparatively small expense, produce immense results. It will grow with the growth, and strengthen with the strength of the churches; and not long after we are summoned to our account and our repose, it will supersede, perhaps altogether, the necessity of American aid in France, and leave our children that shall then stand in our places, to put forth all their missionary efforts for the conversion of other portions of the world."

Convinced of the correctness of these views, the Board, in the month of August, adopted the following resolutions:—

"1. That it is expedient to strengthen the mission at Paris

"2. That the Corresponding Secretary be requested to commence a correspondence with Mr. Isaac M. Wilmarth, of the Institution at Newton, with a view to his being appointed an additional missionary to that station.

"3. That Professor Barnas Sears, of the Institution at Hamilton, be requested to afford such assistance to the mission as may be consistent with the object of his present visit to Europe.

"4. That it is expedient to provide for the suitable instruction of such Baptist brethren, of the continental churches, as desire to receive it, and thus increase their usefulness in the ministry.

"5. That the direction of such brethren, in their studies, with the responsibility of all arrangements on their account, be committed to Mr. Willmarth, in case of his entering the proposed service of the Board."

In September, the appointment was made. This brother, after his graduation at Hamilton College, had first cherished a hope in the Saviour several years ago, *during a residence at Paris*. Having soon afterwards returned to this country, he had completed an extended course of studies to increase his talents for serving the Lord in the ministry of the gospel. And by those who had known him the most intimately, he was amply recommended as a man of that approved piety, zeal and discretion, and of those literary and theological attainments, which excite the hope of his great usefulness in the responsible station to which he has been called. Some circumstances, which could not be controlled, prevented his sailing immediately, and detained him in this country during the winter, where, however, without expense to the Board, he has been occupied in special preparation for his field of labor.

Encouraging accounts continued to be received from Mr. Rostan, some of which have been published in the American Baptist Magazine. But in the latter part of February, the afflictive intelligence arrived of his sudden death. The particulars are to be found in the Magazine for April. They were communicated by an esteemed minister at Paris, Secretary of the French and Foreign Bible Society. Here the following extracts must suffice:—

"On Thursday last, (the 5th of Decem-



ber,) he was up early, and told his wife that he had not slept, but had been occupied in the night in meditation and preparations for his work. He took a cup of coffee, and at eight o'clock went out to pay some religious visits. Atten o'clock he returned, saying to Mrs. Rostan, 'All is well; I am perfectly satisfied with the persons I have seen.' As Thursday was the day which he had set apart to receive into his house those of the hearers of the Society of Civilization, who might wish for private conversations, he ordered fire in his study, to receive those who might come; and he retired a short time to pray for a blessing on the labors of that day, which was to be the last of his pilgrimage, and the first of a glorious rest. A person came a little before eleven o'clock, and remained about an hour and a half. Our dear brother appeared to be highly pleased with that interview; and as he was expressing his feelings to Mrs. Rostan, he interrupted himself to say, 'I think my boots hurt me; I feel a little uneasy in one of my legs.' He retired for a few minutes, and coming again to his study, complained of an excessive relaxation of the bowels. A second attack of that description came upon him immediately, accompanied with cramps in the limbs. He was soon convinced that he labored under an attack of the cholera. He attempted to write, but the pen fell from his hand; and he was laid in bed, suffering the most exquisite pains from cramps. Yet the mind of our brother was remarkably composed. He was in communion with the Lord. 'Let your prayers be those of faith,' said he to his daughter. 'If the work committed to me is not done, I shall live. If it is done, I go to my Master.' The progress of his disease was rapid. He expired about midnight.

"Mrs. Rostan bears her severe trial with submission. It has been highly gratifying to me to hear from her the voice of thanksgiving and praise in the midst of her tears. I know, my brother, that I need not solicit your sympathy and that of your brethren, in the case of this afflicted widow, the partner of your valuable missionary. It has not been in vain that your Society have sent here that faithful man; and though his labors have not been attended with that measure of success which you might have desired, yet you will have no cause of regretting your effort. The great day, I trust, will manifest that Casimar Rostan has worthily performed his ministry, and that they have done a good work who sent him among us, a preacher of righteousness."

A letter from his bereaved consort, among other particulars, adds, "On the 7th of December, the earthly remains of my dear husband were consigned to their last abode.—More than fifty benevolent persons attended, and more than three discourses were delivered at the funeral. The Lord had pity on us and gave us those consolations which the world can neither give nor take away. His daughter, under date of January 19th, 1834, writes thus:—"We are separated from my dear brother, and all our American friends, by the mighty ocean. We are strangers and travellers on this wide world. The sun rises and finishes his course, and finds us always the same afflicted family. But why should we murmur? Is it not God who has done it? Be still, then, O my heart! for he is a merciful Father, and he has certainly done it for our good. The Christians in America will, perhaps, feel discouraged; but they must not. Let them remember, that when father was called away, more than ten Christians were ready to confess Christ before men, and to take a decided part in his cause. Let us double our efforts and prayers, and work with more activity in this large field. Perhaps you will think it bold in me to speak in this manner; but I am certain that you will excuse me, and mingle your grief with ours."

The Board though deeply afflicted, and sympathizing with the widow and the fatherless, have not been discouraged. The ever watchful eye of Divine Providence has observed our wants. The same packet which brought the news of the lamented death of our brother, brought also the cheering intelligence of the readiness of another French preacher, Mr. Porchat, a worthy brother, near Orleans, in France, to labor under the direction of the Board. With him Professor Chase had become personally acquainted, and had conversed freely and fully on the subject; and the Board, having in their possession satisfactory evidence of his suitableness, have requested him to remove to Paris, and, in concert with Mr. Willmarth to prosecute the evangelical labors which our deceased missionary began. And it is to be hoped that Mr. Willmarth, who, with Mrs. Willmarth, is to embark to-morrow, will meet Mr. Porchat at Paris, early in the month of June.

The Board have felt their undertaking in this field to be one of peculiar difficulty, and of peculiar and overwhelming importance. May the prayers of our brethren ascend to heaven, with increased fervency, for the constant guidance and blessing of God,

## NEW BERN

Saturday, September 20, 1831.

Those editors with whom we exchange, will do us a favour by directing their papers to Newbern N. G.

### Interesting Intelligence.

We have seen two letters of recent date, written by students in the Wake Forest Institute, which concur in stating that about 35 of the students had professed to have experienced a change of heart, within a very few days previous. If this information be correct—and we can see no ground on which it can be doubted—the friends and patrons of the Institute must have fresh cause for gratitude. What will those in the opposition say to this?

Several communications on file, will receive attention in our next number.

### Downfall of Babylon.

This is the title of a weekly paper published in Philadelphia, by the Rev. Sam. B. Smith, late of the Roman Catholic Church; and is devoted to the exposure of the corruptions of the Papal Hierarchy. Judging from the circumstances under which this paper has been originated, we doubt not it will be found an interesting and valuable auxiliary to the cause of truth.

THE FAMILY MINSTREL, of which we have just received a specimen number, is a semi-monthly paper of eight quarto pages, and is to be devoted to the diffusion of information on the subject of Music. The present number contains two pieces of sacred Music, harmonized for three and four voices, which, so far as we are competent to decide, are selected with judgement and taste. From what we understand of the plan of this publication, if correctly followed up, it cannot fail to be useful, particularly to such as are desirous of improving their variety, and enlarging their stock of tunes for social worship. And, from the standing of those who recommend the work, as well as from our personal knowledge of Mr. Mason from whose publications we presume many pieces will be selected, we doubt not our expectations will be fully realized. We shall publish the prospectus in our next, and shall be pleased to facilitate the undertaking in any and every way compatible with our other engagements.

From the Millennial Harbinger.

MR. MEREDITH, Editor of the *Baptist*

*Interpreter*, Edenton, North Carolina, some time last winter proposed to examine our views, and alledged that we had not sustained certain positions with proper evidence.—He called upon the advocates of our sentiments to meet him upon the questions at issue. The following gentlemen, W. R. Erwin, H. M. Robert, and James D. Erwin, seeing this special call in one of the *Interpreters*, subscribed and paid for Mr. Meredith's paper for one year, with the stipulation that he was to give both sides, allowing us line for line and page for page in the *Interpreter*. Mr. Meredith declined, refusing to give both sides, or page for page, unless a majority of his subscribers should request him to do so. Thus ended the matter of the call.

The Editor, however, has filled some 45 or 50 columns of his paper with essays on "*Campbellism Examined*." Eight of these essays have been received at this office, and some two or three of them already read.—When the author gets through we may, perhaps, make some remarks upon them. We have just read the first number, and must do him the justice to say, that in it he writes like a gentleman. Courtesy and good manners are so extremely rare qualities in the ranks of the opposition, that it affords me pleasure to find an opponent, even one in a hundred, that has some respect for himself, and for what is commonly called "good breeding."

We hope Mr. Meredith has not abandoned the good maxims laid down in his first number, and we promise him a careful and candid hearing, if the Lord will.

We have only to regret that in his first essay he did not impugn some proposition in the Essays on Remission and Regeneration, against which he excepts, as laid down by us; instead of making by inference a proposition for us, and then complaining that we have not attempted to prove the proposition which he has done us the honor to submit for us. But of all this when he gets to port.

EDITOR MIL. HAR.

REMARKS.—It is to us a source of regret and of mortification, that in the very first instance in which Mr. Campbell has found it convenient to advert to our Examination, we should have occasion to complain of injustice—of misrepresentation. We do not say, nor do we believe, that Mr. Campbell has wronged us intentionally. We believe, however, that he has permitted himself to be imposed on by others; and we must be allowed to add, that we cannot but think that an editor of his experience, ought to have had more discretion.—The article clearly contains two accusations against us, namely, that we pledged ourselves to give Mr. Campbell line for line and page for page with ourselves in the *Interpreter*, & when taken up, declined; and that we received

pay for several copies of our paper on certain specified condition; with which we afterwards refused to comply. That the reader may see and judge for himself, with what sort of justice our conduct in this matter has been called in question, we submit the correspondence containing the fact.

Some time in March or April last, a communication came to hand, of which the following is a copy VERBATIM ET LITERATIM.

Barnwell District, March 5th 1834.

DEAR SIR:

By accident a No. of the Baptist Interpreter came our way, in No. 3. vol. 2. we find a piece the caption of which is Campbellism Examined, towards the close of it, you remark in reference to Mr. Campbell that "Every man is bound by the rules of argument to sustain his own position by adequate evidence." You farther remark—"and as we are decidedly unwilling that truth so important should be trifled with, or that evasions of any sort should be tolerated in matters so sacred,—we hereby respectfully call upon the advocates of the sentiments we oppose, either to stand up to the question and produce the requisite proof—such proof as the plain common sense of mankind shall approve or else retract their position." In this we cordially agree with you, and rejoice to have met with one, who thus publicly, generously, and openly calls on his opponent to sustain his position before the public, and still more pleased are we, to see the reasons thus assigned,—“as we are decidedly unwilling that truth should be trifled with, or that evasions of any sort should be tolerated in matters so sacred.” To convince you that we are pleased with the sentiments, to which we have referred, we each inclose to you the price of your paper for one year, which you will please accept and forward to us the Baptist Interpreter, PROVIDED, You will give Mr. Campbell line for line and page for page with you in the Baptist Interpreter, so that your readers may have an opportunity of judging, for themselves, on which side of the question truth preponderates. From the noble and manly sentiments expressed by you to which we have had occasion to refer, we doubt not, but what our proposition will meet with your approbation; but should those noble sentiment be “*VOX ET PRETEREA NIHIL*,” send our money back, or in other words if you will not let Mr. Campbell be heard in your paper on equal terms thus proving the sincerity and truth of your declarations, you will return the money, and if you think proper, with it, your reasons for so doing.

Yours very respectfully,

WM. R. ERWIN.

M. M. ROBERT.

JAMES D. ERWIN.

To this communication we returned the following reply—ENCLOSING THE MONEY in presence of a witness.

Edenton, March 20th 1834.

GENTLEMEN,

Your communication of the 5th inst. enclosing 3 dollars has been received; and now, in compliance with your request, I proceed promptly to “send your money back.” My reason for so doing is found in the fact that the terms on which you have proposed my retaining it: are such as no editor who has a proper sense

of self respect, or of what is due to his readers and to the truth, can think, for a moment, of accepting. If you wish to take the Interpreter, and are willing to receive it on the same terms as those on which other subscribers receive it, I shall be pleased to supply you. But I can assure you that I will on no account, more especially for a PECUNIARY CONSIDERATION, enter into any arrangement by which I shall surrender a particle of my discretion in the future management of my paper.

Respecting Mr. Campbell I have only to say—I have commenced an examination of some of his writings, with which, if Providence permit, I intend to proceed; and if I do not state his sentiments and arguments correctly; if I misrepresent him in any manner or degree; if, in a word, I do not do him full and ample justice—either he or his friends will be permitted, of course, to correct the error in the Interpreter. More than this, no one who knows any thing about editorial justice or editorial courtesy, will think of asking,—

True, I have called on the friends of Mr. Campbell's theory to support or retract a given position, but if by doing this, I have obligated myself to supply them with paper, ink, &c. for the undertaking, I confess I have yet to learn the nature and import of language. Nor can I conceive, gentlemen, if you viewed the matter in that light, why you should be so very particular in stating a condition which you must have considered as already fully understood and definitely settled. This much however I will say—although I consider myself under no sort of obligation beyond what I have mentioned,—whenever I shall have reason to believe that it is the wish of a majority of my readers to see Mr. Campbell “have line for line and page for page with me in the Interpreter,” their wish I presume will be readily complied with.

As to your insinuation, gentlemen, that my sincerity and veracity would be liable to impeachment or suspicion, provided I should not see proper to comply with your proposition, I have no other remark to make than that I hope, for the sake of your good sense at least, that you did not MEAN what your words but too plainly indicate.

If, under these circumstances, you should think proper to order the Interpreter, or to aid in its circulation, you shall have my services and my thanks.

With much respect I am, &c.

T. MEREDITH.

WM. R. ERWIN.

M. M. ROBERT.

JAMES D. ERWIN.

It is now frankly submitted, “without note or comment,” to the common sense of any and of every reader, to say which side has the better claim to candor, veracity and christian uprightness.

The passage or “call” alluded to, which is found in our second number, Int. vol. 2. p. 36, is the following:—

“Every man is bound by the rules of argument to sustain his own position by adequate evidence. This, we have asserted—and we have appealed to the pamphlet for the proof—the author in the case in hand has not done. Here then the matter must inevitably rest until some one on the opposite side—Mr. C. or some of his partisans—shall resume the undertaking and adduce the requisite

proof. And as we are decidedly unwilling that truth so important should be trifled with, or that evasions of any sort should be tolerated in matters so sacred,—we hereby respectfully call upon the advocates of the sentiment we oppose, either to stand up to the question and produce the requisite proof—such proof as the plain common-sense of mankind shall approve—or else retract their position. This we conceive to be due to themselves—to the cause of truth—and to those who have been misled.

It will be observed here that our "call" related not to "positions" nor to "questions;" but to ONE SINGLE PROPOSITION, then under immediate and special consideration. This call, it will be observed farther, was not to "meet us;"—for we considered ourselves as having done with the subject:—but to sustain the said proposition in such manner as might be most agreeable to those concerned; and for the benefit, not of our readers, but of their own.—To cut the matter short however, we will now say—although entirely contrary to our plan, and without the least sense of obligation on our part—if Mr. Campbell conscientiously believes that justice to himself, and the interest of his cause, require that he should be heard in the Interpreter,—he shall be gratified. On this subject we have but one fear—that of devoting too much of our paper to useless debate. Be it known then to all whom it may concern, that, touching the proposition referred to by our call, Mr. Campbell shall have "line for line and page for page with us" in our columns. More than this we promise not.

We would here just add, that Mr. Campbell is certainly entitled to our thanks for the favourable opinion of us which he has been pleased to express. We shall endeavor to continue to deserve it. And if we have, in any respect, departed from "the good maxims of our first number," we sincerely regret it, and shall cheerfully retract, whenever such deviation shall be pointed out. Respecting any subsequent REMARKS to be made on our numbers, we hope Mr. Campbell will take his own time, and consult his own convenience and inclination. Should he ever find sufficient leisure to read "some two or three" more of our essays, he will probably discover that we have not failed to impugn some of his own, direct, and express propositions

EDITOR.

#### COMMUNICATIONS.

Louisburg, N. C. Aug. 29th 1831.

BRO. MEREDITH:

It is with considerable pleasure I inform you that the Spirit of the Lord seems to be returning to this section again. About four years ago, we had one of the most glorious revivals I ever saw; thousands were converted, and added to the fold of Christ. I

have attended two protracted meetings recently in the county of Franklin, and can say, they give more encouragement, (particularly the first,) than they have, at any other time, in the course of two years. When invitations were extended, for them to come to the anxious seats, they did not—come now and then, and but few in all; but crowded up, of all ranks, sizes, and ages. All that is necessary, in my humble opinion, for us to have another gracious season, is, for us to have a great deal of close, *heart-searching* preaching; *establishing well* the doctrine of depravity, and showing the necessity of repentance and faith; *active and persevering* members, and union and concert in our efforts. Have this, and we shall soon see the cause of the wicked one give way, and that of our Saviour, becoming established; the dry places become a pool, and the wilderness blossom as the rose. We have several meetings approaching, to which we look with much interest of feeling; and being desirous to obtain all the help we can, I wish you to give them place in the columns of the Interpreter.

JOS. J. FINCH.

For the Interpreter.

Burke Co., August the 12th 1831.

REV'D AND DEAR BRO. MEREDITH,

I have now a little time to inform you how it has gone with me since we parted at the Institute, and to give you the names of some individuals who wish to obtain the Interpreter; with a few appointments for me, to be filled as I pass on to the Convention. I am now labouring among the churches in the hilly country, where I have good water, good health, and some very good times in the great and good work of the Lord. I have just visited the Churches in Montgomery, Rowan, Davidson, Iredell and part of Burke counties, in part of which there is now a refreshing from the presence of the Lord. The ten last meetings that I held in these three first counties—were of the best character. The waters are truly troubled in this region, and some are stepping in and are made whole, while saints are singing on their way towards Heaven. I have either heard experiences, or baptised some one, at the most of these meetings. Young Bro. Culpepper and I held a four days meeting at Kendall's M. H. in Montgomery county where two deacons were ordained, the Lord's supper administered, several experiences received, some members born into the kingdom, eight happy converts buried in baptism, and the whole assembly of sinners bowed down at the feet of Jesus for pardoning mercy. I have heard from other meetings since and before, where similar power was seen and felt.

This work is of such a character as to flash conviction into the minds of our opposing brethren in this region, that the God of mis-

sions is evidently owning and blessing the efforts of those engaged in the missionary enterprise. It is clearly seen in all this section, as well as in other places, that those associations and churches which are friendly to benevolence, and are using the means of grace aright, are in a prosperous state; while those opposed to these things, are lean and dry like Gideon's fleece, and some are rather on the decline. I hope this truth will quicken the saints in their work of love, and rouse the luke-warm into vigorous action with us, against the powers of darkness. The churches in this end of the State, I think will generally help us. The brethren at Windsor, may build big tents, and make large room, for many saints, who will come up with their gifts, frankincense and myrrh, and other spiritual offerings, to present to the Lord at the next meeting of the Convention. Some of the churches had their contributions made up for the Convention before I came to them. Some complain that they have not yet received the Minutes of the Convention for the last meeting. I have just seen brother Paul Phifer, one of our missionaries; he is doing much good in his field of labour. I have heard pleasing news from two or three others also. I find that the friends of Missions are in motion in this end of the State, and are going forth with that zeal, which, with the blessing of grace, will warrant success to our Zion, and confusion to the do nothing system. There is not less than eighty Baptist camp-meetings to be held this year in this end of the State. I find a sweet influence felt among the people in the region near where these meetings are held, and numbers of warm hearted converts; who stand as fruits of these meetings. The whole of the Yadkin Association, with all of its Ministers, are friendly and will help us cheerfully. I find two churches in this end of the State, which speak of inviting the next session of the Convention to sit with them, either of which is every way prepared to support the Convention, as they both have tents built already, one is the Jersey church, in Davidson; and the other is Eton's church in Rowan. Each of these, will have a camp-meeting with them this year. Though there are many destitute churches and neighborhoods in all this region, yet there is a plenty of Ministers to feed them with the bread of life, if the churches would all do their duty in supporting them, and they would leave their farms and give themselves wholly to the work of the Ministry. I found five preachers in one church, three in two others, and two in three more. These are generally young men of promise, and need improvement & assistance. Some of these as well as many other youths, speak of going to our school next year. My success for the Convention was not so good in Guilford, Randolph, and in part of Orange counties, there being but few churches in those

counties; and my visit to them too short which is the case too often. Those that I visited manifested a good spirit. The Presbyterians showed me great kindness everywhere. I was in part of Bro. Eli Phillips, and Bro. N. Richardson's, field of labor, and I found the people properly instructed and ready for every good word and work. The Lord is at work in some of these churches also. I spent a pleasant time with Bro. Patrick Dowd, who is now laboring with success for the brethren at Dockery's church, in Richmond and at two or three other places; has baptised 12 or 15 individuals since he commenced preaching at Carthledge's creek. I am sorry that I have not time and space to write you more fully but you shall here from me soon again. I have not yet visited any of the churches in Moore, Chatham, Johnston Wayne, nor Green counties, and I fear that it will be out of Bro. Culpepper's power to do so; as our time is now short, and our hands full of business in other places. I hope the brethren in those counties will not think themselves slighted by the agents; I trust all those churches which have not been visited by us will overlook our failure and will meet us with their delegates and their offerings just as though we had seen them on the subject. I am your Bro. and friend in the bonds of the Gospel. J. THOMAS.

---

For the Interpreter.

#### PROCEEDINGS.

OF THE YEOPIM UNION MEETING.

The Yeopim Union Meeting commenced its session at Cool Spring Church, in Gates county, North Carolina, on Friday the 29th August last.

The Introductory sermon was preached by Elder M. Welch, from the 12th Chap. Rev. and 1st verse. After which Conference met, and Elder John Harrell was chosen Moderator and Q. H. Trotman, clerk pro tem. Conference was opened by prayer by Elder A. Rayner.

On motion it was Resolved that this body call for corresponding letters, and visiting brethren, when brethren John Roen and Edward Williams came forward and took seats, and handed in a letter from the Camden and Currituck Union Meeting; also Elder A. Rayner from the Bertie Union Meeting took a seat with us.

Resolved, That we appoint bro. L. G. Dard'n to write a letter of correspondence to the Camden and Currituck Union Meeting, and that Elder Q. H. Trotman, M. Welch, H. S. Spivey, Thomas Hoggard, and J. Nash be appointed delegates.

Resolved, That we call for the state of the Churches composing this Union which is as follows:

Churches.	No.
Ballard's Bridge	2
Yeopim	0
Salem	0
Sandy Cross	2
Great Fork	1
Cool Spring	the Church



Efenton	0
Bethel	0
Elizabeth City	0
Middle Swamp	2
Piney Grove	1

Resolved, That this Union Meeting hold the next session at Middle Swamp Church, in Gates county, to commence Friday before the 5th Sabbath in November next, and that Elder Q. H. Trotman preach the Introductory sermon, and Elder M. Welch be his alternate.

Resolved, That we proceed to ballot for two Ministers to preach on Saturday and Sabbath, when it was voted that Elders Trotman and Welch preach on Saturday, and Elder Harrell and Trotman on Sabbath.

Resolved, That prayer meeting commence on Saturday and Sabbath mornings at 10 o'clock A. M. and that Bro. Tho. Hoggard and Henry Spikes be requested to open the same.

Resolved, That we commune on Saturday after preaching.

Resolved, That the proceedings of this meeting be published in the Baptist Interpreter.

Resolved, That Elder Q. H. Trotman write a letter of correspondence to the Bertie Union Meeting and that he be the bearer of the same. Adjourned.

JOHN HARRELL, Moderator.

Q. H. TROTMAN, Clerk pro tem.

SIR: You will perceive from the state of the churches, that this Union Meeting was poorly attended on the first day. The cause I attribute to its not having been known generally, for the members of Cool Spring were not in possession of the fact that the Union Meeting was to be at that church until within ten days before it actually took place; it not having been published in your paper as it should have been done. On this account I suppose half of the churches did not know where the Union Meeting was to be held. I think, sir, it would be of considerable advantage if the sister Union Meetings would forward their proceedings to you for publication in your valuable paper, then we should be in possession of the fact, when and where these meetings would take place, and there would be no difficulty.

L. G. DARDEN.

There is in Geauga county, Ohio, one town containing 900 inhabitants, but among the number not one who sells ardent spirit. There is no pauper, no gambler, no horse jockey, no idle person in the place. No case of assault and battery, nor a person for any cause committed to prison, in two years and a half. There is no lawyer, and no need of one; the only physician supports himself by agriculture.

#### REVIVAL IN KING AND QUEEN.

We learn by a letter from brother John Bagby, that Elder Todd baptized 12 persons, on Lord's day, the 24th inst.—*Religious Herald*.

#### RECEIPTS.

Geo. W. Purify \$3 for G. W. Thompson, Brantly Check, Lewis McMasters. TICK CREEK; John Buck \$1. TRENTON, Rev. Wm. Rhein \$1 for Alford Averitt. LOUISBURG; Rev. Jos. Finch \$1 for J. J. Solomon. FLEMING STORE:

David Thomson \$1 for Peyton High. Murrefreesboro; Wm. Darden \$1 for self. WAHALOCK; Rev. Michael Ross \$5 for Chas. Reaves, Jacob Williams, Eleanor Hatch, Joseph Rhem, and Thomas Davis. Rev. John Armstrong \$2 for Thos. Stamps, and Gen. T. W. Graves. NEWBORN, Jas. Riggs, Jacob Johnson Wm. Hunter.

#### NOTICES.

##### APPOINTS FOR ELDER JAS. THOMAS.

On Tuesday the 14th of October, Eld. T. will preach at Newfriendship, near McNeale's ferry Cumberland Co.—Wednesday 15th, Piney Grove—Thursday 16th, Shady Grove, Wake Co.—Friday 17th, Mount Pisgah in Chatham—Saturday 18th, Mount Carmel in Orange, Chapel Hill at night—Sunday 19th, Mount Mariah in Orange, Monday 20th, Cedar Fork—Tuesday 21st, New Hope—Wednesday 22d, Wake Union—Thursday 23d, Raleigh at night—Friday 24th, Raleigh at night—Saturday 25th, Bethel—Sunday 26th, Mount Mariah in Wake—Monday 27th, Hepsaba—Tuesday 28th, Nashville at night—Wednesday 29th, Tarborough at night—Thursday 30th, Travel—Friday 31st, Windsor.

##### A BAPTIST CAMPMEETING,

Will commence at Peachtree, M. H. 12 miles N. W. of Nashville, on the 3rd of October next, and continue as long as prospects will justify. The Ministers generally, are invited to attended.

JOS. J. FINCH.

##### A PROTRACTED MEETING,

Will be held in Tarborough, to commence on the 7th of Nov.—I hope the Ministers will notice this, and make it convenient to call on their return from the Convention.

Also, at Maple Spring Franklin county, to commence on the 21st of Nov.

JOS. J. FINCH.

#### NOTICE.

The N. C. State Convention will commence its annual session, at Cashie M. H. near Windsor, Bertie County, on Friday before the first Sunday in November next.

#### NOTICE.

Pamphlets of all descriptions executed at this office with promptness and care.—Minutes of Associations, if transmitted by mail, will be printed and forwarded according to order.

The postage on this paper is the same as Newspaper postage, namely, *one cent* to all places within the State;—and to all out of the State, distant more than 100 miles, *one and a half cents*.

##### A LAD,

Who can come well recommended for moral and industrious habits, will be taken as an apprentice at this office.



# NORTH CAROLINA BAPTIST INTERPRETER.

NEWBURN, (N. C.) OCTOBER 4, 1831.

[Vol. II

\$1 PER ANNUM—BY T. MEREDITH.

No 15.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Super-Royal sheet, making 18 numbers, and nearly 300 pages in a year—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be one dollar per annum; if delayed longer than this, a dollar and a half will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of his responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

Persons who do not give notice of discontinuance prior to the commencement of a new year, will be held responsible for the year upon which they shall thus enter.

As the Interpreter is published with special reference to the formation of an annual volume, it is recommended and desired that persons subscribing in the course of the year, should order the back numbers of the current volume, and should discontinue only with the close of a volume. The advantages of this rule both to the Editor and subscribers will be obvious to all.

All communications addressed to the Editor, except those of Agents, in order to secure attention, must be post-paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

#### NUMBER 12.

In continuation of the topic with which we concluded our last number, Mr. Campbell proceeds as follows:

#### PROPOSITION IX.

"But that an act of faith, and not faith itself, changes our state; we prove, not by reasoning analogically, but from the apostolic writings.—And to these we shall attend. This proposition is, we think, sustained by the following testimony:—

"The Apostle Peter, when first publishing the gospel to the Jews, taught them, that they were not forgiven their sins by faith; but by an act of faith, by a believing immersion into the Lord Jesus. That this may appear evident to all, we shall examine his Pentecostian address, and his Pentecostian hearers.

"Peter, now holding the keys of the kingdom of Jesus, and speaking under the commission for converting the world, and by the authority of the Lord Jesus, guided, inspired, & accompanied by the Spirit—may be expected to speak the truth, the whole truth, plainly and intelligibly, to his brethren the Jews. He had that day declared the

ascension of Jesus to the conviction of thousands. They believed and repented—believed that Jesus was the Messiah, had died as a sin-offering, was risen from the dead, and crowned Lord of all. Being full of this faith, they inquired of Peter and the other Apostles, what they ought to do to obtain remission. They were informed, that though they now believed and repented, they were not pardoned; but must "reform and be immersed for the remission of sins." Immersion for the forgiveness of sins, was the command, addressed to these believers, to these penitents, in answer to the most earnest question; and by one of the most sincere, candid, and honest speakers ever heard. This act of faith was presented as that act by which a change in their state could be effected; or, in other words, by which alone they could be pardoned. They who "gladly received this word were that day immersed;" or, in other words, that same day were converted, or regenerated, or obeyed the gospel. These expressions in the Apostle's style, when applied to persons coming into the kingdom, denote the same act, as will be perceived from the various passages in the writings of Luke and Paul. This testimony, when the speaker, the occasion, and the congregation are all taken into view, is itself alone sufficient to establish the point in support of which we have adduced it." Ext. 1. pp. 13, 14.

On this passage we make the following remarks:—The proposition to be proved is, that the state of a sinner is changed not by faith, but by an act of faith; in other words, that remission of sins is connected not with any act or exercise of the mind or the heart at all, but exclusively with an act of the body—"a believing immersion into the Lord Jesus." 2. As conclusive proof of this, the address of Peter on the day of Pentecost is adduced. To this the reader would do well to turn and examine for himself. It is found Acts, 2. 24—39. 3. The assertion of the author, that the hearers had believed prior to making application to the Apostles, wants the proof: the fact that they had been "pricked in the heart," or "pierced to the heart," does not contain the evidence required. As the historian has left this point undetermined, we neither affirm nor deny. 4. The declaration, that these people had repented before making the above application, is obviously contrary to fact. In his reply, Peter expressly directed them to repent; which, on the supposition that they had already repented, was clearly superfluous, and of course frivolous, if not absurd. 5. If by the term *reform* the author here means an amendment of the life only, according to

his own definition\* of the expression elsewhere given, he is as inconsistent with himself, as he is with the Apostle, and indeed with the whole tenor of the New Testament: for in his remarks on *metanoia*, the corresponding original word, he expressly says, it imports a *change of mind*. His words are these: "It [*metanoia*] literally imports a *change of mind*; but, as Parkhurst, Campbell, and many others say, such a change of mind, as influences one's subsequent behaviour for the better." Mill. Har. Ext. 6. p. 349. See also our 7. Number on Cam. Exam. 6. The statement, that the people inquired "what they ought to do to obtain remission," is altogether a matter of conjecture: no such statement is found on record. The language of the historian is, "Men, brethren, *what shall we do?*" 7. It is more particularly worthy of notice that the assertion, "that immersion for the remission of sins was the command addressed to these" inquirers, is contrary not only to the express statement of the narrative, but also to the express affirmation of Mr. C. himself. "They were informed," says he, "that they must *reform* and be immersed for the remission of sins:" and, as if this was not sufficiently explicit, he afterwards states the same thing in another form:—"On Pentecost, it was, 1. Reform. 2. Be immersed." 8. From the last remark it is obvious, that if this passage prove any thing for the author, it proves by far too much:—it proves that *two acts* are enjoined, instead of one;—that reformation, a *change of mind for the better*, is as clearly stipulated, as expressly required, as is immersion;—and that the *remission of sins is as certainly, and in as great a degree, affixed to the former, as it is to the latter*. From this conclusion, it appears to us, their can be no escape. 9. But if this conclusion be correct, Mr. Campbell's proposition is gone. It is not only not sustained; but it is absolutely and entirely refuted. For if remission of sins is promised to reformation and immersion *both*—to the one as much as the other—then, it cannot depend on the latter alone.

Mr. C. proceeds:—

"But the second discourse, recorded by Luke from the lips of the same Peter, pronounced in Solomon's portico, is equally pointed, clear, and

full in support of this position. After he had explained the miracle he had wrought in the name of the Lord Jesus, and stated the same gospel facts, he proclaims the same command,—'*Reform and be converted that your sins may be blotted out;*' or, '*Reform and turn to God, that so your sins may be blotted out;* that seasons of refreshment from the presence of the Lord may come, and that he may send Jesus whom the heaven must receive until the accomplishment of all the things which God has foretold,' &c. Peter, in substituting other terms in this proclamation, for those used on Pentecost, does not preach a new gospel, but the same gospel in terms equally strong. He uses the same word in the first part of the command, which he used on Pentecost.—Instead of '*be immersed,*' he has here '*be converted,*' or turn to God; instead of '*for the remission of your sins*' here it is, '*that your sins may be blotted out;*' and instead of '*you shall receive the gift of the Holy Spirit,*' here it is, '*that seasons of refreshment from the presence of the Lord may come.*' On Pentecost, it was, 1. '*Reform,*' 2. '*Be immersed.*' 3. '*For the remission of your sins.*' And, 4. '*You shall receive the gift of the Holy Spirit.*' In Solomon's Portico, it was, 1. '*Reform,*' 2. '*Be converted.*' 3. '*That your sins may be blotted out.*' 4. '*That seasons of refreshment from the presence of the Lord may come;*' that '*you may have righteousness, peace, and joy, in a holy Spirit.*' So read the different clauses in these two discourses to the Jews, expressive of the same acts." Ext. 1. pp. 14, 15.

We remark:—1. The proposition to be proved here is the same as before, namely, that an act of faith, and not faith itself, changes our state;—that sinners are forgiven not by faith, but by a believing immersion into the Lord Jesus. 2. In support of it the words of Peter at the Beautiful Gate of the Temple, are adduced as positive and conclusive proof. See the whole account, Acts, 3. Chap. *in toto*. 3. The declaration, that the command proclaimed on this occasion, "*Repent and be converted,*" was in all respects the same as that considered above, "*Repent and be baptised,*"—in other words, that the phrases "*be converted,*" "*be baptised,*" were employed in these cases as equivalent or convertible expressions, evidently wants the proof. The assertion of the author merely will not suffice. 4. As this passage, as well as its connexion, is entirely silent respecting baptism, it is manifestly injudicious to introduce it as direct and conclusive proof, or indeed as proof of any sort, in favour of the position to be sustained. It may serve as proof in behalf of repentance, or conversion, but of baptism it testifies not at all. 5. While we deny that "*be converted*" and "*be baptised,*" are synonymous expressions; and while we deny also that immersion is enjoined in the narrative; we do not deny that Peter preached the same gospel here as before; nor do we doubt that he insisted on immersion with as

\*The definition alluded to is the following: "Repentance must however precede reformation: for unless we are sorry for the past, and grieved with ourselves we will not think of a change of conduct. Repentance is to reformation what motive is to action, or resolution to any undertaking." Mill. Har. Ext. 6. p. 346.

much force in this case as in that. All we maintain is that this does not appear in the record. 6. The practice to which the author seems too much addicted, of forcing a sense upon words contrary to their natural and customary import, and of constraining an author to say precisely the same things on different occasions, because, in treating of the same topic he employs some of the same expressions, is not only contrary to right reason and to sound criticism, but is calculated to do manifest injustice to the Scriptures. 7. But be all this as it may, Mr. C. has shown that *two acts* are commanded, "1. Reform. 2. Be converted;" and, consequently, that remission is secured as much to reformation—to a change of mind—as it is to conversion, be the import of that term what it may. This is all we ask for the complete overthrow of his position; and, so far as we see, for the entire demolition of his theory.

The author continues:—

"There is yet, in this discourse of the Portico, a very strong expression, declarative of the same gracious connexion between immersion and remission. It is the last period in the discourse.—'Unto you, first, brethren of the Jews, God having raised up his son Jesus, sent him to bless you, every one of you, in the act of turning from your iniquities;' or as we would say, in the act of conversion. Why the Apostle Peter should have used 'converted,' or 'turning to God,' instead of 'be immersed,' is, to the candid and unprejudiced reader of this narrative, very plain. After Pentecost, the disciples immersed on that day, having turned to God through Jesus, were spoken of by their brethren as disciples or converted to Jesus. The unbelieving Jews, soon after Pentecost, knew that the disciples called the immersed, 'converted,' and immersion being the act of faith which drew the line of demarkation between christians and Jews, nothing could be more natural than to call the act of immersion the converting of a Jew. The time intervening between these discourses was long enough to introduce and familiarize this style in the metropolis; so that when a christian said, 'Be converted,' or, 'Turn to God,' every Jew knew, the act of putting on the Messiah to be that intended. After the immersion of some Gentiles into the faith, in the house and neighborhood of Cornelius, it was reported that the Gentiles were converted to God. Thus; Acts XV. 3. the Apostles, in passing through the country, gave great joy to the disciples from among the Jews, 'telling them of the conversion,' or immersion of the Gentiles. Indeed, in a short time it was a summary way of representing the faith, reformation, and immersion of the disciples, by using one word for all. Thus; Acts IX. 'All the inhabitants of Sharon & Lydda turned,' or 'were converted to the Lord.' Ext. 1. p. 15.

On this we remark;—1. We have rarely if ever, in so short a paragraph, seen so many positive but unsupported assertions, piled one upon another, and then gravely tendered as argument. 2. The statement

of the author respecting the phrase, "in the act of turning from your iniquities," is, to say the least, as *queer* as any thing that has yet come to hand. In the first place, the phrase is incorrectly quoted, allowing Mr. C. himself to be the umpire. In his own version of the N. Testament, it reads thus: "To you first, God having raised up his Son, has sent him to bless you; in turning every one of you from your iniquities." See the place, Acts 3. 26.—In the next place, the original term is not *epistrepho*, but *apostrepho*; meaning not to convert, but to *ab-vert*—not to turn *to*, but to turn *from*.—In the third place, the act is ascribed, not to those by whom baptism is administered, nor yet to those by whom it is received, but exclusively to the Son of God himself. It would have sounded rather strangely, had Peter informed the Jews that "God had sent his Son to immerse every one of them from their iniquities." Nor would the matter be mended at all by supposing him to have said, that God sent his son to turn the Jews from their iniquities *by immersing them*.—In the last place, the author has been as unfortunate in this passage as in either of the preceding; because it proves that the turning of sinners from their iniquities, is the appropriate work of the Son of God, and, therefore, cannot be immersion. 3. As to the statements—that the terms *immersion* and *conversion* were used by the disciples, and understood by the Jews, as equivalent expressions; and that the time intervening between the two discourses of Peter, was long enough to familiarize this style;—they are not only destitute of evidence of any sort, but are plainly contrary to fact. The healing of the lame man, which was the occasion of the latter discourse, is the very first incident on record after the events of the preceding occasion; according to Mr. Campbell's version, it was "about that [for the same] time, and, in the estimation of some critics, was on the self-same day. At the utmost, that more than a very few days intervened, is quite improbable and altogether incapable of proof" 4. That, in the passage quoted from Acts, 9. 35. the phrase "turned to the Lord" included the faith, reformation, immersion of the disciples, is not, we should think, improbable; but beyond a doubt, this is a most unhappy example to show that immersion and conversion meant one and the same thing.

Mr. C. proceeds.

"While on the subject of conversion, we shall adduce, as a fourth testimony, the words of the Lord Jesus to Paul, when he called him. Paul

is introduced by Luke in the Acts, telling what the Lord said to him when he received his Apostleship. Acts 26, 17, 18. "I send you Paul, by the faith that respects me, to open their eyes; to turn or convert them from darkness to light; and from the power of Satan to God; that they may receive forgiveness of sins, and an inheritance among the saved." Every thing to be accomplished among the Gentiles was to be effected by the faith or truth in Christ. The Saviour connected that, with opening their eyes; their conversion from the ignorance and tyranny of sin and Satan; their forgiveness of sins; and finally, an inheritance among the saved or sanctified. First, faith or illumination; then, conversion; then, remission of sins; then, the inheritance. All these testimonies concur with each other in presenting the act of faith—Christian immersion, frequently called conversion as that act, inseparably connected with the remission of sins; or that change of state, of which we have already spoken." Ext. 1. pp. 15, 16.

We remark as follows:—1. The proposition to be proved here, though not stated in form, seems to be the same as in the preceding cases. 2. If the passage quoted, is adduced as *direct* proof, it fails entirely; because immersion is not mentioned, and so far as we can see, is not even alluded to. 3. If it is urged as *indirect* proof, by showing that conversion has here the same signification with immersion, still it is inconclusive; for if it were proved that such was the import of conversion here, it would not follow that it had the same import when employed by Peter, unless it could be shown also that such was the customary use of the term. 4. But whether this case is to be regarded as *direct* or as *indirect* proof, it is certainly one of the most unfortunate efforts that has yet come before us; because it proves just the reverse of the proposition in behalf of which it seems to have been alledged. The argument is this: If conversion and immersion are to be understood as words of the same import, then, when it is said that Paul was sent forth to *convert* the Gentiles, the meaning must be that he was sent to *immerse* them. But this is expressly and flatly contradicted by Paul himself; for he has positively affirmed that "he was sent, not to baptize, but to preach the gospel." 1. Cor. 1. 18. But if he was sent to *convert* the Gentiles, and yet was not sent to *baptize* them, to convert and to baptize must be, beyond a possible doubt, very different things. This argument is decisive. To escape its force is impossible. 5. In exact conformity to this conclusion, the conversion spoken of here is clearly a moral change—a change of mind and of heart—a turning from darkness to light, and from Satan to God. And all this is to be effected, agreeably to the author's own construction, by the faith, the truth, that is in

Christ. How these things can be so, and yet the turning—the conversion—be no other than a simple act of Christian immersion, is a question which calls for stronger powers of discernment than any that we can claim.

Further:

"Discovering that much depended upon having correct views on this point, we have minutely examined all those passages where 'conversion,' either in the common version, or the new version, or in the original, occurs, and have found an uniformity in the use of this term, and its compounds and derivatives, which warrant the conclusion, that the converting act is immersion; or that the assumption of the Lord's name is in this institution. That such was the Apostolic import of the term, we have no doubt. No person was said to be converted until he was immersed; and all persons, who were immersed, were said to be converted. If any Apostatized and were again converted, it was in that sense in which our Lord applied the word to Peter, 'When you are converted, strengthen your brethren;' or, as James used it in his letter when he said, 'If any of you err from the truth, and one convert him, let him know that he who converts a transgressor from the error of his way, shall save a soul from death, and hide a multitude of sins.'" Ext. 1. p. 16.

We remark:—Here again Mr. C. has blended things which, in themselves, are quite different, and which, in this discussion especially, ought to be carefully distinguished. He employs the two propositions—"that the converting act is immersion"—and "that the assumption of the Lord's name was in this institution"—as though they were different forms of expression to denote the same thing. The truth is, few propositions are more diverse. The one affirms that immersion is conversion; the other, that it is the assumption of the Lord's name. The one we deny: the other we not only admit, but strenuously maintain. 2. With regard to the author's assurance, that he has searched and found a uniformity in the use of the word *convert*, which warrants the conclusion that the converting act is immersion,—we have only to say, that we too have searched, and are just as confident that there is a uniformity in the use of the said term, which warrants the conclusion that the converting act is *not* immersion. Now as one assertion ought to be as good as another, we design that the latter shall exactly neutralize the former. Should the reader choose to look a little into this matter for himself—which, by the by, we should certainly advise him to do—we refer him to all the places \* where the word occurs in the common version, and leave him to decide for himself.—

\* Ps. 19. 7.—51. 13. 14. 6. 10.—60. 5. Math. 13. 15.—18. 3. Mark 4. 12. Luk. 9. 2. 32. 5. 24. 12. 49. Acts 22. 27. Joh. 5. 19. 90.

We wish no one to rest on our affirmation in matters of this kind. 3. That, "no person was said to be converted until he was immersed; and all persons, who were immersed, were said to be converted"—is a proposition which we believe to be probable, if not undeniable; and that, not because immersion was the converting act, but because it was the appointed solemnity by which the change, the purpose, the conversion of the soul, was formally and constitutionally announced. There is, in our vocabulary, a very material difference between that which formally announces or proclaims a man converted,—and that in which his conversion consists,—the act of conversion itself. 4. The reader can scarcely have failed to observe by this time, that, as it respects the importance and necessity of baptism as a positive institution, as an indispensable requirement of the kingdom of Jesus, there is no material difference between Mr. C. & ourselves. While we differ from him widely & fundamentally in almost every point on which we have touched, it is now plain, and we wish it distinctly known and recollected, that, as it regards the positive value and indispensableness of baptism, as a christian institution, we both entertain substantially the same views. But more of this as we proceed.

EDITOR.

### THE BIBLE BAPTIST.

We were presented, some time since, with a small pamphlet bearing the above title,—and requested to give it such notice as it might be supposed to require. This production proved to be a dialogue between a *Sprinkler* and an *Immerser*, "by Tho. P. Hunt, Bishop of the Presbyterian church, Wilmington, N. C." For reasons which will appear hereafter, we have thought that this publication required an exposure. We shall therefore present our readers with a few short numbers appropriated to this object. Before proceeding to the details, however, we would make the following preliminary remarks:—

1. With the author of this effusion, we have no personal acquaintance. He is, however, as we understand, a highly respectable minister of the Presbyterian church.—As such, we shall treat him with the respect due to his station, and to the denomination to which he belongs. We must be allowed, however, to exercise that freedom, with respect both to his effort and himself, which the truth always demands, and which is due to the cause which it is our present province to defend.

2. The *dialogue* is a form of writing, especially when employed on polemical subjects,

which imposes on an author peculiar responsibilities, and demands at his hand uncommon accuracy and candor: because, to appropriate to the character personating his adversary, words or arguments which an intelligent and competent reasoner would not employ, and especially such as are not used nor recognized by the party concerned, can be nothing better than misrepresentation; and misrepresentation which, while it does great injustice to the side against which it is made to operate, can never fail to injure and pervert the truth.

3. The author, it is to be presumed, has done his best for his own side of the question. Although he has presented nothing in argument which has not been urged repeatedly before, and as often met and refuted; although the stale arguments of Dwight, Woods, Empe, and others, are recapitulated with little or no variation from the originals; still it is to be supposed that the cause of *sprinkling* has been pleaded with as much effect as the abilities of the author would readily admit. And to meet all this, he has made "a man of straw"—called him an *Immerser*—appointed him Advocate of Baptist sentiments—and then put into his mouth just such words—arguments we will not say—as best suited his own purpose.

4. On account of this last fact especially, it is difficult to suppress the suspicion that the author has relied for success less on his *reasoning*, than on his *management*;—less on the strength of his own arguments, than on the imbecility and the nonsense imputed to his adversary.

5. In the exposure which we contemplate, we shall attempt nothing like a general discussion of the subject involved; nor even a critical examination of the topics brought to view. Our sole object shall be to correct the erroneous impression likely to be produced by the dialogue. This is all that the occasion requires. We shall therefore confine ourselves altogether to what has been advanced by the author in his own behalf. With this view, we shall present the reader with all he has said in the name of the *Sprinkler*; and in place of what he has had the goodness to offer in behalf of his *Immerser*, we shall introduce the replies of a real Baptist.—Although by this method the order of the dialogue will be unavoidably interrupted, yet there will always be a proper and direct relation between the statements of the *Sprinkler*, and the replies of the *Baptist*.—More than this is unequalled for.

### DIALOGUE.

"SPRINKLER. I understand that the communion of the Lord's Supper is to be administered in your church; and that you have invited the members of sister churches, to unite with you, on that occasion. I wish to enjoy that privilege."

IMMERSES. There can be no objection,

sir, provided you are properly qualified.

"S. As Christ only died for me, I would, in remembering him, forget all other names; and rejoice with all who love him, to shew forth his death. But you may call the church to which I belong. The thorough-going Bible Baptist Church."

I. The mere fact that you belong to a church of some given denomination, does not necessarily prove that you are qualified for the ordinances of the Lord's house.

"S. I believe in the Lord Jesus Christ. But I regard baptism as a divine command, binding on all who are fit subjects of the kingdom of Heaven."

I. To all this, so far as I can see, there can be no objection.

"S. Yes. [I have been baptized] on a profession of faith and repentance—After I was thirty years old."

I. Can you conveniently furnish the proof of this?

"S. Certainly. Here is my certificate."

I. This does not contain the proof required.

"S. Is not my certificate a good one? Is not the Presbyterian church, a church of Christ?"

I. Your certificate is doubtless a good one; but, as the Presbyterian church is known to practise sprinkling—not immersion—it contains no proof that you have received a scriptural, valid baptism.

"S. Indeed they do. They believe that the promise is to believers, and to their seed. They require that believers and their households should be baptized: according to the practice of the Apostles, in obedience to the command of Jesus. As Lydia and her household: Acts 16. 15. The Jailer, and all his: Acts 16. 33. The household of Stephanus: 1. Cor. 1. 16. You do not require half as much baptism as we do.—Therefore, I told you, that you might call my church, The thorough-going Bible Baptist Church."

I. That Presbyterians hold to believer's baptism I very well know. Nor am I ignorant that they hold also to unbeliever's baptism;—I mean the baptism of infants, who, as every one knows, neither do, nor can believe.—If you urge the passages to which you refer, to prove that households were baptized in primitive times, I admit the evidence to be conclusive. But if by these you mean to prove that infants were baptized, your reasoning is obviously incorrect; unless indeed you had first proved that every household necessarily included infants; and, of course, that a household could not be baptized without the baptism of infants. I will add—whenever this shall be done—whenever it shall be proved that a household necessarily includes infants—the question respecting infant baptism will be settled. But until this can be effected, all that is said about

households touching this question, is only so much said for nothing.—Respecting your assertion, that Baptists do not require half so much baptism as Presbyterians do, I would just observe in passing, that to transcend the limit of divine requirement in one case, affords but a poor recompense for coming short of it in another; unless indeed it can be supposed that disobedience in one instance, will atone for disobedience in another.

"S. I thought you held differently—and required a man to come to Christ first and be converted; and then to be baptized. But do you not believe that some Presbyterians will be saved?"

I. With regard to your conjecture, I presume you are correct: Baptists believe that sinners must "repent and be baptized for the remission of their sins." Respecting your inquiry about Presbyterians, I have no reply to make: it has nothing to do with the subject. I hope some Roman Catholics, however, will be saved: but that does not prove them free from error, nor does it prove them to be a true church of Christ.

"S. Then they cannot be thieves and robbers: For none such can enter Heaven. They must, then, have entered in at the right door, and have come in the right way: which is not a mode of baptism, but by repentance, faith, and obedience to Christ."

I. Whether Presbyterians are "thieves and robbers," it is no business of mine to determine. This much, however, is indisputable;—the words of Jesus are on record; and if it be true, as most Pedobaptists maintain, that baptism, in the proper sense of that term, is the appointed medium of access into the kingdom of Christ, then it clearly behooves every one whose baptism is in the least questionable, to look well to that matter. A mistake here may be attended by consequences much more serious than some people are willing to believe.

"S. Indeed Presbyterians do hold, that there is but one baptism. They never re-baptize."

I. This, I presume, is correct. I hope you will bear it in mind. That which is to be done but *once*, ought to be done *well*.

"S. The Bible does not say, one mode of baptism; but, One baptism. Now, I believe in but one baptism: The Christian Baptism with water, in the name of the Trinity. What more would you require of me?"

I. All that I require of you, sir, if you have repented, is, that you go down into the water and be immersed, according to the appointment of Jesus.

"S. It is not worth while to talk about suppositions. If the Bible is silent about it, have we the right to say, that a man is disobedient, who believes in one baptism, and has obeyed it, because he does not agree with us, about that which neither he, nor we can find in the Bible?"

I. Please to bear in mind sir, that Bap.



tists do not proceed upon suppositions; nor do they contend for that about which the scriptures are silent. But unless I am wonderfully mistaken, they who contend for the sprinkling of infants do both. If the Baptists pronounce any one disobedient, it is not because he does not agree with them; but because he disobeys the express precept of the New Testament.

"S. Are not all our brethren for whom Christ died? And is there no danger of wounding the feelings of the larger number of them, by un-churching them; denying the validity of their ministry and ordinances; refusing them Christian communion; and, in this respect, treating them as publicans, and sinners; while you cannot shew the least authority for it, from the word of God? Do you not believe that God blesses the ministry of Presbyterians, and trains up, in that Church, many shining lights, with whom you hope to commune in Heaven?"

I. It is well known, sir, that the *feelings* of Presbyterians, or of any other denomination of men, can have nothing to do in settling a question of divine revelation. And it is very clear to me, that he who resorts to such subterfuges to prove that sprinkling is christian baptism, must find himself very much at a loss for *arguments*. That God may bless the ministry of Presbyterians, is quite probable. And so also is it probable that he has blessed that of Jews, Romanists, and Mahometans. But it really requires a keener vision than any that I can boast, to see how these facts can prove that sprinkling is baptism; or that any of the parties thus prospered, are necessarily correct in their views or their practices.—With regard to your declaration, that Baptists cannot show the least authority for their distinguishing principles, I would just remark, that this is an assertion of your own; and I am quite willing that it should pass for what it is worth.

"S. We are taught to pray: Thy will be done on earth as it is in Heaven. If God will commune with us in Heaven, and does it now on earth; how can you refuse to do it on earth, when you know you will have to do it in Heaven? The mode makes no difference with God, either on earth or in Heaven. Why then should it with man? We must not call that common or unclean, which God the Father has cleansed: Acts 10. 5."

I. With whom God communes on earth, or with whom he will commune in heaven, we know nothing any further than we are authorized to draw our conclusions from his word. What you are pleased to call the *mode* of baptism, and which you affirm makes no difference with God,—as I shall shew in the proper place, is not a *mode*, but the *thing itself*. And when you shall give the proof, that God has cleansed those who refuse to comply with his requirements, then I shall cheerfully admit them to be clean.—But, sir, I am really puzzled to imagine what all this has to do with the position un-

der consideration. As was said before, when I see such matter as this introduced into a regular discussion, to prove that *sprinkling is baptism*, I take it for granted that *evidence* is rather a scarce article.

"S. How will you do it?" ["prove that baptism always means immersion."]

I. This is indeed a fine question to propose here! You set out by presenting yourself as a candidate for the Lord's table. To prove yourself qualified, you presented me with a certificate showing you to be a member of a Presbyterian church. And now, instead of furnishing proof that you have been baptized in the sense of the scriptures;—in other words, that sprinkling is baptism;—you attempt to shift the boot to the other foot, and call upon me to prove that baptism means immersion!—And I must prove too, that it *always* means immersion! It will not suffice to show that this is the common, familiar acception of the original term; that this is the invariable sense in which it is employed when used in reference to the baptismal sacrament; and that all the facts, circumstances, figures, and illustrations, clearly point to the same import: but I must prove, for sooth, that there never was an exception—that there never was the slightest variation from this meaning—or all is lost! Really, sir, you must have strange notions of biblical interpretation; or else you must be afraid to trust me with my own proposition, unless you can impose qualifications and restrictions which not one term in a hundred or a thousand will bear, and which certainly are as novel as they are un-*eandid* and frivolous. But more of this hereafter. For the present you shall be gratified. I proceed, accordingly, to prove that the term to baptize invariably means in the scriptures to immerse. And, in the first place, for the sake of convenience merely, I call your attention to the "Hebrew, Greek, Latin, Dutch, and other dictionaries."

"S. I am not acquainted with all of those languages. Can you tell me who made these dictionaries? Were they holy men, inspired of God?"

I. They were certainly not Baptists.—They were therefore liable to no prejudice in favour of Baptist sentiments. What they stated on this subject must have been the result of their own deliberate, unbiassed convictions of truth. To say the least, they were certainly as competent to judge in this case as either yourself or any of your cotemporaries; and, as it respects freedom from prejudice, they had, beyond a doubt, greatly the advantage.

"S. I have heard good and learned men, on both sides, contend that the dictionaries were on their side. God however, has not commanded me to search the dictionaries, but, The Scriptures. They were recorded by holy men, God speaking

unto them by the Holy Spirit. Can you take the Scriptures, God's dictionary, and shew me, a plain English scholar, what the word Baptize means?"

I. You have not much relish, it seems, for the "dictionaries;" nor have you more, I presume, for the hosts of Pedobaptist authorities—Presbyterian among the rest—who have testified in the same way. This, however, is perfectly natural; for no man can have much predilection for witnesses who depose against himself. You seem to be more favourably disposed towards the scriptures—the English scriptures of course—as you understand neither Hebrew, Greek, Latin, nor Dutch; and are, withal, only "a plain English scholar." And now, sir, be so good as to tell me who translated the scriptures into English? Did the Holy Spirit do this? Did inspired men do it? On the contrary, was it not the work of a company of uninspired Pedobaptists? And what, I would ask further, are we to understand by a translation? Must not a translator form *his own conception* of the sense of the original, before he can give it in another language? What then is our translation of the scriptures, but the construction in English of the sense of the original, *as it was understood by the translators themselves*? And now I should like to know in what respect the common translation of the scriptures, so far as it respects the import of words, is better than "the dictionaries?" Both contain the sense put upon scriptural expressions by uninspired men,—with this difference however, that the former were employed by a Pedobaptist king, and had to conform in the best way they could to the usages of a Pedobaptist Hierarchy; the former wrote for themselves and were wholly unfettered by circumstances.—Now, sir, I submit it to the common sense of mankind, to decide which is the more likely to be correct respecting the import of this term; "the dictionaries" as you call them, or the common translation of the scriptures?—But you must not misunderstand me: I am fully as ready to appeal to the scriptures as you can be: and as we are perhaps neither of us much disposed to rely on human authorities, we will lay aside dictionaries, translations, and all, and go directly to the original—to the fountain head.

"S. I know that is what Cox and Carson say it means. But remember, that they have, with much truth, said: "Mere speculation here is of no value—that theories and conjectures, with respect to a subject that concerns the faith and the obedience of God's people, is of no authority."—We must have a plain proof, that, Thus Saith, and Thus Doeth the Lord, before we can admit that it is God's word. For if he has written it, it is in the Bible, and we can find it."

I. If by this you mean to insinuate that Baptists do not give the precept, or the example, or both, for immersion,—you either en-

tirely misunderstand, or intentionally misrepresent this whole matter. In relation to the point in question, Baptists are always ready to give the precept and the example both. Your principle, however, is a good one. I shall bear it in mind. And *while I wish to observe it myself, I shall certainly hold you to it also*. Whenever, therefore, you shall give me the precept or the example—"the thus saith, or the thus doeth the Lord"—for infant sprinkling, the controversy will be at an end; but if in this you fail, I shall consider you bound by your own principle, to retract your positions and be immersed. Now, sir, if you will be candid and consistent, the one or the other you must do: beyond this you have no possible alternative.

EDITOR.

To be continued.

#### THE OPPOSERS.

Who are they that oppose the benevolent institutions of the present day? Are they the liberal, the generous? Or are they the selfish and narrow-hearted? Let the question be fairly put and fairly answered. Let the whole ground be investigated. Let the character of every opposer, from the minister down to the lowest of the people, be scrutinized.—Who are the opposers? Is it said, They are the liberal? To what do they contribute—on what objects do they bestow their munificence? It is not on missions—it is not on Tract Societies—it is not on Bible Societies—it is not on Education Societies—nor on any thing of the kind; for all such are proscribed. It is not on the support of the gospel ministry; for all salaries and salary men are denounced. Is it then on the poor? Look at the poor in their own neighborhoods—in their own churches—and see whether the poor are better provided for there than in other places.—Where, then, we ask again, is their liberality?—on what objects do they lavish their munificence?

But is it said, on the other hand, that they are *not* the liberal—that they are the selfish, the penurious, the narrow-hearted?—Then we submit it to the common sense of mankind to say, if the whole mystery of their opposition, in nine cases out of ten, is not fully explained. Penurious men do not like to let their cash slip through their fingers; and, to justify their refusal to give as others do, they must discover that something is wrong in, or about the object claiming their liberality. It would never do for an illiberal man, a man resolved to hold on to his dollars and cents, to be favourable to liberal institutions. If he is favourable to them, to be consistent, he must contribute to their support, and, to save a sacrifice of consistency, the readiest and the cheapest method is to denounce the object.

We do not say that this is universally the

case. There are no general principles without their exceptions. There may be cases in which men—even liberals—, for want of correct information, may be conscientiously opposed to the institutions of which we speak. But we are compelled to believe that such cases are comparatively few. And even these would be fewer, if information was more readily received, and more extensively diffused.

EDITOR.

### TEMPERANCE.

The cause of temperance is gradually but surely gaining ground. With a firm but steady step, it is marching through the whole length and breadth of the land. The insinuations of pretended friends, and the opposition of open enemies, are alike impotent and unavailing. Even the dark and unseemly haunts of dissipation are invaded; the abettors of intemperance are assailed in their strong holds; and the polluting streams of human wretchedness are dried up at the fountain head.

The friends and promoters of this good cause have, therefore, much to encourage them. They have only to hold on the even tenor of their way—to steer clear of extremes—to manifest a proper consistency in their practice—to set forth a correct example—to let the people know the truth—and to keep the streams of moral influence open and flowing—and all will be well.

There is, however, one circumstance sometimes connected with the temperance cause which, in one view of the matter is much to be regretted. We mean the practice of associating with distilled liquors—the proper subjects of proscription—some of the harmless superfluities of life, such as coffee, tea, &c. Without stopping to inquire whether these drinks are useful in any degree or not—without inquiring whether the principle which proscribes them, would not lead to the proscription of every thing in the form of food and drink but simple bread and water, we will merely say, that every attempt to associate articles of this description with spirituous liquors in the reforming operations of the day, cannot fail to do mischief. It will do this by dividing the aims and the efforts of the opposers of intemperance; it will do it by rendering the use of ardent spirits less odious in the eyes of mankind; it will do it by reducing the force of arguments which, when employed against alcohol alone, are irresistible; and it will do it by diminishing the amount of moral influence which might be made to act against the agents of intoxication, if viewed and contended with alone.

There is obviously a vast difference between the use of an article which is clearly deleterious in its properties, which manifestly leads to all kinds of excess, and the habi-

tual use of which, beyond doubt, an immorality,—and that, in articles the worst that can be made of matter is, that occasions an unnecessary expense of property. The one ought obviously to be resisted by every friend of humanity, of morals, and of social order. The other, if meddled with at all, ought to be taken on altogether different grounds, and combated with altogether a different sort of weapons. To unite these two different classes of agents together, and to make them the objects of a common opposition is, therefore, as unreasonable as it is unwise and impolitic.

We would therefore give it as our opinion, that all the wise and the good—all the patriots and Christians of the land, should direct their undivided energies against intemperance, properly so called, *alone*—that is, against the habitual use of distilled spirits in all their forms; and, if some persons should think proper to drink coffee or tea, rather than butter-milk or cold water,—to use loaf sugar, rather than honey or molasses,—or to wear a coat made of broadcloth, rather than one of sheep-skin or of camel-hair,—let them go according to their liking. To undertake to smother, especially if it be on any proper principle, is but little better, if any, than to attempt nothing at all.

EDITOR.

### ABOLITION.

We have all along believed that the infuriated fanatics of the North and East would defeat their own projects; that, by the absurdity of their doctrines, the heat of their temper, and the rashness of their attempts, they would expose themselves to the ridicule and contempt of the very people whom it was their aim to enlist in their cause. And facts have proved that our belief was not without foundation. The treatment which these people have recently received in New York, Philadelphia, and elsewhere, shows that the public will tolerate neither their principles nor their practices.

This is evidently as it should be. We mean not by this assertion to commend the acts of violence which have recently dishonored the city of New York. But we mean that a decided, unequivocal expression of public opinion respecting the visionary and unreasonable projects which produced the excitement, is what the honor of the North and East demands, and is all that is necessary to suppress a system of policy as quixotic in itself, as it is incompatible with christian meekness and social order.

The people of the South need, therefore, give themselves no uneasiness. They have only to leave the matter with the good sense and the patriotism of their Northern brethren—give them time—let public opinion work its way—let the voice of the people be heard—and all will be well.

It is not to be inferred from this, however, that we are the advocates of slavery in any of its forms or under any circumstances. We believe that the interests of the country, as well as those of humanity, require an eventual, and, as far as practicable, a speedy emancipation. And in saying this, if we mistake not, we utter the sentiment of a large proportion of the Southern people. But while we plead the cause of a gradual, but prompt emancipation,—we reprobate the rashness of foreign fanatics, as much as we deprecate the consequences of a sudden, inconsiderate, and indiscriminate abolition.

Of all the remedies which have been proposed for the evil in question, the Colonization Society presents the highest claims to feasibility and to national patronage. The only hope of our country, it appears to us, lies in a removal of our slave population to the land of their forefathers, or to some other suitable region, and in the supplying of their place with free, industrious, and enterprising citizens. This is the great object contemplated by the friends of colonization. Although, all that has been accomplished as yet is but as a drop in the ocean, yet every one knows that steady, unwearied perseverance, on proper principles, and in a good cause, will, in process of time, perform wonders. Let every one, therefore, throw the weight of his influence into the scale; let every one give his support to this important national enterprise; let every christian patriot invoke the blessing of heaven on the measures in operation; and the effort cannot fail to be crowned with ultimate success.

EDITOR.

From the Bap. Magazine.

#### NEANDER ON BAPTISM.

Of all the historians of the Christian church, Dr. Neander, Professor of Theology in the Royal University of Berlin is now universally acknowledged to be the best. No one unites in such perfection all the qualities necessary to this arduous task, deep evangelical piety, superior learning, original, impartial, and thorough research, rare candor, and accurate philosophical discrimination. He is a member of the established church of Prussia, and consequently a Pedobaptist. Yet the mature fruits of all his investigations respecting Baptism in the primitive church, are such as must, we think, dismay our Pedobaptist friends, and may well infuse a modest joy into the breast of every conscientious Baptist.

We find the following historical statements of Neander taken from his great work on the primitive Church, in the Biblical Repository for April, 1834, translated from the original German by Prof. Robinson.—[ED. MAG.]

In respect to the celebration of the two symbols of Christian fellowship, baptism and the Lord's supper, the appointment of Christ himself was to be maintained and transmitted *without change*; and the peculiar shaping of the Christian life in connection

with the church among the Gentile Christians, could not extend its transforming influence to them. In baptism the essential point was the entrance into fellowship with Christ, along with which consequently was included the being incorporated into Christ's spiritual body,—the being received into the fellowship of the redeemed, into the church of Christ. Baptism, therefore, in accordance with its characteristic feature, was to be a baptism into Christ, into the name of Christ; and it can well be, that originally in the formula of baptism this alone was made prominent. The mode of immersion in baptism, which was practised among the Jews, passed over consequently to the Gentile Christians also. This form was doubtless best adapted to express that which Christ intended to express by this symbol,—the merging of the whole man into a new spirit and life. Paul, however takes occasion to employ also what was accidental in the form of the symbol,—the twofold action of submersion and emersion, to which Christ in the institution of the symbol assuredly had no regard. As Paul found in this an allusion both to Christ as dead and to Christ as risen to both the negative and positive aspect of the Christian life,—in following Christ and dying to all ungodliness, and in fellowship with him and rising again to a new and divine life,—he therefore made use here of what was accidental in the received form of baptism, in order thus allegorically to illustrate the idea and the object of baptism, in its connection with the whole substance of Christianity.

As now, baptism signified an entrance into fellowship with Christ, it readily followed from the nature of the case, that a profession of faith in Jesus as the Redeemer should be made by the candidate at the time; and in the latter part of the apostolic age, there are traces which point to the existence of such a custom.

Since baptism was immediately connected with a conscious and voluntary accession to the Christian fellowship, and faith and baptism were always united, it is highly probable that baptism took place only in those cases where both could meet together, and that the custom of infant baptism was not practised in this age. From the examples of the baptism of whole families, we can by no means, infer the existence of infant baptism. One passage shows the incorrectness of such an inference; for it thence appears, that the whole family of Stephanus, who all received baptism from Paul, was composed of adult members. Not only would the late-

ness of the time when the first distinct mention of infant baptism occurs, and the long-continued opposition which was made to it, lead us to infer its non-apostolic origin; but it is also in itself not probable, that Paul, who was so urgent in making faith alone the foundation and fundamental condition of every thing Christian and who opposed himself so emphatically to every kind of *opus operatum*—that Paul should have introduced or permitted a custom, which might so easily have been the occasion of transferring to the rite of baptism the illusion of a justification through external things, (*sarkika*.) against which, in its application to circumcision, the same apostle had ever so vehemently contended. The reasoning of Paul to the Corinthians seems also to imply, that the children of Christians were not yet incorporated into the church by baptism; but at the same time, this passage speaks of a sanctifying influence from the intercourse and fellowship existing between parents and children; through which influence the children of Christian parents are distinguished from the children of parents not Christian, and in consequence of which they may in a certain sense be termed (*hagia*.) holy, in distinction from the (*ekatharta*.) unholy, profane. Here now we find the IDEA, out of which infant baptism must and did afterwards develop itself, and through which it is to be justified in the spirit of Paul; although on the grounds above mentioned, it is not probable that he himself, under THE RELATION in which he stood, actually introduced the custom.

As to the IDEA, mentioned in the last paragraph we are willing that all our readers should judge for themselves. Our concern as Christian believers, is with the FACTS.

Who will wonder, after this, that the young evangelical ministers of Germany are becoming Baptists? See the letters of Prof. Sears, in our July number.—[Ed. Mag.]

---

## NEW BERN

Saturday, October 1, 1834.

---

Those editors with whom we exchange, will do us a favour by directing their papers to Newbern N. C.

---

### WAKE FOREST.

It affords us great pleasure to say, that the accounts from Wake Forest, as stated in our last, are fully confirmed. For particulars we refer to the letter of the principal, Bro. Wait, published

on a succeeding page. It is gratifying to us to be able to add, that a similar revival, though less in extent, has recently been experienced in the Mercer Institute, a manual labour seminary in Georgia. These facts speak for themselves—comment is unnecessary.

---

*Correspondents* must have a little patience; they shall all receive attention in order.—We have received a communication from our brother Culpeper, which our limits compel us to defer.

---

*To our Subscribers.*—Those who intend to discontinue at the close of the present year will do us a favour by forwarding information prior to that period. Those who commence a new year, will be considered bound for the whole term. Experience has taught us the necessity of this precaution. Most of the discontinuances which should have been presented in December last, came to hand in February, March, and April of the present year, after the paper had been sent two, three, and even four months. And it mends the matter but badly to write us and request us to make the additional charge; for in so small a sum as a dollar a year, the additional amount in any given case, would be but a poor compensation for the additional cost of perplexity, labor, and postage. In such cases we prefer the loss at once, to any sort of redress which the case will admit. We do therefore hope, that they who neglect to have their paper stopped *in season*, rather than wrong an editor out of a six-pence, or perplex themselves and others with old treasury bills, will just hand their dollar to our Agent, and let the paper continue until the end of the year. Then every thing will be straight and correct as it should be.

Those who are in arrears are respectfully requested to forward the amount due. This they can effect, either by handing the *article* to an agent, or by requesting their Post Master to enclose it, or by enclosing it themselves and paying the postage. We happen to be very indifferent book-keepers; we dislike standing accounts as much as standing armies; and withal we should be the better, just at this time, of a little cash.

---

*The Recorder*—now or never. Many brethren during the present year have strong-

ly urged the publication of this paper. All seem to think it necessary; and not a few seem anxious to see it in operation. All this is very good; but all this and as much more of the same sort, will not secure the object proposed. The precise thing which is now wanted, and indeed just about the only thing which is now wanted, is a little pointed, pungent, matter-of-fact effort, on the part of our ministering brethren, our agents, and other friends in their respective neighborhoods and congregations, in procuring subscribers. A few hours, on proper occasions, devoted to this matter, would doubtless secure for us a considerable list of names. Without names—without subscribers—we can do nothing. Every thing depends on this.—And we must have them soon, or they will come too late. Our complement should, by all means, be made up by the 15th November next. If this effort fail, it is to be apprehended that the object will have to be abandoned altogether. For particulars see the Prospectus.

*Our agents are specially and earnestly requested to see our subscribers, learn which of them will consent to receive the Recorder in place of the Interpreter, and give us the result by the time stated above.*

#### THE CONVENTION.

This body will assemble on Friday before the first Lord's day in November next, at Cashie M. H. near Windsor, Bertie County. From communications received from various quarters, it appears that unusual expectations are entertained with regard to this meeting. It is to be presumed from recent occurrences, that matters will come under consideration on this occasion, of deep interest in themselves, and of much importance to the denomination in the State. It is expected that ministers and delegates will be present from every part of N. Carolina, and that the general assemblage will be uncommonly large. We look forward to the event with great interest; and we trust that the prayers of many hearts will ascend, that the blessing of the most High may season and sanctify the whole.

*The Baptist Banner* is a semi-monthly paper published at Shelbyville, Ky. by J. Wilson, M. D. It is devoted to the interests of religion and of the Baptist churches in that State. It appears well, and will, no doubt, be useful in the sphere to which it belongs.

#### THE CHOICE.

In two parts: part first, containing psalms and hymns; part second, containing spiritual songs,—by *Wm. Dossop*. This book has now reached its fourth edition. The present is materially improved beyond any that has preceded it. It contains about seven hundred psalms, hymns, and spiritual songs, selected and arranged with obvious care and discrimination; it is printed with good type on superior paper, and forms a neat, convenient, and valuable pocket manual. It is designed for public and for private devotion, is adapted to common and special occasions, and is well calculated for revival meetings. Of the literary or poetical merits of this production, it is unnecessary that we should speak. The book, in its various editions, has been for a number of years before the public, and with the sentiments and standing of the Compiler our brethren in this state are generally well acquainted. All that the occasion requires of us is, to apprise our readers of the existence of the present edition, in its improved form, and recommend it to the attention of our churches: all of which we do with much cheerfulness and sincerity; for, at present, we are acquainted with no other book of the kind so likely to meet with general acceptance.

#### COMMUNICATIONS.

For the Interpreter.

Dear Brother,

As your paper is intended to instruct particularly members of the Baptist church, and as I am in a strait between duties, both of which are binding, (e. i.) the duty we owe our church when we know a member to be not only in error, but violating the laws of God and man;—and the duty we owe our husband—not to expose his vices to the world.—

Now can you inform me what course is to be pursued by a wife, whose husband is in the same church with herself, who not only neglects every duty enjoined both by the church and the N. Testament, but indulges in the gratification of some of the lowest and most debasing of the human passions; and seldom will permit her to speak to him on the subject?—Your advice to a distressed, and I may say, miserable wife, will be thankfully received by  
A Subscriber.

Without the least knowledge of the source from which the above has proceeded, we freely submit our own views of duty touching the case involved. Although the duties of a wife to her husband are weighty and sacred,—and although affection and reverence for him, as well as respect for herself and her family, should prompt her as far as possible to conceal his faults,—yet, all these du-



ties and considerations must be made to yield, when brought into contact with the more sacred obligations due to Christ and his cause. The words of Jesus on this point are decisive. "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14. 26. It is perhaps needless to remark, that what is here said of the husband, must be true of the wife also, under the same circumstances, and to the same extent.

The Head of the church has left on record an *expression* for the management of private offenses, which was clearly designed to be of universal application, and which none of the relations of life will justify any disciple in setting aside. It is this; "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." &c. See the whole enactment, Math. 18. 15—17.

In view of this law, we would advise our unfortunate sister to remonstrate with her husband, in the spirit of affection and of christian meekness, on the nature, aggravation, and consequences of his impious habits. If this should fail,—we would direct her to call in one or more judicious friends,—members of the same church with herself and in their presence, and with the same spirit of forbearance, endeavour to win him from his errors. Should she be unsuccessful in this,—the next and only remaining alternative, is to communicate the melancholy facts to the church.

The case is clearly a trying one, not because the path of duty—the law in such cases made and provided—is not plain; but because it must do great violence to the sensibility of a woman of correct and honorable feelings, to expose the frailties of her companion, and the ignominy of herself and her family. We are confident, however, in the opinion, that the way of duty, however mortifying, is the way of safety; and that the injured wife who acts conscientiously in a case of this kind, will find the method proposed the most effectual way both of tranquillizing her own bosom, and of reclaiming her lost and faithless husband.

EDITOR.

For the Interpreter.

Wake Forest Institute, Sept. 16, 1824.

MY DEAR BRO. MEREDITH:

It has pleased the Lord, in his great mercy, to visit the students of this Institu-

tion. And I much regret that it has not been in my power to furnish you a detailed account of this work of grace at an earlier period. My daily engagements continue to be such, that a hasty sketch is all that I shall be able to give. It is now ascertained that a few of the students have been the subjects of considerable seriousness for several months past. Nothing, however, of special interest occurred until late in last month, when four of the students attended a camp-meeting in the county of granville. At this meeting two professed to have been brought to a knowledge of the truth as it is in Jesus, and another became the subject of deep conviction.

On the 27th of August one of the young converts returned to the institute, and on the following day (Thursday) the 29 of August, a day never to be forgotten, the other came home. Without any delay, they both began to converse with their fellow-students.

The business of the Institute went on as usual until a little past the middle of the day just mentioned. At this period, while engaged in hearing recitations, I observed one of the students deeply affected. All the appearances of his case seemed to indicate that he was properly affected. Just at this moment I ascertained that a number more were apparently awakened to a sense of their condition as sinners, and begging for mercy, in a house very near me. I was then convinced that the Lord had come. The regular business of the Institute was instantly suspended and religious services commenced.—These services consisted chiefly in prayers and exhortations. After continuing these exercises during the greater part of the afternoon, a prayer meeting was appointed to commence at early candle-light. It was also proposed that each one concerned for the salvation of his soul should spend as much of the intervening time as practicable, in secret prayer to God for the out-pouring of his spirit upon us.

Seeing so many deeply affected all around me, I was anxious to ascertain how many were willing it should be known that they were concerned upon the subject of religion. No attempt was made to work upon the passions. A little time was allowed for serious reflection. After which, each one then resolved to seek with all his might the salvation of his soul, was affectionately invited to give me his hand. Without the least disorder and in the most solemn and deliberate manner, nearly every person present came forward and gave me his hand. This moment seemed as solemn as eternity. We then separated, and each one sought a place to wrestle with God in prayer. Never in my life have I witnessed more apparent earnestness and sincerity.

According to appointment, we met again

at night. In the mean time the news of the excitement reached the ears of some of our neighbors who thought proper to meet with us. A short, but appropriate discourse was delivered by our brother Elder John Purify. The seriousness increased. It was very evident that the Spirit of the Lord was in our midst. At an early hour some were enabled to rejoice in the Lord. And before the meeting closed sixteen of the students professed to have found Jesus precious to their souls. We continued the meeting next day, when others were enabled to join their fellow-students in praising the Lord. We did not indeed close this happy meeting until the evening of the following Monday, before which time thirty-five of the students indulged the hope that they had passed from death unto life.

I am sometimes led to ask, can all this be so? Have thirty-five of those very persons, who, from the relation they now sustain to me, are so dear to my heart, really been born again, and shall we all meet in heaven?

So far, the work is confined to the Institute with the exception of one young gentleman in the neighborhood, and one of our black female servants. During the whole of the excitement we were happily preserved from every thing like disorder. Those awakened seemed to have a deep sense of their lost and ruined condition, and they were urged at once to repent of their sins and turn to God. The scriptures were read; the requirement of the blessed Saviour to seek first the kingdom of God and his righteousness, and the fact that the Saviour had given himself to die for sinners, and that the vilest might come, were pressed with affectionate concern on all that were present.

The present number of students is 70. Of these, 18 were professors of religion before their connexion with this institution;—35 have obtained a hope during the revival, and nearly one half of the remaining 17 have manifested considerable concern upon the subject of religion. But it is not in my power at this time to enlarge. I cannot however close without asking an interest in your prayers, and also in the prayers of every child of God who may read this brief and imperfect statement.

Your brother,  
SAM. WAIT.

For the Interpreter.

Yancyville, August 30th, 1834.

DEAR BRO.

I reached this place the day on which the Country Line Association commenced its meeting. The place of meeting was the Mill M. H. a few miles from this village. I was anxious to attend, but having a knowledge of the high-handed measures which the association had adopted, on a former occa-

sion, against the benevolent institutions of the day, and the unchristian prejudices which they entertained against their brethren, who, by their aid, assisted in sustaining them, I could promise myself neither profit nor enjoyment. On Sabbath I rode out in company with Bro. T. Graves and heard a sermon from Elders Chandler, Tatum and Stadler. The style of preaching was just such as we expect from men, whose hearts and hands are opposed to christian activity. The tendency of the preaching was to destroy every thing like christian effort. You may take the following synopsis of the labors of the day. "If God wants a sinner converted, he will convert him—if God wants the gospel sent to any place, he will send it—if God wants a people in any neighborhood, he will make himself a people." While this kind of declamation was going on, I could not resist the inclination to ask one, who sat near me, "If God built the meeting house, on the hill." I suppose, of course, that God wanted the meeting house, and if I believed the preaching of the reverend brethren, I found it necessary, in order to be consistent, to believe also, that God built the meeting-house. Now I believe myself, that God converts sinners—that God sends the gospel to destitute regions—that God raises up a people for himself—but, that he accomplishes these objects by *means*. God converts sinners by the means of the gospel; he sends the gospel abroad, by the means of his children, and he raises up a people to himself, by the means of his servants. If I had asked these brethren, why they preached the gospel, they no doubt would have told me, that God put it into their hearts to do so; and if I had replied, I do not believe it, they would have looked upon me as an infidel. Now Bro. Judson says, that God put it into his heart to go to Burmah, and we say, that the same God has put it into our hearts to sustain him while there. I would therefore ask, why are we not entitled to as much credit as these brethren, who tell us that God has sent them to preach? The Lord declares in his word, that the world shall be filled with the knowledge of God; and that before the end comes, the gospel must be preached in all the world. Now we know that the Lord will not come down from heaven to preach the gospel, nor will he send an angel down for that purpose; are we not right therefore in saying, that God is filling the world with the knowledge of himself, by the very means, which, we say, he has put it in our hearts to use; I do most verily believe that the brethren of the Country Line Association and fighting against God; and although I think them converted men—they are occupying the very ground of infidels and of such men as Simon Magus. Poor brethren, I do from my heart pity them—they are heaping up for themselves a vast amount of

sorrow. They will soon find that God is taking his cause out of their hands, and putting it into the hands of others more faithful than themselves.

In 1832 this Association passed a resolution against all the benevolent institutions of the age, and even prohibited reading religious Newspapers. They are not only content to live in darkness, but they have resolved that they will never have any light. They have prohibited every thing but the Bible; and as they have resolved against the further circulation of the Bible, I should not be surprised, should they be let alone, if they soon, like the *Pope*, and his cardinals, prohibit its use among the people. Astonishing stupidity; how blind must be the eyes, and how prejudiced the heart of that man, who would oppose the circulation of the word of life; and yet the Country Line Association is composed chiefly of such men. I have often rejoiced in the expression of the Psalmist; "The Lord reigneth." Yes; blessed be his holy name, he does reign, and he will put down every thing that arrays itself in opposition to him. This Association must perish, unless it repent and turn to the Lord. In 1831, it declined 76 in number—in 1832 it declined 115—and last year I presume it declined many more—the minutes, when they come out, will speak for themselves.

The Country Line Church meets in their house about two miles from this village. This church embraces a considerable portion of the respectability and intelligence of the neighborhood. Many of the brethren never did approve the measures of the Association but feeling a great aversion to division and contention, they lived on without much comfort to themselves, or fruit to the glory of God. Though they professed the ability and the disposition to be active in the cause of the Redeemer, yet in consequence of their connection with the Association its wretched and sinful policy, and the withering prejudices of many brethren among them and around them, the church has very much resembled the barren fig-tree, mentioned by the Lord in one of his parables. Recently the brethren unable to sin longer against light and knowledge, and believing it to be the duty of every church, to have a ministry adequate to the wants of the neighborhood, resolved in church meeting to call Bro. Mills as their pastor. Under his preaching the church soon began to regain its health—life and vigor took possession of the body, and its strength is now manifesting itself in christian activity. In consequence, however, of long inactivity, mortification had commenced on a part of their body, but, as physicians say, it sloughed off

and left the body in a healthful condition. The portion sloughed off from the church, applied to the Association for admission, and that body, true to itself and true to its principles, received it as the Country Line Church, while they look upon the bone and sinew of the church, and indeed the church itself—for the other party withdrawn—as excluded members. Happy Ignorance!—only give it power, and the toil of investigation and the claims of justice will never disturb its repose. There are several other churches in the association which must before long submit to division, or what is worse, to contention among themselves. It is impossible that those who are awake to a sense of their duties, can be restrained much longer from activity, for fear of disturbing by their labour, men who are snoring in their sleep. The time is now at hand, when it becomes every christian to do his duty, to put forth not a part of the strength but all the strength which the Lord has given him.—The church expects it—the Lord commands it. It must not be forgotten that the unfaithful servant was condemned *not* for abusing his one talent, but for *not using* it. Divisions, I know are sometimes exceedingly unpleasant, but they need never injure the cause of religion—they often tend to give vigor and enlargement to the cause of truth. But contentions never exist in a church without serious detriment to the interests of Christ's kingdom. I would therefore, say, always divide rather than contend. There are many excellent brethren in the opposition—they are honest in their prejudices and conscientious in their hostility, but I believe that truth, enforced with kindness and faithfulness, will sooner or later bring them over to the cause of righteousness and heaven.

In a few days I shall leave this county for Chatham, Moore and Richmond, I shall, the Lord willing, go to the Convention by way of Newbern,

JOHN ARMSTRONG.

#### A PROTRACTED MEETING,

Will be held in Tarborough, to commence on the 7th of Nov.—I hope the Ministers will notice this, and make it convenient to call on their return from the Convention.

Also, at Maple Spring Franklin county, to commence on the 21st of Nov.

JOS. J. FINCH.

## PROPOSALS.

It is now evidently important that the Baptists of this State should have a *weekly* paper. The reasons are so obvious, and have been so often stated, that it is unnecessary here to repeat them. Suffice it to say, that we now again propose to issue a *weekly newspaper*, of the description, and on the terms, stated below.

The *Biblical Recorder and Journal of passing events* shall be published weekly, commencing January 1835, on a handsome *Imperial Sheet*, (about one third larger than the specimen heretofore exhibited,) and shall be devoted to original Essays and Criticisms; to Missionary and other Religious intelligence; to Moral and Literary selections; to a synopsis of the Passing Events of the day, including mercantile, agricultural, legislative, and miscellaneous items; and, in a moderate degree, to such advertisements as suit the character of the paper. The plan of the publication has been arranged with special reference to *pious families* residing in the country and elsewhere, and is designed to supply them with reading matter, both of a religious and miscellaneous cast, which will be at once entertaining, instructive, and convenient. From the facilities we shall possess, and the experience we have had, we presume to think that we shall be able to present our readers with a production inferior, in no important respect, to any of its contemporaries.

The charge for the Recorder will be \$2 50 per annum, payable within six months, or \$3 00 payable at the end of the year. As we are confident that the terms now stated are actually lower than we can justly afford, considering the amount of patronage we shall have, we shall expect a strict compliance on the part of subscribers; and in those cases in which payment shall be delayed beyond six months, whatever the cause may be, we shall calculate on receiving not less than \$3. 00

Any person ordering six copies, or procuring six responsible subscribers, shall be entitled to a *seventh copy gratis*.

No subscription will be received for less than one year, and none will be discontinued until arrearages shall be paid.

All communications except those of Agents who act *gratuitously*, must be post paid.

All Agents for the Interpreter, all Baptist Ministers, and all Post Masters favourably disposed, in this or the neighboring States, are authorized and requested to act as Agents for the Recorder.

It is to be observed that the Recorder cannot go into operation unless we obtain, prior to the time of issuing it, at least 300 subscribers in addition to those already on our list. It is very necessary that our friends should do what they propose to effect *immediately*, and let us know the result. Every thing in this matter depends on the *promptness*

and efficiency of our agents.

The Interpreter, if continued, will be published *monthly*, on a sheet of the present dimensions, in its present form, at one dollar per annum, payable *within six months*. It will be filled generally with original matter, such as shall correspond with its character, and such as it may be important, in some respects to preserve. To those who may wish to have a cheap and convenient manual containing the most valuable matter of the Recorder, and to those who may be unable or unwilling to incur the expense of a more costly paper, it may prove a useful and desirable acquisition.

EDITOR.

## RECEIPTS.

MELTONVILLE. W. F. Brasington, \$2. for Ed. Jesse Lewallen, Josh. C. Funderburk, and S. Bilen. WHITEVILLE. Luke Hich 50 cts. Benjamin Ellis 50 cts. FLYT ROCK, \$2. 25 for Ed. Jesse T. Copeland and Riddick Mosely. OAKRIDGE. Wm. Russell \$4 for Mrs. M. Bennet, H. Hester, J. Hester, E. Hester. SPRINGGTON. Rev. E. Howell \$2 for Riddick Galling and Oliver Harrel. MOXVILLER. Jos. Fielder \$1 for self. MILFREESBORO. Wm. Darden \$1 for self.

## NOTICES.

## APPOINTMENTS FOR ELDER JAS. THOMAS.

On Tuesday the 14th of October. Eld. T. will preach at Newfriendship, near McNale's ferry Cumberland Co.—Wednesday 15th, Piney Grove—Thursday 16th, Shady Grove, Wake Co.—Friday 17th, Mount Pisgah in Chatam—Saturday 18th, Mount Carmel in Orange, Chapel Hill at night—Sunday 19th, Mount Mariah in Orange, Monday 20th, Cedar Fork—Tuesday 21st, New Hope—Wednesday 22d, Wake Union—Thursday 23d, Raleigh at night—Friday 24th, Raleigh at night—Saturday 25th, Bethel—Sunday 26th, Mount Mariah in Wake—Monday 27th, Hepsaba—Tuesday 28th, Nashville at night—Wednesday 29th, Tarborough at night—Thursday 30th, Travel—Friday 31st, Windsor.

## A BAPTIST CAMPMEETING,

Will commence at Peachtree, M. H. 12 miles N. W. of Nashville, on the 3rd of October next, and continue as long as prospects will justify. The Ministers generally, are invited to attend.

JOS. J. FINCH.

## NOTICE.

The N. C. State Convention will commence its annual session, at Cashie M. H. near Windsor, Bertie County, on Friday before the first Sunday in November next.

The postage on this paper is the same as Newspaper postage, namely, *one cent* to all places within the State;—and to all out of the State, distant more than 100 miles *and a half cents*.

# NORTH CAROLINA BAPTIST INTERPRETER.

NEWBERN, (N. C.) OCTOBER 25, 1831.

[Vol. II

\$1 PER ANNUM—BY T. MEREDITH.

No 16.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Super-Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, a DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

Persons who do not give notice of discontinuance prior to the commencement of a new year, will be held responsible for the year upon which they shall thus enter.

As the Interpreter is published with special reference to the formation of an annual volume, it is recommended and desired that persons subscribing in the course of the year, should order the back numbers of the current volume, and should discontinue only with the close of a volume. The advantages of this rule both to the Editor and subscribers will be obvious to all.

All communications addressed to the Editor, except those of Agents, in order to secure attention, must be post-paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

#### NUMBER 13.

Mr. Campbell proceeds with the discussion under consideration in our last number as follows:

"In a number of the Christian Baptist, nigh the close of seventh volume, we noticed, that in the commission to convert the nations, the act by which this work was to be completed, was the act of immersion. This was argued from the charge, as given by the Savior, from the manner in which the order was ordained: 'Going forth,' says he, 'disciple all nations, or convert all the nations, immersing them into the name of the Father, the Son, and the Holy Spirit, teaching the disciples to observe all the things I have commanded you,' &c. On this a question was proposed, viz.—'Does not the active participle always, when connected with the imperative mood, express the manner in which the thing commanded is to be performed? Gleanse the room, washing it; clean the floor, sweeping it; cultivate the field, ploughing it; sustain the hungry, feeding them; furnish the soldiers, arming them; convert the nations immersing them—are exactly the same forms of speech. No person will, we presume, controvert this.' Mil. Har. Ext. 1. p. 16.

It must be observed, that the main posi-

tion to be sustained here, is the same as before; namely, that an act of faith, and not faith itself, changes our state;—that sinners are forgiven, not by faith, but by a believing immersion into the Lord Jesus. As additional and corroborating evidence of this, the author has adduced the last commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Math. 28. 19, 20.

It is to be understood, however, that this passage has been introduced, not as direct proof in favour of the above position, but as indirect. To support that position the author had taken the ground, in a preceeding paragraph, that conversion and immersion are convertible, and of course, synonymous expressions. See our last number. And as direct evidence in favour of this last point, the commission, as above, has been submitted. The question to be determined is this: Does the commission furnish proof, that conversion and immersion are used in the scriptures, as convertible or equivalent expressions? In other words, does the language of the commission, as stated by the evangelists, contain evidence that immersion is the converting act? Mr. Campbell affirms—we deny.

In support of his second position, as just stated, the author assumes two subordinate positions; the one—that the word *matheteuo*, rendered in the common version, *teach*, means to *convert*; the other—that the active participle *baptizing*, being connected with the imperative mood of the verb *matheteuo*, teach,—or as he would say, convert—necessarily expresses the manner in which the thing commanded is to be performed.

Respecting these two last positions, or assumptions as they ought rather to be called, we observe:—The former, that *matheteuo* means, and ought to be rendered, *convert*, is unsupported by any thing in the shape of evidence of any sort, and of necessity falls to the ground. The latter, that the active participle expresses the manner in which the thing commanded is to be performed, is rendered perfectly useless; for it can avail nothing to show that *baptizo* means the same as *matheteuo* unless it can be shown

that *matheteuo* means to convert.

Here our remarks touching this argument might cease. We shall, however, proceed to examine the latter position, so far as it effects the case in hand, somewhat more minutely. Respecting the criticism, about which there has been so much discussion, we shall add nothing; because we consider it altogether unimportant, and in a great measure irrelevant. We shall barely take up the explanation of Mr. Campbell himself, and with that, unless we are greatly deceived, we shall refute his argument and his criticism both.

The explanation to which we allude is this:—"Well now I agree with Dr. Campbell, that there are *three distinct acts*.—There is first proclaiming the gospel; then immersing the believers; and then teaching the immersed how to behave themselves." *Ext. I. p. 26.* So say we:—There are three distinct acts. And so says Dr. Campbell. His words are as follow: "There are manifestly *three things* which our Lord distinctly enjoins his Apostles to execute with regard to the nations, to wit, *matheteuein*, *baptizein*, and *didaskon*; that is, to convert them to the faith—to initiate the converts into the church by baptism—and to instruct the baptized in all the duties of the christian life." See his note on Matt. 28. 19. Here we have the express testimony of Dr. Campbell, approved and sustained by the express testimony of our author himself, that the three terms in question, *matheteuo*, *baptizo*, and *didasko*, denote three separate and distinct acts. But if this be so—if *matheteuo* denote one thing, and *baptizo* another separate and distinct thing, then there is a palpable contradiction in the assertion that they denote one and the same act.—And this is not all:—Mr. Campbell says, "There is first proclaiming the gospel; then immersing the believers," &c. We ask—are we to understand the author to mean, that to proclaim the gospel, and to convert sinners, are equivalent expressions, and that both these mean the same as to immerse believers? If he does, he certainly makes a very singular use of language. If he does not then, as before, he clearly refutes his own position. Thus the criticism and the argument are both demolished by an unfortunate stroke of the author himself.

But we have not yet seen the worst:—Mr. Campbell has not only refuted his last assumption, that *matheteuo* and *baptizo* are employed in the commission as convertible terms; but if Dr. Campbell's rendering be

correct, with which our author says he fully agrees, he has clearly overthrown his main propositions; for if *matheteuo* means to convert, and if this and *baptizo* denote two separate and distinct things, then beyond a possible question, to convert and to immerse, cannot mean one and the same thing; consequently immersion is not the converting act, and of course, it is not to immersion alone that God has affixed the forgiveness of sins.

Having shown, as we must think undeniably, that the successive positions of the author are unsustained and unsustainable, we shall now submit our own views of the case.

Respecting the import of the term *baptizo* there is, of course, no dispute. In the opinion of both, it means immerse and nothing else. Nor is there any difference between us with regard to *didasko*: with the consent of all it means to teach. But in relation to *matheteuo*, we are at issue; and on this point, so far as the commission is concerned, the whole controversy turns. What then is the meaning of *matheteuo*?

In the New Testament this term occurs four times;—in three instances besides that under consideration. It is found Matt. 13. 51. where the connexion reads thus:—"Therefore every scribe which is *instructed* unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old," In Mr. Campbell's translation it is, "every scribe *instructed* for the reign of heaven." It would hardly do to say, "*converted* for the kingdom of heaven"; still less would it do to say, "*immersed* for the kingdom of heaven." But if either of these renderings could be preferred to that in the common version, it is proper to inquire why such rendering was not employed in the author's own translation?

The same word is used Matt. 27. 57.—"When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple";—literally, "who himself also had been *instructed* or *discipled* by Jesus." In Mr. Campbell's version—"who was himself a disciple of Jesus." Would it do to say—"who himself had been immersed by Jesus?"

The only remaining case is in Acts, 14. 21. "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch." In Mr. Campbell's translation—"having made a considerable number of disciples." We ask—*if* the term



here means to immerse, why was it not so rendered?

These are the only instances in which *matheteuo* occurs in the New Testament.—Including the case in hand, it is employed three times by Matt. and once by Luke in the Acts of the Apostles. The reader can now judge for himself, whether it conveys the idea of immersion, or of conversion;—bearing in mind, in the mean time, that each of these terms has its appropriate expression in the original—the former *baptizo*, the latter *epistrefho*.

Having examined the use of the term *matheteuo*, we now turn over to Mark, to see in what form and in what words he has recorded the same commission. His language is this: "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." In Mr. Campbell's translation it is—"Go ye through all the world; proclaim the glad tidings to the whole creation."

It is to be presumed that, in recording this commission, these two historians have both aimed to give substantially the same statement. That they have done this, we think will not be disputed. Nor will it be doubted, we suspect, that where Matthew says "teach all the nations," Luke says "preach the gospel to every creature." If in this we be correct, then, one evangelist is to be received as the interpreter of the other. When one says, "instruct the nations;" and the other says, "preach to them the gospel," we get exactly the meaning of both. The one mentions the *end*, the other the *means*; but both allude to the same operation—the instructing of the people by the preaching of the gospel.

From these considerations it is sufficiently obvious, that the Apostles were directed under the commission, to instruct mankind respecting the gospel—to immerse those who believed in Jesus—and then to give the disciples the necessary information for the government of their conduct and their growth in grace.

Mr. Campbell proceeds:—

"The question is, Who is to be immersed—a christian, a disciple, a convert to Christ; or a believing candidate for discipleship. One who has put on Christ, or one who wishes to put him on? One who is under Christ; or one who wishes to be under him? One who is in the kingdom of Jesus Christ; or one who wishes to become a citizen? This, brethren, is the question. And, although you may not have seen it, in opposing my rule in its application here, you take the Paidobaptist side, and I am the Baptist now." *Ext. 1. pp. 17, 19.*

We remark here as follows: We fully agree with the author in this,—that some, perhaps many, who have opposed his views,—we do not say his *rule*—at this particular stage of the controversy, have rather taken the Pedobaptist side. Strange as it must appear, it is nevertheless true, that one of the fundamental errors of Pedobaptists as such, at the present day, consists in undervaluing the importance of christian baptism. Say they—It is only a form, a mere ceremony. It is not essential to Christianity, nor to divine acceptance: a person may be just as good and just as safe without it, as with it. And hence it is often considered a matter of no material consequence, whether a person is baptized perfectly or imperfectly, or indeed whether he is baptized at all.—For a number of years we have seen, and have publicly maintained, that Baptists were leaning too much to the same error; and that they came far short of giving to this ordinance the high, commanding importance, which was undoubtedly given to it by Christ, the Apostles, and primitive christians. The fear of the charge, of making baptism a saving ordinance, seems to have driven them into an extreme, which, in our view, is as unwarranted by the scriptures, as it is prejudicial to their own arguments and consistency, as Baptists.

The author, in the extract in view, as well as in some other instances, has failed to discriminate between words of essentially different import; and for that reason, has probably embarrassed his reader, if he has not also perplexed himself. For example, the word *convert*, has an import entirely different from that of *christian*, or even of *disciple*; and is therefore altogether unfit to be incorporated in the same question with either. Surely a man may be a believer, a penitent, a convert, without being a christian, or a disciple of Christ. Abraham, David, and all the Old Testament saints, were doubtless converts, penitents, and true believers, in the proper sense of these terms; but it would sound rather strangely to affirm that they were *christians*, or *disciples of Jesus*. We would therefore say, in reference to the questions proposed above, The person to be immersed should be a believer, a penitent, a true convert to the faith of the gospel; but a christian, a disciple of Jesus, he could not be prior to baptism; because this is the solemnity by which alone he can constitutionally become either. So also we would say, that the candidate for baptism, should be one who wishes to put on Christ, to be under his government, and in his kingdom: and that

for the obvious reason, that baptism is the instituted medium by which alone each and all of these ends are to be accomplished. Thus it appears that, with the exception of the single term *convert*, we here fully and heartily concur with Mr. Campbell. It is a little unusual, but it is not the less true, that after having disputed his positions almost without an exception, and having pursued a course just about the reverse of his, we have both eventually arrived at the same point; namely, that baptism is essential to the Christian character; in other words, that without baptism, no person can be a Christian, in the true and proper sense of that term. The difference between us is chiefly this:—Mr. Campbell maintains that baptism is indispensable to christianity, because it is *regeneration*, because it is the *converting act*, because without it the Holy Spirit does not operate, and because to it alone is affixed the remission of sins: we maintain the same thing, because baptism is the only legalized, constituted solemnity by which a person is, *de facto*, introduced into the kingdom of Jesus, subjected to his government, and honored with his name. Mr. Campbell makes the ordinance, in part at least, a *moral* institution: we make it solely and exclusively a *positive* one;—and this constitutes, respecting this matter, the principle difference between us.—But more of this hereafter.

EDITOR.

#### BIBLE BAPTIST.

[Continued.]

"S. A few cases will not do. You must prove it by all and every case. I acknowledge that the word Baptize may, and possibly does, sometimes mean, immersion. But I deny what you assert, and are bound to prove, that it never means any thing else. If I can prove that it sometimes means, to pour, or to sprinkle, you will be defeated."

I. I am glad to perceive, sir, that you can now admit that the word "baptize may, and possibly does, sometimes mean to immerse." The truth is, you know more than this; you know that it does mean to immerse, without a *may*, a *possibility* or a *doubt*; otherwise where is your consistency in applying for admission to a Baptist communion table? The assertion which you ascribe to me, that this term never means any thing but to immerse, I disclaim. This is a proposition altogether of your own making. All that the rules of argument requires of me, is to show that to immerse is the customary, familiar, and proper signification of the term in question. With the exceptions, if indeed there be any, I have nothing to do. But I am not

disposed to contend about trifles. As I told you before, you shall be gratified. I will take the proposition, loaded as it is by your qualifications and restrictions, and will prove to your heart's content that the term in hand means to immerse, and that, in the scriptures, it means nothing but to immerse. If you can show that it sometimes means to pour, or to sprinkle, you will show that this, like every other term in common use, has exceptions from its general import—nothing more. But I am curious to see your exceptions. Please to proceed.

"S. I do not believe that God attaches any value to modes, or forms. It is the obedience of the heart in the thing done, and not the manner of doing it, that is acceptable to him. Water applied in any way, in the name of the Trinity, by a proper minister, to a proper subject, is valid baptism. I have therefore no wish to deny that you have been baptized—nor to withhold from you christian fellowship and communion, as though you were disobedient. This is the charge you bring against me. And as it induces you to banish me from my father's table, I certainly owe it to myself, before I consent quietly to be treated as disobedient, unworthy, an alien from the common wealth of Israel, and a stranger to the covenant of promise to make my defence."

I. What you *believe* with regard to the value which God attaches to modes and forms, with me, weighs not a tittle. I am now concerned to know what you can *prove*, not what you *believe*.—If the obedience of the heart is all that God requires in baptism, so far as I can see, you might as well turn Quaker at once: the use of water, the outward act, can be of no moment whatever.—Your assertion that water, applied in any way in the name of the Trinity &c. is valid baptism, is an assumption of the whole ground in dispute, and constitutes the very proposition which you have got to prove. Prove that and the question will be settled.—I am not in the habit of allowing credit for liberality, in cases where there is no discretion. If you believe that I have been baptized, you are bound to *admit* it: if you believe that I have not, then, you are just as much bound to *deny* it. You can make no compromise in such cases, without compromising the truth.—Your right to defend yourself, you may rest assured I have neither inducement nor inclination to dispute. Recollect, however, that the only defence which your case will admit, is the exhibition of proof that sprinkling is baptism. And the sooner you go at it, and the less you have to say about other matters, the better it will be both for yourself and for the cause of truth.

"S. We are willing to be judged by the Bible. We can prove from it, that the word, Baptize, does mean, to pour out, to sprinkle, even if it also means, to immerse."

I. Very good. This is the precise thing which I now wish to see you undertake.—The sooner this is done, the sooner the de

bate will be brought to a close. And I will say here, that I shall be satisfied with much less than you have required of me:—a few plain cases will be sufficient. Give me a few *plain cases* in which to baptize means to sprinkle, and I will admit your baptism to be valid.

"S. In Acts: 1. 5. Jesus said: John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence. John had before said, Matt. 3. 11. that Jesus should baptize with the Holy Ghost. What language does prophecy use in relation to the baptism of the Holy Spirit? Does it ever speak of dipping, plunging, immersing, in the Holy Spirit? It speaks plainly and never intimates any thing of the kind. Let us hear: Isaiah 44. 3. I will pour out my Spirit upon thy seed. Joel 2. 28. I will pour out my Spirit upon all flesh. Is. 32. 20.—Until the Spirit be poured out. Ezek. 39. 29.—For I have poured out my Spirit. Does the New Testament say, that any were ever dipped, plunged, immersed, in the Holy Spirit. Not the darkest hint is given that this was ever done.—Matt. 3. 16. John saw the Spirit descending and lighting upon Jesus. John 20. 22. Jesus breathed upon them, and said, Receive ye the Holy Ghost. From these prophecies, and their fulfilment, we would not expect a case of immersion in this promised baptism of the Holy Spirit. By whom was it performed?"

I. In reply to all this I would ask:—Do you offer this as a *plain case*? If you do, your views of plainness differ very widely from mine.—Do you adduce this as proof in behalf of your position that sprinkling is baptism? If you do *not*, I am unable to see how it can sustain your pretensions to fitness for the Lord's table. If you *do*, I am equally at a loss to perceive how it can favour your position, unless indeed you believe that to *pour* and to *sprinkle* mean the same thing; for most assuredly the word *sprinkle*, is not found in all that you have advanced.—You say, does prophecy ever speak of dipping, plunging, or immersing, in the Holy Spirit? I ask, does it ever speak of sprinkling with the Holy Spirit? If it does not, your argument is as much opposed to yourself as it is to me.—You say again, does the New Testament say that any were ever dipped, plunged or immersed in the Holy Spirit? I ask, does the N. Testament say that any were ever sprinkled with the Holy Spirit? If it does not, your argument is still as unpropitious to you as it is to me.—In the phrases which you have introduced, I observe the expressions, *poured, descending, breathed, received*; all equally descriptive of the action of the Spirit. If, therefore, your argument proves that to baptize means to *pour*, it proves, at the same time, and with equal conclusiveness, that it means also to *descend, to light, to breathe, to receive*! Do you believe this? If not, you must reject the whole: your argument is worth nothing.—But you say farther, "From these prophecies and their fulfilment, we would not expect a

case of immersion" &c. Indeed! and because you would not *expect* a case of immersion, therefore, the case is one of sprinkling! This is indeed reasoning with a vengeance! If your expectations are to be received as scriptural testimony, it is difficult to imagine what you may not establish as matters of divine revelation!!

But pray, sir, why do you appeal to the *metaphorical* use of this term, in order to determine its literal, its true, its proper meaning? You have just said that baptism is the application of water, in the name of the Trinity, &c. This term, in its various forms, occurs nearly a hundred times, in this application, in the N. Testament. How happens it that you have so cautiously passed over all these, and selected an example which is avowedly figurative? Is it about the metaphorical import of this term that we inquire? Or do you despair, amid the variety of plain, literal cases which the scriptures afford, of finding a single exception in your favour?—Sir, to my mind, this is strong proof against you. You have admitted that to baptize means to immerse; and to find a single exception, you are driven to the necessity of seeking it in the region of tropes and shadows. If these facts do not establish the proper meaning of this word—if they do not clearly and fully settle the question at issue—it is not in the power of argument or of proof to do either.

But if you *must* take a metaphorical case, I should be glad to know why you obey not the known laws of criticism, and appeal directly to the connexion? and why, instead of this, you glide away to the prophets and poets of the Old Testament? Is it because we are inquiring about the *poetical* or *prophetic* use of words, rather than the literal and the true? Or is it because you foresaw that the connexion in this case, if properly considered, would defeat your object, and ruin your argument?

The obvious truth is, when John the Baptist employed the language to which you refer, but which you have taken the precaution not to quote, he had special allusion to his own baptism. His language was this: "I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I;—he shall baptize you in the Holy Ghost and in fire." Math. 3. 11. The Jews whom he addressed, saw him baptizing—*immersing* the people in the river Jordan. The act, the image, the practical import of his words, were all before their eyes. It was as though he had said, "As I immerse you now in the waters of Jordan, so shall he hereafter immerse you in the Holy Spirit." Who that is not blinded by prejudice, or that is not resolved not to see, would ever imagine that these Jews would appeal to the prophets of the Old Testament, to learn the import of this

declaration? To my mind, the idea is inexpressibly absurd. Indeed, the truth requires it to be said, that a degree of sophistry and of cavilling has been employed in relation to this passage, for which biblical criticism ought to blush, and christian candor should drop a tear.

To sum up the whole, sir, your argument turns out to be decidedly and conclusively *against* you. Instead of producing an exception in favour of sprinkling, you have produced a case clearly and decidedly in favour of immersion! For, most assuredly, if John immersed the Jews in the river Jordan, he could have meant nothing less than immersion, when speaking of his own baptism in the 11th verse; and if he here used the term as expressive of immersion, it is folly to suppose that he could have meant any thing else when he used the same term, a second time, in the same sentence, and in reference to the same act. Evasion here is out of the question. So much, sir, for your first exception. Now, please to favour me with another.

"S. When was it performed?"

I. This is a question which it devolves on you to answer—not me.

"S. No; we are endeavouring to ascertain the meaning of the word, Baptize. You said, that it had but one meaning, Total Immersion. And, therefore, there could be but one mode. This I am to disprove; and to shew, from the Bible, that it means to pour, to sprinkle, to descend upon. How did God perform this Baptism? Acts 2.3.—There appeared unto them cloven tongues, like as of fire, and sat upon them, and they were filled with the Holy Spirit."

I. Very good: you are "to shew from the Bible that the word to baptize means to pour, to sprinkle, to descend upon." To do this, you appealed, just now, to the prophets; and from them you proved—if you proved any thing—that its meaning was to pour, to descend, to light upon, to breathe, to receive.—You have now skipped over the connexion and the four Evangelists, and applied to Peter in the acts of the Apostles; and from him you have proved, by a similar process, that the same term, in addition to the above, means *to sit upon*, and *to fill*. We are now to understand, I suppose, that to baptize means to *pour*, to *descend*, to *light upon*, to *breathe*, to *receive*, to *sit upon*, and to *fill*!!! Very well: please to proceed.

"S. No; the sound of the wind filled the room, but the Spirit sat upon them. Peter says in Acts 11. 16. It fell upon them, as on us at the beginning. Then remembered I the words of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit.—This baptism was not by letting the body fall into the element, like as a heavy weight into the water. The mode that God used, was, according to the prophecy, a pouring out. Jesus calls it, Baptize. You say that there is but one mode and one meaning. Here is a mode and a meaning

that is not immersion. You must, therefore, give up your one mode and meaning: or contend, that there are two baptisms: the one of water, and the other of the Spirit. But this will not alter the case. For even if there were two baptisms, we cannot avoid the conclusion, that the word does not always mean, Total Immersion. I have proved clearly, that it means, to pour out, as used by the great author of the Bible. And I had rather have his meaning, than that of all the men-made dictionaries in the world. John truly baptized. So did God. John baptized with water: John 1. 31. Therefore, came I baptizing with water. God baptized with the Holy Ghost. We have no reason to suppose, that they did it differently. But if they did, there are two modes and meanings to Baptize. The one that John gives—the other given by God. God's is, pouring. Which is safest for us to take?"

I. To the list of meanings already made out, we must now, I suppose, add another: "It *fell* upon them," &c.—Among other things, you have now clearly proved, if your argument avails any thing, that there are *two* separate and distinct baptisms—"one of water and one of spirit." The Apostle says there is but *one*. Which shall I believe, the Apostle or yourself?—You say you have proved *clearly*, that the word baptize means to pour out. And so have you proved, just as clearly, that it means also to *descend*, to *light upon*, to *breathe*, to *receive*, to *sit upon*, to *fill*, to *fall*!!! But let us try your definition: for if this be the meaning of baptize in the case in question, we may conveniently substitute the one term for the other. "I indeed *pour* you out with water—but he that cometh after me shall *pour* you out with the Holy Ghost and with fire." Such rendering as this needs no comment. It may serve to excite a smile, but it requires no remark.—You affirm that God and John both baptized, and that "we have no reason to suppose that they did it differently." Allowing this to be as you say, the question is again settled. That John's baptism was immersion, few, if any, besides yourself, pretend to deny. The one being determined, the other is of necessity determined also.

"S. You know that there is but one Baptism. John said, [John 3. 30.] I must decrease, but he (Jesus) must increase. John's baptism has not only decreased, but ceased long ago. Acts 19. 5. Certain disciples, who had been baptized unto John's Baptism, were re-baptized in the name of Jesus. But while he did baptize, it is invariably said, He baptized with water. And it is unaccountable, that no other term is used concerning his mode, if he immersed. But his has given place to Christian Baptism. It is the one Baptism; and includes that of the Holy Spirit. 1 Cor. 12. 13. For by one Spirit are we all baptized into one body. It is in the name of the Three, The Father, The Son, and The Spirit. It embraces the mode of the Three; for they agree in one. The Spirit's mode is pouring out. The Father's mode is the same. John 3. 29. The Son was to baptize with fire. As the mode of the Father and Spirit is clear, and you say that there is but one mode to one baptism, there cannot be a

different mode required by the Son. We see that this mode is not immersion, but by pouring out."

I Your assertion, "that certain disciples, who had been baptized unto John's baptism, were re-baptized in the name of Jesus," like most other assertions, needs the proof.—You affirmed before, and you have now affirmed again, that it is invariably said that John baptized *with water*." I ask—invariably said by whom? By the Holy Spirit? By inspired writers? No, sir; but by your uninspired, pedobaptist translators. And what does this weigh in the present inquiry? Just as much as a feather, and nothing more. But are you quite sure that you have affirmed correctly respecting even these? Let us see. Your translators say that the Jews, and even the Saviour himself, were baptized by John "in the river Jordan." Now, sir, I ask, what do they mean by this? Do they mean that these persons were baptized in the water of Jordan, or do they not?—yea or nay. If they do not, will you please to tell me what they do mean? If it was not water that constituted the river Jordan, can you inform me of what that stream was composed? But if they do mean *in the water of Jordan*, can you explain to me how you can be sustained in the affirmation, that it is *invariably* said, he baptized *with water*?—But farther—if you will just look into a Greek testament, or if, as you have said you do not understand Greek, you will get some person to do it for you, you may learn that the inspired writers have construed the same particle, *en*, in connexion with water and Spirit, that they have with river and with Jordan. It is invariably *en water, en Spirit, en river, en Jordan*. What, then, I ask, shall be the rendering? Shall we say—baptized in water, in Spirit, in the river in Jordan? Or shall we say—baptized with water, with Spirit, with the river, with Jordan? You are at liberty, sir, to take the rendering which pleases you best.—As you have thought proper to lay much stress on the authority of your translators, I will take the liberty to introduce here, merely as an offset, the testimony of your Presbyterian brother, Dr. George Campbell, of Edinburgh. He is not a dictionary-man, but a translator; a pedobaptist translator; and withal one of the most acute and correct biblical critics, that ever held a pen. The passage he renders thus: "I indeed baptize you *in water* that ye may reform; but he that cometh after me is mightier than I, whose shoes I am not worthy to carry. He will baptize you *in the Holy Spirit* and fire." In his note on this passage he observes, "The word *baptizien* [baptize] both in sacred authors, and in classical, signifies, to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the word used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning.

Thus it is *en udati*, [in water,] *en Iordane*, [in Jordan.]"

But you affirm that the mode of the Father and of the Spirit is clearly *pouring*; and that a different mode cannot be required by the Son. "It embraces the mode of the three; for they agree in one." Thus, I suppose, is the conclusion of the whole matter. And verily it is a conclusion worthy of the reasoning which has produced it. There is but one mode and that is pouring! In other words, pouring only is baptism! Alas for those who immerse; and Alas too, for those who sprinkled! Now, sir, pause a moment and see what you have done. You set out by admitting that immersion was baptism; and by maintaining that sprinkling was baptism also; and after beating the bush for a full hour, you have at length brought out the conclusion that neither is baptism!! Now, sir, you have got to do one of two things; you have either got to admit that your reasoning respecting this *plain case*, is totally inconclusive and incorrect; or you have got to admit that neither I nor yourself have been baptized. Of these two alternatives, you are at liberty to take your choice.

Such then is the success of your first attempt to find a *plain case*. Where baptism does not mean immersion. You first prove that the word in that case means to pour, to descend, to light upon, to breathe, to receive, to sit upon, to fill and to fall. You then prove, with equal clearness and confidence, that it means nothing but to pour. But in every instance you entirely fail to prove that it means to sprinkle, or that you yourself have been baptized. In the mean time, the examination has shown that the example selected is just as plain a case of immersion as was the baptism of John in the waters of Jordan. Consequently your exception, instead of proving to be such, turns out to be a strong example in favour of the common, the familiar, the established import of the term in hand.—Having failed here, sir, you must try again; please to give us another exception; and remember withal that you have got to find a case of *sprinkling*, or your cause is gone.

EDITOR.

To be continued.

## MISSIONS.

From the Bap. Magazine.

EXTRACTS FROM MR. BENNET'S JOURNAL.  
RANGOON.

Rangoon, July 9. Another Karen inquirer called to-day. He is from the village of Thah-meing. Ko Thah-byoo had given him a tract, on one of his excursions, which he had read, and, liking the contents, called to get more light on the way of salvation by Jesus Christ, as the roads are so bad that it

is nearly impossible for any to get into town.

9. Another inquirer came in this evening, for the first time, who seemed to listen well.

#### *Exertion of Native Converts.*

11. Moung Zoo-thee left to-day, with his tracts, for a visit to his friends and acquaintance on the Dalla side of the river; and Ko Thah-byoo has also left, to-day, for the Karen wilds, with 300 more tracts. As the rains render itinerating nearly impracticable, he is permitted, on this tour, to attend to the teaching of a few of his countrymen in *Mun-bee*, who, he says, are very anxious to learn Karen.

#### *Worship of Brazen Images.*

12. In my evening walk, entered a long row of public buildings, near a pagado, where there was mounted on a projection of the walk, 52 brass images in a row; about 18 inches high, all alike, and very well finished. In three other buildings near, there were three others, of brass, brick, and mortar. There were several men, who had just come with their offerings of flowers and rice, to these senseless images, and who knelt and muttered a prayer, of the meaning of which, I presume they were as ignorant, as the brass to which it was addressed. After this was done, I had a little conversation with them on the folly of the worship. One man said that it was all *allagaba*, that is, *for nothing*, but yet pleaded "custom." The others were not so liberal: they contended that it was the "most excellent deity," and they should be punished in hell, if they did not worship, &c. One contended that there was life in the images, though it was imperceptible to mortals!

21. Lord's day. Nineteen at worship.—The great Priest, who came down from Ava, with the Woongee's great wife, died last night,—more than 90 years old. He was one of twelve who form the council of priests for the empire. He is to be preserved or embalmed, and the remains, I understand, burned some time next March.

#### *The great Idol of Guya.*

22. The idol which has just arrived from Guya, via Bengal, was to-day, raised from its quiet repose in the hold of the vessel, and deposited on a platform, placed upon two Burman boats, where he is to sit and ride to Ava. The Woongyee family, and suit, attended this interesting ceremony. His godship is enclosed in a strong box, and, of course, was invisible to the great concourse

of spectators.

23. A small hole has been cut in the box of the idol mentioned yesterday, so that the face of the idol may be seen; and to-day all the town is in commotion, in order to have a peep at the old block of stone.

24. The Burmese ambassador, who has just returned from Bengal, has brought a picture or map of the place where Gaudaina became deity, and gives the description very much like that contained in their sacred books, which they say remains the same now; and many things he relates that he has seen, are right in the teeth of assertions in Mr. Judson's Balance. The latter says they are not, the former that they are, in existence. The people continue to visit the newly arrived idol, and some affirm that it is made of precious stone, &c., with a thousand other stories to deceive the people.

#### *An intelligent Inquirer.*

25. To-day, a respectable man, who formerly had a situation under Government, in Ava, called, and said there was much in the new religion that he liked, and some things he did not like. He talked candidly,—did not seem disposed to dispute, and seemed pleased with the answers to his queries. But though he appeared sincere, experience has taught us that an acquaintance is necessary to form correct opinions of these versatile people. But, amidst all the folly now prevalent in town, it is encouraging to see one who professes to dislike it. May they all soon see their folly.

26. Moung Zoo-thee returned this evening, having dispersed 200 tracts in his peregrinations, and conversed with many, some of whom listened well, and others decided.

#### *New Device of the Enemy.*

July 7. Received letters, to-day, from Mr. Kincaid, who writes that he is doing well in Ava, and has many inquirers. I learn from some of the natives, who now and then call on us, that our tracts have been taken by people who live here, to Bassim, and there exchanged with the poor ignorant Karens, for fowls;—some of the fowls being charged as high as 10 or 12 cents.

This is a new device of the adversary, and one in which I trust time will show that he has overreached himself; for the Karens, or, at least, many of them in this empire, can read Burmese; and why may we not hope and pray that those who have heretofore had no religion, may find the truth as it is in Jesus, through the means of these same



tracts!

28. Lord's day. Only 12 at worship.

29. The whole city is in motion to-day, to get the last peep at the old stone idol from Guya, as it leaves, to-day, for the "golden city." Were a live mammoth to visit an American city, it would not create a greater stir for the time being, in proportion to the people than this stone image has done here. Surely, to see what we have seen, for a few days past, is but poorly expressed, when we say "The people are mad on their idols."

#### *Ko Thah-byoo's Tour.*

11. Lord's day. After worship, four of our congregation (disciples) left us for Maulmein, two of whom belong there. Just as they left, Ko Thah-byoo returned from the Karen jungle, and gives a very flattering account of his tour. There seems to be considerable excitement among the Karens, notwithstanding the opposition of the Burmese, who are very violent, and who broke up his school. He then turned his attention to preaching the gospel, gave away 400 tracts, he says he cannot tell how many are considering, but he tells of 10, whom he considers hopeful inquirers, and 3 who will ask for baptism after the rains, when they can come into town. These poor people met with much opposition in the Provinces, though under the English government, from the Burmese and Talings; but here it is tenfold worse. Yet I do hope that many of them will find their way out of this evil world, to Abraham's bosom.

#### *Four Karen Inquirers.*

12. This afternoon, four Karens called, one of whom is mentioned July 30th. The others, we have not seen before. They have none of them seen Ko Thah-byoo, which is rather singular, as he has been to their village. They reside in Peing, only a short distance from here. Two of them were old and greyheaded, and when asked where they expected to go, when they died? replied, "They did not know; they had no idea; but supposed where their ancestors had gone!" They did not worship idols, and hold Boodhism in contempt. It awakened peculiar feelings in my bosom, to see these people on the very verge of the grave, and wholly ignorant of whither they were going. They listened very attentively to the truth as revealed in the New Testament, and it seemed to make some impression on their untutored minds. The man mentioned July 30th, proposed to get the permission of the king for a tract of land, and have all the Karens settle on it, and learn to read and

write their own language. This was an idea wholly his own: and if it were practicable, I do not know any thing which would be better for these people, in a moral, civil, and religious point of view. But I should as easily expect to plant a colony on the Desert of Sahara, and succeed, as, at present, to see this idea carried into execution.

14. We just learn that there has been a great fire in the walled city of Ava; and English accounts say 3000, and Burmese accounts, 5000 houses were consumed.

#### *Two Inquiring Priests.*

15. Among others who called to-day were two priests, who have not been here before, and who, when there were no others by, listened attentively; but were silent, and heard, when others came in. They said they had read some of our tracts, and liked them; but when they spoke to any of their fraternity on the subject, they were soon cautioned to be quiet.

#### *Robbery.*

18. Lord's day. Early this morning, a thief or thieves entered our house. The robbery was very artfully executed. He either blew out the light, or it went out, as it sometimes does. The value of the articles stolen, is not much, probably 60 or 80 rupees.

#### *Expensiveness of Boodhist Customs.*

24. I understand, that, in order to prepare for the *Tong Pwai*, to blow up the Ava priest, who died here recently, every house is taxed five rupees, and some of them ten rupees. Preparations are making, though the festival does not take place till next November.

#### *Compensation for Murder.*

26. Last evening, a woman, who, in an angry pet, beat the head of a child, seven or eight years of age so as to cause its death, was drummed through the town, and afterwards discharged. An order was given, several days since, I understand, for her to be beaten to death, as a punishment for the commission of her crime. However, she seems to have had friends, who came forward and paid 300 rupees, which is here the price of blood, which the parents accepted in lieu of their child; and, after giving near 200 more to the government officers, the affair is settled.

I understand it is a custom, that 300 rupees, or thereabouts, shall be paid for murder. In case the parents, or friends of the deceased will not accept of it, then life must go for life.

It is only a few days since a young man

was beaten to death, for murdering a young girl whom he wished to marry, and the parties could not agree to it. He seems to have been determined, that if he could not have her, no other one should,—and he stabbed her with a knife. He then gave himself up to justice, and when offered his life for 300 rupees, refused with indignation. I suppose he was urged on in this affair by one of their superstitious, vainly supposing that if he could not be joined to her in *this state*, he would in *the next*; as they are in the habit of supposing that good friends keep together in their several states of transmigration.

*To be continued.*

#### MOVEMENT AMONG THE KARENS.

The two following letters must move every heart of Christian sensibility.

MR. BENNET TO MR. JUDSON.

*Rangoon, Oct. 28, 1833.*

Dear brother Judson,

We are in distress, and send to you for relief. For the last several days, our house, and the small house of Ko Thah-byoo, ten cubits square, have been thronged. As Ko Thah-byoo has not been able to go out as soon as he had contemplated, in consequence of his wife's illness, the Karens are thronging us from Dalla, Ling, Man bee, Kya-dan, and many places I have not heard named,—men, women, and, children, and all anxiously inquiring about the religion of Jesus. One San-kai has formally requested baptism of me and the church, and several others have of Ko Thah-a, and Byoo. They are all anxious for schools, and offer to build zayats for preaching, or schools, if some one will come and teach them. There are very many who already keep the Lord's day, read our tracts, and endeavor to instruct one another the best they can. They daily read the tracts, and all get together in their families, and sing, and pray to the God who rules in heaven. The heads of families not only do this themselves, but they teach their children. They declare they have left off drinking spirits, and as far as they understand, endeavor to practise, according to the requirements of the scriptures.

What shall we do? Ko Thah-byoo is only one, among a thousand. He cannot preach the gospel, and teach these people to "read in their own language" the precious truths of God's word, at the same time. We want one man, to go to Bassim; another to go up to Prome, and along the river; another to Man-bee, and vicinity, towards old Pegu.—All these to preach the gospel; and we certainly need as many more for school masters. Can you send us any assistance? If so, do; for Christ and his cause require it. I hope Ko Thah-byoo will be able soon to go out, and do something; but he cannot do all

alone. There, surely, is the sound of rain; and, if I might not subject myself to the imputation of *enthusiastic*, I would say, "of much rain." O could we go among these people, as freely and easily as in the provinces, I have no doubt, hundreds would be added to the Lord.

I think the Karens here, superior to those in the provinces, so far as I have seen; and, could they be collected together, and civilized, and Christianized, they would be a lovely nation. When will this happy time arrive?—Hasten it, Lord, in thine own good time, for Jesus' sake.

I am yours affectionately,  
C. BENNET.

MR. BENNET TO MR. JUDSON.

*Rangoon, Nov. 11, 1833.*

Dear brother Judson,

I have only a few moments to write, being full of business, and having only a few minutes before the vessel leaves. Suffice it to say, *four* of the Karens were, yesterday, baptized, and are the first fruits of the plentiful Karen harvest, which these ripening fields present to our view. We want *help*, we want *faith*, we want *patience*, and *perseverance*, we want a mind, (to say all in a word,) the same mind which was found in our dear Lord and Saviour Jesus Christ. Pray for us, and for the Karens who are looking up to us for the bread of life, their eyes brightening as they hear of Jesus and the way to heaven. There have but very few, as yet, called on us,—something like fifty or sixty; but they all say, in a few weeks, (when we have gathered in our rice,) we will come with our wives and children, all of whom wish to hear the gospel. Our neighbors, too, will, many of them, come; and some of those who thus say, also add, when we come, we shall *ask for baptism*! Those who have just been here, (and it is only a few hours since a party of twelve left,) we have examined. Some of them appear to be the true disciples of Jesus, while one or two were regular atheists. One man, especially, says he does not believe there is any *God*, or *heaven*, or *hell*.

We have good reason to believe the work is genuine among the Karens, if opposition is a test; for the devil is sorely disturbed, and mustering his forces. What the issue of the campaign will be, we cannot say; but those who were yesterday baptized, said, if the Woon-gee should issue an order to cut off their heads, then let him cut them off: they believed in Jesus; and if they were killed, they should go where Jesus was, and be happy. I could relate many interesting anecdotes of these simple sons of the jungle, had I time. Suffice it to say, one very respectable man, a Sankai, says he formerly was a great drunkard; for the last six months, he has not drunk a drop, not since he first heard of Jesus, from Ko Thah-byoo. He says he

believes, and will come, by-and-by, and be baptized. He is said to be a very influential man. They all talk more or less Burmese and our examinations are in that language, which is far better than to draw it through an interpreter. We have proposed to some of the young men, (who also understand Burmese) to go round to Maulmein, and *learn* KAREN, and return and teach their countrymen! I hope, in a few months some will go. They would now, if their rice was gathered. I hope they will go; and, if so, what they will *see*, and *hear*, and *learn*, I do hope will do more to keep their countrymen from believing the Burmese, than years of our labor. There were thirty present at worship, yesterday morning; after which, the four Karens were examined and received; afterwards, Ko Thah-a accompanied them to the King's tanks, and baptized them. About 4 o'clock, P. M. the disciples assembled together, and the Lord's supper was commemorated—twenty-two communicants. We are all as well as usual. Please present our kind regards to our missionary friends in Maulmein, and believe me

Yours affectionately,  
C. BENNET.

---

#### MISCELLANEOUS.

---

##### DR. STAUGHTON.

In the July number of the Baptist Magazine we find a judicious and well written Review of Mr. Lynd's memoir of Dr. Staughton.—We should be pleased to present the article entire; we have room, however, for only an extract. We commend it to the attention of our readers, both as a tribute of respect due to the memory of one to whom the denomination is under many obligations, and as a piece of interesting and valuable information. We believe that no *minister* can peruse it without deriving both pleasure and profit.

We now propose to offer a few remarks on the character of Dr. Staughton. They will relate chiefly to his preaching, both because they must be brief, and because it was chiefly as a preacher, that Dr. Staughton won his high reputation. The pulpit was his appropriate place; and though he was always ready for any toil, by which he could advance the glory of God, and the welfare of man, yet he justly considered preaching as the chief duty and highest distinction of a minister of the gospel. It is as a preacher that his image dwells in the memory of his friends. Delightful as it was to meet him in the domestic circle, or to gather round him, with filial affection, in the recitation room, yet we, at least, love best to recall to mind his appearance in the pulpit.—No portrait of him seems to us natural, which does not present him in the attitude of a

preacher. Whenever we think of him, fancy immediately restores us to Samson Street.—We sit with the vast throng who crowd that spacious edifice, at an evening service. We look up to the pulpit, and there he stands, the unrivalled preacher. The word of God is before him. His form seems to expand, and his features kindle. His right arm is raised.—Every eye is upon him.—“The boldest holds his breath for a time.” Every heart feels the sway of the preacher:

“His fair round front; and eye sublime, declare  
Absolute rule.”

We hear that full, powerful, yet melodious voice, and we share in the electric thrill which pervades that delighted audience, as some grand and beautiful thought flashes on their minds, or some exquisite touch of tenderness makes every eye overflow. This is not fancy's sketch.—Such scenes every one who has often heard him in his own pulpit in Samson Street can well remember.—Those who never heard him there, have never, it is probable, witnessed the highest triumphs of his eloquence. We can say, for ourselves, certainly, that though we have been present, on many occasions, when he preached elsewhere, yet we never felt his power, as when we have heard him in his own pulpit in Samson Street. There he was surrounded by his own beloved church and congregation. That spacious edifice, with its vast dome, and its widely sweeping galleries, seemed exactly fitted to the preacher. The pulpit, also, was not, like some pulpits, a little box, suspended like a bird cage, against the wall. It was wide and broad, in which twenty persons might have been seated. The Doctor evidently felt “cribbed, cabined, and confined,” when he preached in a little pulpit; and he needed the excitement of a large assembly. He exemplified the general truth of what Cicero and Quintillian have rather strongly expressed,—that no man can be eloquent, without a large audience.

It is, we believe, true, of most ministers that they never preach so well, as in their own pulpits. It was the case with Robert Hall; and we suppose that every minister has often been conscious, when he preached in another pulpit, that he was shorn of a portion of whatever strength he possessed in his own. We cannot stay to philosophize on this fact, if it is one, though several instructive reasons might, we think, be mentioned to account for it. The practical inference which it supplies may be profitable, namely, that the good pastor, like the good wife, is most useful and happy, by being, except on special occasions, a “keeper at home.”

But we must offer a few remarks on the mental and physical characteristics of Dr. Staughton as a preacher.

Dr. Staughton possessed many excellent gifts for a pulpit orator; and though his early education was imperfect, yet industrious stu-

dy greatly improved those gifts. His mind was one of the most active which we have ever known. His thoughts flowed with the rapidity of a torrent. His imagination, too, was rich and creative in a very unusual degree. There was, in consequence, a wonderful variety in his preaching. His power of invention seemed inexhaustible. His memory was quick and retentive, and he had acquired that habit, without which no man ever excelled as a preacher, of associating all his mental acquisitions, by relations connected with the pulpit. The remark of Dr. Johnson respecting Watts was applicable to Dr. Staughton, that "whatever he took in hand was, by his incessant solicitude for souls, converted to Theology." Every thing which he had heard, or seen, or read, seemed to find an appropriate place in his sermons; and hence they were distinguished by apt and beautiful illustrations.

His vivid imagination, it must be admitted, sometimes betrayed him into tumid declamation; and the judicious hearer had occasion to wish, that the admirable mind of the preacher had been trained to a severer logic. But this defect was seldom very apparent in his ripper years. We have heard an anecdote concerning him which may be worth repeating. After having delivered a sermon, in South Carolina, soon after his arrival in this country, some person asked a slave, who had been present, his opinion of the discourse. "Ah! master!" replied he, "it was all *appomattox* [mathematics] to me." The ardent fancy of the youthful preacher had borne him beyond the mental vision of the poor negro.—The Doctor's preaching, in his more mature years, however, was usually adapted to all classes of hearers. His unabated popularity is a proof that his discourses were understood and felt. No orator will long be heard, who is not intelligible and instructive, whatever may be the attractions of his voice and manner.

Dr. Staughton's oratory, at all periods of his life, had more of the Ciceronian than of the Demosthenian cast. Those who were disposed to criticise it, made the same objections which were alleged against that of Cicero, "some calling it loose and languid, others tumid and exuberant.\*" But, as in the case of Cicero, the public taste was decisive. "Whoever (says Mr. Hume, in his Essay on Eloquence) upon comparison, is deemed by a common audience the greatest orator, ought, most certainly, to be pronounced such by men of science and erudition." Multitudes thronged to hear Dr. Staughton, who would not have listened patiently to dry, dull argumentation. His sermons were not wholly indebted to his oratory for their attractiveness.—They were commonly full of valuable thought arranged in a most ingenious order, embellished by appropriate figures, and distinguished

by those chief requisites of a good sermon, unity, perspicuity, and evangelical spirit.—They would have been heard with interest and profit, if they had been delivered by an ordinary speaker; but, adorned with the charms of his eloquence, they drew, year after year, admiring crowds, many hundreds of whom were, by the grace of God, won to the obedience of faith. The discourses of many other ministers would have been equally instructive, if they had been, as well heard and remembered; but rich thought is uttered in vain, unless the mind of the hearer receives and retains it. The imagination must be excited, and the heart touched, while the judgement is convinced. The mind is a complex machine, and he who has not power over all its springs, cannot accomplish the best ends of eloquence.

The Doctor's person was not remarkable. He was about the common height, and his figure, in the later part of his life, inclined to corpulency. But his gestures were graceful and impressive. He used much action, and he exemplified the power of what Cicero calls the "*sermo corporis*"—the language of the body. His peculiar gesture was an elevation of the right arm, with the hand closed except the fore finger. When he thus raised his arm, till the extended finger nearly touched his forehead, it was the signal of some powerful burst of eloquence. This gesture was not exactly in harmony with the rules of the rhetoricians; but no hearer, we presume, ever felt inclined to wish it altered.

The Doctor's head was very fine. His features had a benevolent and winning expression, and were entirely flexible to the varying emotions of his mind. His eye was not brilliant, but it could kindle with sublime thought and still more easily melt with tenderness.—But the high, broad, smooth forehead was the most striking characteristic of his head. It impressed every spectator with involuntary respect for the intellect which resided within that beautiful

"Dome of thought,—that palace of the soul."

The chief physical instrument of Dr. Staughton's eloquence, was his voice. This was, on the whole, the finest which we ever heard in any orator, sacred or secular. Sumnerfield's voice had a subduing sweetness.—Mr. Clay's voice possesses a rich, full, deep volume. Mr. Webster's voice is strong, firm, clear, and capable, when he is excited, of rousing the soul, like a trumpet. Mr. Randolph was gifted with a singular but very attractive voice. It was high, sharp, piercing, yet sound and smooth. But Dr. Staughton's voice combined the advantages of strength, fullness, great flexibility, and delightful sweetness. He, could, at will, give utterance to any modification of thought or of feeling; and the variety of intonations which he employed subjected him, sometimes to the charge of a theatrical manner. His eloquence was, certainly, at a vast remove from the dull mo-

\* Middleton's life of Cicero, vol. 111 p. 325.

notony, which too often disgraces the pulpit; and those who were accustomed to this might well be startled when they heard D. Staughton. But if the object of speaking is to affect the minds and hearts of men; and if every emotion of the soul has its appropriate natural sign, which may be expressed by the voice, the features, the arm or other organ, then surely that is the perfection of eloquence, which utters every emotion by its proper sign. The phlegmatic temper of the English and Americans generally allow little action.—But the French and Italians employ much gesture; and there is no doubt, that the ancient orators were often exceedingly vehement. We read of their stamping with the foot, and striking the forehead—*supplicio pedis, percussa frons*.—Cicero says, that ‘there is in speaking a certain melody’—*cantus*—which indicates, that a degree of intonation was used by the ancient orators, which would appear to us like chanting.—Gracchus was accustomed, when speaking, to have a servant behind him with a pitch-pipe, to regulate his voice; and Quintilian directs, that the student of eloquence be taught music, that he may be able to introduce into his speeches the necessary inflections.

Dr. Staughton’s mode of preparing his sermons was adapted to give effect to his oratory. He never wrote them in full, and, of course, he never read his sermons. He prepared a skeleton, containing a scheme of the divisions, arguments, and illustrations of the discourse. Occasionally the exordium, and some paragraphs, were fully written. For the language, he depended, almost entirely, on the action of his mind, at the moment of delivery. He thus secured the benefits of careful preparation, and of extemporaneous language.—This, we are convinced, is the best mode of preaching, for the common and regular duties of the pulpit. Some sermons ought to be written, for the purpose of preserving and increasing the power of using the pen; for correcting the loose and desultory habits which extemporaneous preaching is apt to produce; and especially because certain subjects require to be discussed with more care, more thoroughness, and more precise expression, than can usually be attained in unwritten sermons. There may be, too, some minds so constituted, that they could not acquire the power of preaching with comfort and profit, without writing. But every young minister ought, conscientiously, to make the effort; and not be discouraged, if he should fail, at first, as Leigh Richmond, and others failed, in their first attempts. To speak well, without writing, however, requires greater powers of mind, a more thorough discipline, greater resources, and more patient study, than to write equally good sermons. It is easy to talk; but to instruct and impress men, by speech, is not easy. Words alone will not do it.—There must be *thought*, and if this cannot be

secured, without the use of the pen, let the minister of Christ consider it to be his duty to write his sermons. Yet there is a more excellent way; and happy is he, who can preach well—who can satisfy his own conscience, and benefit intelligent hearers—without the aid of a manuscript.

Dr. Staughton possessed, partly as the result of the activity of his mind, and partly as the fruit of long practice, an inexhaustible copiousness of language. His diction was flowing, ornamented, rich, and melodious. It had, however, one fault, which crept into his writings, and disfigured them. This was an inverted, Latinized construction of sentences, for the purpose of closing a period with some sonorous word. It was not unpleasant from the pulpit, even to a cultivated ear, because the style was so well adapted to the voice of the speaker; and the melody of his periods was so charming, that no critic could fail to pardon the solecism, for the sake of the pleasure. But in his *writings*, the fault often occurs, without the compensating accompaniments. ‘An example or two will explain our meaning. “I had hoped to have died\* in the service of the church, and that my remains, *in its cemetery*, would have found their resting-place.” p. 68.—“My personal happiness may, *by the measure*, be augmented.” p. 69.—“My mind, *on the subject*, has been greatly exercised.” p. 78. “Accustomed *annually* to address you, we,” &c.—“Though in this expectation *disappointed*, we,” &c. p. 45.—These extracts are sufficient, to point out the fault, which we wished to mark distinctly, both because the faults of a great man are apt to be imitated, and because we have, in this case, an illustration of the tendency of extemporaneous speaking to corrupt the style, unless it is kept pure by frequent writing, and familiarity with the best models.

Dr. Staughton’s sermons were remarkable for the ingenuity and clearness of their divisions. He usually adopted the *textual* mode, and his division took its shape from the text. His rich invention was displayed, in stating the subject in a striking and novel, yet natural division, which gratified the imagination, and awakened the curiosity of the hearer, while it enabled the preacher to illustrate and enforce the subject with great effect. Here was one secret of the originality and variety of his sermons. Every sermon took its peculiar form from the text, which was so interwoven with the discourse, that it would have been impossible to preach the same sermon with another text. In his opinion, that is not a good sermon, which can be preached equally well, from several texts. His sermons had a distinct individuality, and each discourse was a complete exposition of the text. The

\* It may be remarked here, that the phrase, “I HAD HOPED TO HAVE DIED,” though this construction is found in good writers, is ungrammatical.

sermon and the text became inseparably associated with each other in the mind of the hearer. It is true that the Doctor sometimes displayed too much ingenuity in the structure of his sermons. The mind was attracted to the admirable skill of the preacher, rather than to the truth and importance of the theme. We should be pleased to present a few specimens of his divisions; but we have already occupied too much space.

Dr. Staughton was accustomed to announce the main divisions, at the commencement of his discourse. He believed, that this measure conduces much to the usefulness of a sermon, by making it better understood and remembered. Though Robert Hall and Fenelon, and some others, have disapproved this practice, yet we are confident, that it is the best one; and that those sermons are the most useful to a common audience, in which the method is very clear, and that method is stated at the commencement. The pulpit essay, in which there are no distinct points, to strike the mind, and assist the memory, may be eloquent, learned, and logical, but it is usually uninteresting to the majority of hearers. They do not follow the speaker. His method is not sufficiently obvious. They soon lose the connection. They hear without interest, and they cannot remember what they have not understood.

We wish to add that Dr. Staughton's sermons were remarkably *evangelical*. Christ crucified was his grand theme. At whatever point the circumference of the great circle of truth he took his position, he always directed the eye of the hearer to Christ, the glorious centre. No dry, obscure, knotty, metaphysical questions were allowed to waste his time, and perplex the minds of the hearers. No unprofitable disquisitions about ability or inability were heard in his pulpit. He proclaimed the Gospel, as the primitive preachers proclaimed it, and, with all the arguments which the word of God supplies, he urged and besought men to repent and believe. His sermons were full of spiritual quotations, selected and applied with great effect. We have never seen a preacher, who quoted scripture so copiously and at the same time so skillfully, as he did. We have seen the Bible in his pulpit almost worn out by abundant use in referring to passages. His illustrations, too, were drawn, principally, from the scriptures. It was wonderful to observe, how he made the histories of Abraham, and David, and Paul, and other ancient saints, supply him with apposite illustrations, which struck the hearer as entirely new.

In closing this article—which we must do, though the subject tempts us to forget both space and time—we may, we trust, without offence, express our strong regret, that Dr. Staughton did not continue, till his death, a pastor and a preacher. The pulpit, we repeat, was his appropriate place. Preaching

was his delight and his glory. In any other sphere, though he surpassed common men, yet he had some superiors. But we have never seen the man, who appeared to us to possess, in an equal degree, the qualities of an accomplished preacher. We have heard, from other ministers, occasional sermons more profound and more adapted to task and delight a highly cultivated mind, than the discourses of Dr. Staughton; but no preacher ever made us feel, as he did, what a powerful and glorious instrument the pulpit is; or made us so fully understand the feelings of Paul, when he rejoiced, that to him the *grace* was given, that he should preach among the nations the unsearchable riches of Christ.

But it is in vain now to utter regrets. He is gone to his rest. A great man has fallen among us. His memory is precious. Hundreds, whom he was the instrument of turning to righteousness, still live to call him blessed. Many of our best ministers are now preaching the Gospel, whom he assisted to prepare for their labors. The distant heathen have been glad for him. We end, as we began, by saying, that the history of the American Baptists must forever bear on one of its brightest pages the name of STAUGHTON.

## NEW BERN:

Saturday, October 24, 1834.

On account of our anticipated attendance at the N. C. State Convention, we issue the present number two weeks prior to the time at which it is regularly due.

The December number of last year, containing a title-page and table of contents for the first volume, we shall issue in a few days, and forward to those to whom it is due.

## THE SABBATH SCHOOL TREASURY.

This is a neat little pamphlet of 24 pages, containing a variety of interesting articles adapted to the capacities of children, and designed for the use of Sabbath Schools. It is published monthly, by the Massachusetts S. S. Union, at 50 cents per annum, payable in advance. We cordially recommend it to our readers.

## LIBERTY ASSOCIATION.

We are indebted to the attention of our bro. Peter Owen Davidson, for a copy of the proceedings of this body. It was held on the 9th and 11th of August last, at Abbott's Creek M. H. The introductory sermon was delivered by Elder Eli Carroll; after which Elder Carrol was appointed Moderator, and bro. Peter Owens clerk. Letters from nine churches were read, all of which were fully represented. The number received by baptism the last year is 307;—the whole number in fellowship 570;—the increase exceeding the total



amount of the preceeding year. May the Lord continue to bless this little band of faithful brethren. They have doubtless already realized the value of the Saviour's benediction when he said, "Blessed are they who are persecuted for righteousness' sake."—This association was constituted in the year 1832, and consisted of 159 individuals, who had been cast off by the Abbott's Creek Association, on account of their friendship for the North Carolina State Convention, and for other similar institutions. The following extract will serve as an illustration of the principle, the temper, and the manner of doing business, which led to the expulsion of these brethren:—

"Jesse Sewell said, the ground on which he was poisoned by the majority of the Tom's creek church, were that he had given one dollar to aid the Burman mission, and attended the Baptist State Convention, and called on the majority to say if they had ever charged him with any immoral conduct. Isaiah Spurgin said, he had no fellowship with any of these institutions, and expressed a hope that all who held with him would proceed. James Brown asked him, if in his declaration he designed to include those who held with these institutions? He answered: we cannot serve God and Mammon, and he who is not for us, is against us; and said he could not fellowship any person who held with these institutions. The question was then put, and decided in the affirmative. Some of the minority said, if they could not sit with any person who held with the Bible society, the Missionary society, or the Sabbath school, we may retire, and we shall do it with satisfaction. The majority expressed a hope that we would retire, and trouble them no more. We retired, and the majority proceeded to read their letters, and appointed their preachers to the entire exclusion of the minority and the corresponding messengers.

### COMMUNICATIONS.

For the Interpreter.

The following communication from our highly esteemed bro. Jno. Culpeper Sen. requires a word of explanation. With a view of presenting a specimen of the production on which he animadverted, he has given us a considerable list of extracts containing sentiments which the author, according to his own account, clandestinely obtained from the devil. We are confident, however, that Bro. C. on reflection, will agree with us, that the extracts selected are not fit for a place in the Interpreter. The Devil is a personage with whom, we believe, our readers have no desire for further acquaintance. And although some advantage might result from giving them a specimen of the low, vulgar, profane nonsense with which the said production abounds, yet, we think that even this would be but a poor recompense for the space that would be thus thrown away. We publish Bro. Culpeper's remarks which, with this explanation, will be sufficiently

intelligible without the quotations. We would advise the author to avail himself of the counsel that is given him to quit the society of the devil, and endeavour to get into better company. It is to us a matter of surprise, that such a book should find readers in any religious community. We can readily imagine that a production of this description might furnish amusement to profane scoffers and low-minded infidels; but how a pious mind can relish such matter we are totally unable to form a conception.

IREDEL COUNTY, 19th August, 1831.

DEAR BROTHER MEREDITH:

Since writing you from Brier Creek, July 2nd, I have travelled through Wilks, Surry, Stokes, Davidson, Anson, Montgomery, Rowan, and Iredell, and have attended four protracted meetings, and many others of from one to three days continuance; and have reason to hope God is spreading the triumphs of his kingdom in these regions. Many are bowing to the sceptre of Immanuel, and uniting themselves to our churches in these counties. The Liberty Association closed its session at Abbott's Creek Meeting House, in Davidson, on Monday. They have been much blessed the year past. Three hundred and seven have been added by baptism; and at the Association we had a very interesting meeting. Although our anti-missionary brethren had locked the door, and we could not have access to the Meeting House, yet the friends had erected an excellent stand, and built a number of very good tents, and I trust God was with us. I left the place on Monday last; the meeting continued until Tuesday. After attending my appointments in Davidson, Rowan, and Surry, I preached at Brier Creek in Wilks, on Friday, where I met twelve other Baptist Ministers from the counties of Wilks, Surry, Ashe, and Rowan, also one Methodist and two Presbyterian preachers. I have attended very few more interesting meetings in the course of my ministry. I left them on the fifth, and am now on my return home. Conviction is taking hold of hundreds, and opposition to the institutions of the day, and the extension of the Redeemer's kingdom is dying, but it dies hard.

[Here occur the extracts.]

Now to my mind, the motive and object of our friend Osburn, the Listener, appear just as pure and disinterested as the motive of Saul king of Israel in sparing the best of the sheep and of the oxen, to sacrifice unto the Lord. 1. Samuel 15. 15. But when assertions are made, which, if believed, tend to overthrow doctrines, and practices deemed important for ages, and believed and rejoiced in by most of the professed followers of Christ in our country, we want, and we must have, some stronger proof than the soliloquy of Apollyon, or the assertion of our friend Osburn, the Listener; especially as he has not attempted to produce one particle of proof in support of these assertions, either from Moses or any of the Prophets, or Jesus Christ, or any of his Apostles. And if the Listener, like the prophets described in the 13th Chapter of Ezekiel, has prophesied out of his own heart, and followed his own spirit, and has seen nothing, I call his attention to the woes denounced by the Lord against such foolish prophets, and if he has really listened to Satan, until he has heard and believed such monstrous absurdities, and is now honestly and conscientiously

interpreting them to the community, I advise him to abandon the "Father of lies," and listen no longer to his talk; but to a more sure word of prophecy, 2. Pet. 1. 19. And if he cannot be prevailed on to do so, but will continue to listen to Satan and publish his sayings, I do sincerely hope the community will abandon him, and not be misled by him.

J. CULPEPER.

JERSEY SETTLEMENT 24th Sept. 1834.

DEAR BROTHER MEREDITH:

We had a Campmeeting held at Jersey meeting house, Davidson County, in October last. Although it was in a cold time of Religion, there were a few members who persevered; the meeting was not expected to hold more than three or four days; but held seven days and nights. It seems that the ancient promise of the Lord was made good; there were before the close of the meeting twenty-six hopefully brought to the knowledge of the truth; the work still continued; there were many wrought upon, some at home on their beds, some while following their plow, and in other places and times. There seemed to be but very little noise except some, when first delivered from the barthen of sin, would speak as it were with new tongues. There are some brought in of the age of sixty; from that down to eleven years, would give bright evidence of the conviction for, and the pardon of sin. There were at the first church meeting held after the campmeeting, twenty-nine persons baptized, it has still continued ever since; until there has been added to the baptist church at Jersey, one hundred and seventy-seven, making in all two hundred and forty-three.

There is at this time a considerable revival among several denominations;—it appears the Lord is doing wonders in our country; if you see proper to publish this feeble letter, you will please correct it where ever it may require.

Yours in the Bond of Peace,

JAMES WISEMAN.

### PROPOSALS.

It is now evidently important that the Baptists of this State should have a *weekly* paper. The reasons are so obvious, and have been so often stated, that it is unnecessary here to repeat them. Suffice it to say, that we now again propose to issue a *weekly newspaper*, of the description, and on the terms, stated below.

The *Biblical Recorder and Journal of passing events* shall be published weekly, commencing January 1835, on a handsome *Imperial Sheet*, (about one third larger than the specimen heretofore exhibited,) and shall be devoted to original Essays and Criticisms; to Missionary and other Religious intelligence; to Moral and Literary selections; to a synopsis of the Passing Events of the day, including mercantile, agricultural, legislative, and miscellaneous items; and, in a moderate degree, to such advertisements as suit the character of the paper. The plan of the publication has been arranged with special reference to *pious families* residing in the country and elsewhere, and is designed to supply them with reading-matter, both of a

religious and miscellaneous cast, which will be at once entertaining, instructive, and convenient. From the facilities we shall possess, and the experience we have had, we presume to think that we shall be able to present our readers with a production inferior, in no important respect, to any of its cotemporaries.

The charge for the Recorder will be \$2 50 per annum, payable within six months, or \$3 00 payable at the end of the year. As we are confident that the terms now stated are actually lower than we can justly afford, considering the amount of patronage we shall have, we shall expect a strict compliance on the part of subscribers; and in those cases in which payment shall be delayed beyond six months, whatever the cause may be, we shall calculate on receiving not less than \$3. 00

Any person ordering six copies, or procuring six responsible subscribers, shall be entitled to a *seventh copy gratis*.

No subscription will be received for less than one year, and none will be discontinued until arrearages shall be paid.

All communications except those of Agents who act *gratuitously*, must be post paid.

All Agents for the Interpreter, all Baptist Ministers, and all Post Masters favourably disposed, in this or the neighboring States, are authorized and requested to act as Agents for the Recorder.

It is to be observed that the Recorder cannot go into operation unless we obtain, prior to the time of issuing it, at least 300 subscribers in addition to those already on our list. It is very necessary that our friends should do what they propose to effect *immediately*, and let us know the result. Every thing in this matter depends on the *promptness* and efficiency of our agents.

The Interpreter, if continued, will be published *monthly*, on a sheet of the present dimensions, in its present form, at one dollar per annum, payable within six months. It will be filled generally with original matter, such as shall correspond with its character, and such as it may be important, in some respects, to preserve. To those who may wish to have a cheap and convenient manual containing the most valuable matter of the Recorder, and to those who may be unable or unwilling to incur the expense of a more costly paper, it may prove a useful and desirable acquisition.

EDITOR.

### NOTICE.

The N. C. State Convention will commence its annual session, at Cashie M. H. near Windsor, Bertie County, on Friday before the first Sunday in November next

# NORTH CAROLINA BAPTIST INTERPRETER.

NEWBERN, (N. C.) NOVEMBER 22, 1834.

[Vol. II.]

\$1 PER ANNUM—BY T. MEREDITH.

No 17.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Super-Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

Persons who do not give notice of discontinuance prior to the commencement of a new year, will be held responsible for the year upon which they shall thus enter.

As the Interpreter is published with special reference to the formation of an annual volume, it is recommended and desired that persons subscribing in the course of the year, should order the back numbers of the current volume, and should discontinue only with the close of a volume. The advantages of this rule both to the Editor and subscribers will be obvious to all.

All communications addressed to the Editor, except those of Agents, in order to secure attention, must be post-paid.

## BIBLE BAPTIST.

[Continued.]

"S. There is but one baptism. And we were searching for God's meaning of the words Baptize and Baptism. I have proved that they do not always mean, immersion; and that if there be but one mode of baptism, it is not by immersion. But I am willing to search for the meaning of the word Baptize, as used by the Holy Ghost, in the Bible, in reference to water baptism. Here is a case: 1 Cor. 10. 2. &c. The apostle says, that the Israelites were baptized unto Moses in the sea and in the cloud."

I. You say "There is but one baptism." This is undoubtedly correct; but how you reconcile this with what you have elsewhere affirmed, namely, that there is one baptism of water, another of Spirit, and another of fire—one performed by the Father, a second by the Holy Ghost, and a third by the Son—yet remains to be explained. While on this point I will observe that, on the same principle, you might have added to your list at least three more baptisms;—that unto Moses in the Red Sea, that of suffering endured by Christ, and that of the Jews on their return from market. Thus it would appear that, instead of one baptism, there are no less than six.—The obvi-

ous truth is, as every biblical student knows, there is but one baptism, properly so called, and that is of water: the others, being either metaphorical allusions to this ordinance, or incidental applications of the same general term to other and entirely different subjects, have no more claim to be called *baptisms*, in the common acceptance of this word, than have the specified actions mentioned Deut. 10. 16. and Col. 2. 11. to be called *circumcisions*.

You say you are "searching for God's meaning of the word baptize." You have elsewhere spoken of *God's baptism*, and of *God's mode*; and of these as contrasted with *John's baptism*, and with *water baptism*. Pray, sir, what do you mean by this? Do you mean to produce the impression that every part of the inspired volume is not of equal authority? that the baptism of John and of the Apostles is not properly *God's baptism*? that the meaning plainly affixed to the original term by the New Testament writers is not to be depended on? and that, to obtain a correct understanding of a Christian institution, we must rely chiefly or solely on the poetical and prophetic phraseology of the Jewish scriptures? or do you aim to perplex the understandings of men by words without meaning and without sense?—Do you not know, sir, that the scriptures neither make nor admit of any such distinction? Or need you be informed that any attempt to make the metaphorical, the shadowy language of the Old Testament supersede the literal, plain, and lucid statements of the New, is as unauthorized by the laws of interpretation, as it is repugnant to sound reason and to common sense?

You affirm that you "have proved that they [baptize and baptism] do not always mean immersion." This is the second time you have made the same declaration; and I reply now substantially as I replied before:—If you have proved any thing touching these terms, you have proved that they mean *to descend, to light upon, to breathe, to receive, to sit upon, to fill, to fall*; and that instead of the rendering, "I indeed baptize, or immerse, you in the Holy Spirit," the passage ought to be read, "I indeed *pour you out* with the Holy Spirit;" "I indeed *fill you* with the Holy Spirit." &c. &c.

You say you "are willing to search for the meaning of the word baptize, when used in reference to water baptism," and mention the case of baptism unto Moses in the Red Sea. This, I suppose, I am to consider another plain case, another clear exception from the admit-

ted import of the term in hand. Very well; proceed.

"S. But they did not fall into it, like a heavy weight. However, the account given in Exodus 11. is somewhat different from yours. The sea was as a wall, on either side. The cloud went before. The Israelites became alarmed at the close pursuit of the Egyptians. God caused the pillar of cloud to go from before their face, and to stand behind them. Would you call wetting a side at a time, total immersion?"

1. Please to proceed.

"S. There were upwards of 620,000 Israelites in this company. How did those in the middle get under the water? Remember our object, is, to ascertain the meaning of the word Baptize, as God uses it."

I. Our object, sir, is to ascertain whether the present case forms an exception from the admitted, the common import of the original term; and, of course, whether there be any thing in the facts of the case which forbids the idea of immersion. Please to proceed.

"S. You said, that unless the whole body was sunk entirely under the water, it could not be baptism. How did the Israelites get under? Can you immerse a man on dry ground?"

I. I say that except the body be immersed in the element employed there is no literal baptism. Please to go on.—

"S. Then, in this baptism there was no immersion: for it is said expressly, Exodus 14. 16. The children of Israel shall go on dry ground: 21.—The sea was made dry land: 29. The children of Israel walked upon dry land in the midst of the sea. How do you get out of this difficulty? It is none with the Presbyterians; they can baptize upon dry land; and do it. They say, it rained while the cloud was passing over."

I. I have been waiting patiently to see your proof that the case in hand was incompatible with the idea of immersion. And at length, behold, here it comes! "Presbyterians say it rained!" And because Presbyterians say it rained, therefore, it rained. And because it rained, therefore, the case in question was not a case of immersion!—Very good: please to go ahead.—

"S. I only give what the Bible expressly states. David says, in Ps. 77. 17. while speaking of this very event: The clouds poured out rain. The only kind of rain that does not wet the ground, is, what we call, a sprinkle. Here then, God's mode of baptizing with water, is, by sprinkling. You said, there is but one mode. It really seems so; for whether God baptizes with the Spirit or with water, he pours out, sprinkles, and does not immerse. His is baptism on dry ground, which you say is impossible, according to your meaning and mode."

1. You say you "only give what the bible expressly states." Now, sir, I should be pleased to be told where the bible expressly states that the "clouds poured out rain."—This is certainly not stated in the 77th psalm, nor in any other psalm, nor in any other part

of the scriptures. In the text the language is—"The clouds poured out water;" and in the margin, where the rendering is corrected, the passage reads thus:—"The clouds were poured forth with water." Both renderings agree in showing that it was the design of the author to describe the tumult of a raging tempest, and the unusual torrents of water that then fell from the clouds. See the whole psalm.

You say farther—"The only kind of rain that does not wet the ground is what we call a sprinkle." Will you please to inform me how many kinds of rain there are besides that of a *sprinkle*? And also what kind of *sprinkle* that is which does not wet the ground? I should also be glad to know how you learned that the deluge of water described in the text did not wet the ground.

You add, "Here then God's mode of baptizing with water, is by *sprinkling*." Just now you maintained that God's mode was *pouring*; and yet you think there is but one mode. Be so good as to reconcile this contradiction.

Now, sir, the sum of your argument is this:—You introduce the words of Paul, 1. Cor. 10. 2. as a clear exception from the familiar use of the word baptize. To prove that the meaning of the term in this instance cannot be *immersion*, without taking the least notice of the connexion, or of the words of the text, you fly away to the 77th psalm.—Taking it for granted, without a shadow of evidence, and in opposition to the obvious facts of the case, that the author of this psalm aimed to describe the occurrence mentioned by the Apostle, you hit upon the phrase, "The clouds poured out water." For the word *water*, for an obvious reason, you substitute the term *rain*. Then, resting your whole position on this substituted expression, you proceed to affirm that the pouring out of water, the obvious deluge from the skies, mentioned by the psalmist, was only a *sprinkle*, and such a sprinkle, forsooth, as did not wet the ground. You then close your argument by gravely concluding, that this sprinkle which did not wet the ground, constituted the baptism which the Apostle avers was effected "in the cloud and in the sea." And this is your proof that the case mentioned could not be a case of immersion! Such is the second example which you have adduced as a clear exception from the common import of the term in question. And such is the reasoning with which you have undertaken to assail the impregnable position of Baptists—that baptize properly and uniformly means to immerse!

Now, sir, to show you still more conclusively the absurdity of your reasoning, I will take your conclusion and try it on the connexion: "All our fathers were under the cloud, and all passed through the sea; and were all *sprinkled* unto Moses, on dry land, in the cloud and in the sea, by a pouring

out of water, which formed a sprinkle, which did not wet the ground!"—Remark is unnecessary.

The obvious truth is, the Apostle has described the baptism of which he speaks with such particularity, that I cannot see how any but those who are wilfully blind, can possibly mistake his meaning. He expressly mentions the elements employed—the sea and the cloud; and as expressly, the manner in which these elements were used—the people were under the cloud, and all passed through the sea. And this account exactly corresponds with the account given by Moses:—The waters were a wall on the right and left, and the cloud was before, behind, and over head. Thus the Israelites were completely enveloped in the cloud and in the sea. But you say they were not literally immersed, for they passed over dry shod. Granted: Nor were they literally sprinkled or wet by pouring. The fact is, this was a *figurative*, not a *literal* baptism. The question is, What is the image presented to the mind by the facts of the case? The sea is on each side, the cloud before, and behind, and over head, and the Israelites in the midst! What ingenuity can torture this into an image of sprinkling or of pouring? What candid observer can resist the conviction that the representation is plainly that of immersion?

Now, sir, behold the fate of your two exceptions.—You first introduced the baptism of the Holy Spirit, which turned out to be a strong example in favour of immersion.—You then brought forward the case just considered above, which has proved to be as clearly in favour of immersion as the former. Such is the success of your first two attempts to find an exception from the established meaning of the term in question. Sir, you must try again, or give up the ship. Please to proceed to another exception.

"S. Yet you thanked me for this case a little while ago. But it is the New Testament that calls it so (for the express purpose of shewing that the Sacraments of the Jews were types of ours) by the same Spirit that directed Moses and David to record the events. We are seeking for the Bible meaning of the word, Baptize. And we see inspired Moses and David—Peter and Paul, and the prophets, explaining it, as a pouring, a sprinkling."

I. You affirm that "we see inspired Moses and David, Peter and Paul, and the prophets, explaining it as a pouring, a sprinkling."—I have only to say, sir, that in not a single instance have we seen either Moses, or David, or Peter, or Paul, or the prophets, or any other inspired writer, explaining baptism as any thing but immersion. And I must be allowed to add, I am surprised at the wrecklessness which can permit you to make and repeat such declarations, and that too in the very face of the most unquestionable facts.

S. I have been to the New Testament as well

as the Old. From both I have proved, that the word means, to pour out, to sprinkle. All scripture is given by inspiration; and is profitable for doctrine and instruction. And as it has decided that the word does not always mean total immersion, you ought to give up your assertion that it does."

I. Here again you repeat the same declaration. Allow me to ask you, sir, where is the use of such assertions? If you have sustained your positions, why not permit your arguments to speak for themselves? If you have not, do you expect to make up in assertion what you lack in evidence? But please to give me another exception.

"S. Even if these cases proved immersion, they have not settled the question. For they do not prove that there is but one mode to christian baptism, but rather the contrary. For, certainly, I have proved that pouring out, sprinkling, is one mode. And there may be many modes of doing a thing, and yet the thing done, be but one.—But I am willing to continue the examination. While I would not contend for modes, I am persuaded that the more we search the Scriptures, the stronger will be the proof, that the word, Baptize, and the mode of baptism, as used in the sacred writings, has reference to the applying of the element to the body, by pouring, or sprinkling—and not the applying of the body to the element by plunging or immersing. Do you know of any prophecy, that immersion under water should exist, or be practised in the church of Christ?"

I. This is now the fourth time that you have asserted what you have proved; with this addition—that you have proved that pouring out and sprinkling is one mode.—Pouring out and sprinkling *one mode*!—From this I should judge that your idea of a *mode* is something like your notion of a *shower of rain* that does not wet the ground.

You say that you are persuaded &c. Now please to bear in mind that what you are persuaded of, is a matter of no kind of consequence whatever. I want to know, as I told you before, not what you believe, of what you are persuaded, but what you can *prove*—And I now particularly require to be shown one plain case where baptize means to sprinkle, or indeed any thing other than to immerse. And, sir, I insist upon it that such a case must be presented, or your position must be abandoned.

"S. But there certainly are prophecies concerning the use of water in the Redeemer's kingdom. You say that there are none in reference to immersion. Indeed the word, and nothing like it, ever occurs as connected with the ordinances of the gospel. But the word sprinkle, is frequently used in types referring to the dispensation of grace. And direct prophecies are made of the use of water. Is. 44. 3. I will pour out water upon him that is thirsty. Is. 52. 15. So shall I sprinkle many nations. Ezekiel 36. 25. Then will I sprinkle clean water upon you. All of these passages refer to the blessings of the gospel.—That there should be some allusion to so important an ordinance as that of Baptism was to be expected. The only way in which water is used in the New Testament, as, in Baptism. The



prophecy of its use, is, pouring, sprinkling; not immersion. They lead us to expect that the mode and meaning which, as I have proved, God affixes to baptism, would be continued in the gospel dispensation. It is pouring—sprinkling, not plunging, sinking, dipping."

I. Now, sir, here I must stop you. A little while ago you selected your own position.—You admitted that the term in hand did sometimes mean to immerse, and affirmed that you could and would show exceptions from this meaning: plain, unquestionable exceptions of course, for otherwise they could prove nothing. To work you went; and adduced, first the baptism of the Holy Ghost, mentioned by John in direct allusion to his own baptism; and then the baptism of the Israelites, in the cloud and in the sea, mentioned by Paul in direct reference to Christian baptism. A careful examination of these cases has shown, that, instead of containing a solitary fact incompatible with the common use of the term, they are both clearly and decidedly in favour of immersion. And now, instead of meeting my demand and making a third attempt to find an exception, you have manifestly given up the chase; and have proceeded to pick up a few incidental expressions among the prophets, whose only recommendation is the fact that they contain your favorite expressions, *pour* and *sprinkle*. You say, that there should be some allusion *here* to baptism was to be *expected*.—And pray, sir, what do you suppose I care about your expectations? What I want, and what truth requires, is proof; and unless you can show something better than any thing that has been said yet the question is fairly and fully settled. Further debate will be only a waste of words.

"S. How do you prove this? Does the Bible say so? If the prophecy had said, Then will I smite the rock with water, instead of sprinkle you would you have allowed me to say, it must be taken figuratively? But grant that they are figurative. It puts immersion still further out of the question. Figurative language is used, because it is stronger than the literal. Now immersion is a stronger term than pouring out, and requires more water than sprinkling."

I. You ask how I prove this, namely, that the prophecies are taken figuratively? Why, sir, it is a matter of no kind of consequence to me, how they are taken. When you prove that the expressions selected by you, have any thing more to do with baptism, than they have with Gideon's sheep-skin, or with Daniel's den of lions, I shall be prepared to meet them fully: Until this is done they require no attention.

But you say, "figurative language is used because it is stronger than the literal." Very well. "So shall he sprinkle many nations." This you grant is figurative. What then, I ask, is the literal act? It must be, of course, something less than a sprinkle; because figurative language is stronger than the literal.

It must be that sort of a sprinkle, I presume, which happened at the Red Sea—a sprinkle which did not wet the ground.—But hold—how is this? A little time ago you proved that to baptize was to pour; then to sprinkle; now you have proved as clearly that it is something *less* than to sprinkle!! But let us proceed.

"S. I have been to them—and produced plain, unanswerable facts to prove that Baptize means, to pour, to sprinkle. You affirmed that it had only one meaning; and, therefore, there could be but one mode. Now if other facts were to prove that it also means, immersion, as I have said before, it would only prove that you were wrong—and that there were two meanings, and, according to the meanings, two modes. I have no objection that you should prove that immersion, is, one of the modes. But that you can prove it is the only mode, you yourself must confess is hopeless. Besides—The prophecies are as much facts, truths, as any other part of the Bible."

I. You have produced plain, unanswerable facts to prove that baptize means to pour, to sprinkle! You have produced facts, plain facts, unanswerable facts, to prove that baptize means to pour and to sprinkle!! And what, pray, were these facts? Why, for sooth, that, in what you call the baptism of the Holy Ghost, the Spirit, lit upon, fell upon, sat upon, and filled the disciples; that when the Israelites were in the sea and under the cloud, they were sprinkled with a shower of rain that did not wet the ground; and that when the Antient prophets spake of "sprinkling many nations," and of "pouring out water on the thirsty," &c. you expect that they meant baptism! These are your facts. This is your unanswerable proof. If you have mentioned any other facts more material than these, I should be glad to be told what they are.

"S. I do not believe that the Apostle had any reference to the mode of baptism in these places. [Rom. 6. 4. Col. 2. 12.] He does not say, We are buried with Christ in the likeness or mode of baptism; but, that we are, by baptism buried into the likeness of his death: not his burial.

The apostle uses the word, planted, as well as, buried, in reference to the likeness of his death, and crucifixion. He shews plainly, that he did not refer to the burial, but to the death of Christ. Knowing, says he, that our, old man is crucified with him, that our body of sin may be destroyed. The death of Christ, was, the accursed death of the cross. There certainly is no resemblance between immersion and crucifixion. Yet if baptism is to represent the death of Christ, and not his burial; the mode should resemble crucifixion, not interring under ground."

But, really, if it were intended to represent the mode of baptism, it is more in favor of sprinkling, than of immersion. Will you give an account of the mode of burying in this country?"

I. I remark here, that from the fact of your introducing these passages, I infer that you have despaired of finding one clear exception, *one plain case*, where the original term does not mean to immerse. This being the fact, you are then fairly beaten, on



your own ground. You admit this term does sometimes mean to immerse: you cannot show a plain case where it means any thing else: the question is therefore decisively settled. Further discussion is useless. But as you seem to wish it, I have not the least objection to proceed.

You say you do not believe that, in the cases mentioned, Rom. 6. 4. Col. 2. 12. the Apostle had any allusion to the *mode* of baptism. I am happy to say, sir, that, for once, you are precisely of my own opinion. Beyond a doubt the Apostle had reference, not to the *mode* of baptism, but to the thing itself: and this thing he plainly calls a *burial*. If there be any thing in the act of sprinkling or pouring which corresponds with the idea of a burial, I should be glad to be informed what it is. But if there be not—and more especially if there be an acknowledged correspondence between a burial and an act of immersion, then the question here also is settled.

But you affirm, "He does not say, We are buried with Christ in the likeness or mode of baptism: but, that we are, by baptism, buried into the likeness of his death." By baptism buried into the likeness of his death!! Now, sir, will you be so good as to inform me where you found all this? You certainly did not find it in the New Testament, nor did you find it in the Old. I presume you found it in the same place where you found the phrase, "The clouds poured out rain." The words of the Apostle are—"Therefore we are buried with him by baptism into death:" Rom. 6. 4: and "buried with him in baptism:" Col. 2. 12.

You affirm—"the Apostle shows plainly that he did not refer to the burial of Christ." Hear his language again: "Buried with him in baptism:" "Buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father," &c. And yet no reference to the burial of Christ!! This I suppose is another of the plain, unanswerable facts.

But suppose the Apostle did not refer to the burial of Christ—what has this to do with the question? He undeniably represents baptism in both places as a *burial*; and this is all for which I contend. If the Apostle afterwards speaks of death, of crucifixion, of planting, and of fifty other things, all this does not alter the fact that he speaks of baptism as a *burial*: and this granted, as said before, the question is settled.

"S. This is what the presbyterians do when they baptize. [We dig out a grave by removing the earth. We then deposit the body, and pour the dirt back upon it.] The element is first removed. The body is presented—and the water is poured upon it. We always apply the element to the body, but never thrust the body through the element. This is never done in burying."

I. This is indeed something new! Presbyterians first dig out a grave by removing

the element: they then deposit the body: and then pour the water back upon it!! And all this is done on dry land, in a house of worship, and with a bowl full of water! Very good: please to proceed.

"S. Somewhat; but the mode of doing it is very different. You say, that baptism means, the plunging of the body, as when a weight falls into the water, and it sinks entirely under. And that, to be correctly done, the body must be *sunk* in and under the water. Now this is not the mode of burying. As the words, Dust to dust, Earth to earth, Ashes to ashes, are pronounced, it is usual to pour or sprinkle the earth upon the body. So that your definition does not hold good in burying. You cannot even speak of the mode of burying, nor perform the act, without using the term pour or sprinkle, or some word equivalent, and acting in the very way that God does, when he baptizes: apply the element to the body, and not, let the body fall through the element. But there is no kind of resemblance in our mode of burying, and the way in which Christ was buried. He was deposited in a sepulchre, cut out of a solid rock, large enough to sit and stand in. And his body was not covered with the element."

I. I have told you before, and I now tell you again, that it is not for the *mode* that I am contending, but for the thing itself. I have affirmed, and so has the Apostle affirmed, that the subject is buried in baptism.—How, in what mode, this is done I care not. Only let the candidate be buried, and I am content. If you can devise a better *mode* of performing this act, than that usually adopted by Baptists, I am perfectly willing that you should practise it. I am even willing, if you like the *mode* better, that you should dig out a grave by removing the water, and then deposit the body, and then pour the water back—provided always you have a proper burial: only in that case, I should beg to be excused from being your subject.

"S. The apostle said, We were buried, planted, into the likeness of his death, Crucifixion, by baptism. Those who made a profession of faith in his name looked to his death for atonement, and to his resurrection for justification: Romans 4. 25. If we believed on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised for our justification.—Their hopes were confirmed by his resurrection. 1 Cor. 15. If Christ be not risen your faith is vain—ye are yet in your sins. They professed also, 2 Cor. 5. 14. To live unto him which died for them, and rose again. See also Rom. 14. 8, 9.—The Jew, and, in many, cases, the Gentile, who became a follower of Christ, was considered and treated by his friends as dead—and looked upon as one who had died an accursed death. This profession was made in baptism. And it drew upon the person making it all the odium of the death of their Savior: To the world they were crucified, and the world was crucified to them.—The Saviour calls the hatred and persecution of his followers by the world a baptism: Luke 12. 50. &c. He confirms this by his remarks to the two sons of Zebedee: Mark 10. 39 45."

I. All this may be very true: and I will add, it may tend materially to mistify, to dar-

ken, and to perplex, what is in itself perfectly plain:—but if it proves that, when the Apostle said *buried in baptism*, he did not mean *buried in baptism*, I must confess that I am unable to discern the argument.

"S. Certainly. James was behheaded by Herod. John was much persecuted. And all who live godly, shall suffer persecution. The odium of his death, the Cross, is upon them all. The apostle says: Gals. 6. 14. God forbid that I should glory save in the Cross of Christ, by whom the world is crucified unto me and I unto the world. 1 Cor. 15. 31. I die daily. 2 Cor. 4. 10. Always bearing about in the body the dying of the Lord Jesus: Rom. 6. 2, 6. Know ye not, that as many of us as were baptized unto Jesus Christ were baptized into his death?—Crucified with him, that the body of sin might be destroyed. Gal. 2. 20. I am crucified with Christ. This language is true of every one that professes Christ. And thus it is, that they are baptized into the likeness of his death. They voluntarily take upon themselves all the sorrows, trials, persecutions and afflictions, as well as all the hopes and glories of the death of Christ. How forcibly is this set forth, in the figure, of our being baptized into the likeness of his death! Bearing the cross, wearing the crown!"

I. If this additional display of quotation and reference is designed to prove any thing, it must be to prove that to baptize means to crucify. Baptize to crucify!! The Apostle ought then to have said *crucified* with him in baptism. Very well: let us hear what is to come next.

"S. No: The Bible is intended to be understood alike by all nations. All do not bury alike.—Some burn, some embalm, some inter. Some deposit in vaults, some hang up the body until the flesh decays. But not one buries by forcing the body through the element—not one resembles the mode, the way of immersion—not one the death of Christ—it was a death lifted up, on a mount, on a Cross—And our baptism is unto the likeness of his death. A death for and unto sin."

I. Just now you contended that *to bury*, meant to pour and to sprinkle. Now you maintain that it also means to burn, to embalm, to hang up; but never resembles the way of immersion. To bury means to pour, to sprinkle, to burn, to embalm, to hang up; but never resembles immersion!!! Worse and worse. And now, sir, allow me to ask, for what is all this waste of labour and of time? Is it not undeniably to prove that when the Apostle said *buried in baptism*, he did not mean what he said? And is it not, by such means as these, to endeavour to undervalue, to resist, and, if possible, to put down, a practice which you are compelled to admit, and which you have repeatedly admitted, is undoubtedly a correct, a scriptural practice? Is it not to try to introduce an *uncertainty* in place of a *certainly*,—a rite which, to say the most that can be said in its favour, is very questionable, in place of one which is not, which cannot be questioned?—Is it not to endeavour to induce men to turn aside from the way which you know and ad-

mit to be correct, and pursue that in favour of which you have tried in vain to produce a single example?—Now I ask you, and I ask you solemnly, is this a becoming work for a minister of the gospel, who is bound to shun and discourage all doubtful disputations, to resist error and innovation in all their forms, and to love and promote the truth where ever, or with whomsoever it may be found? My appeal is to your understanding and your conscience: and with this appeal I close the present number.

EDITOR.

[To be concluded in our next.]

## MISSIONS.

EXTRACTS FROM MR. BENNET'S JOURNAL.

RANGOON.

Concluded.

Sept. 27. Commenced a school.

29. Walked out to the King's tanks and kyoungs. It being worship-day, on our way home, met hundreds and hundreds of the poor ignorant idolaters, on their way to bow down before a great cone of brick and mortar, where they superstitiously believe are deposited a few of the real hairs of Gaudama. O it is sickening to behold thousands going like the bullock to the slaughter, or a fool to the correction of the stocks.

*Spirit of Inquiry.*

Sept. 7. Two very good inquirers, from a village near Pegu, called to-day. There is a spirit of inquiry abroad in the land; and, if it were not for fear, would speak out in many instances, where now it is covered, I have no doubt. Our tracts and the Testament are sought after by some in Rangoon, and, we would hope, for good purposes.

8. Lord's day. Two men, from Hen-thadah, called to-day, and listened attentively.

11. Called on the Woon-gee, who seemed much pleased with me and my present, which was one of Worcester's Outline Maps, filled up with Burmese names. He seems very much taken up with geography, and has acquired a pretty tolerable idea of it. He has the character of being more civilized than any other officer in the kingdom.

12. Received letters from Maulmein, that bro. Cutter was soon to join bro. Kincaid at Ava, with a press. I have already expressed my opinion on this measure, and have no reason, as yet, to alter it; but I do hope I shall be disappointed, as regards my fears in this matter. In my walk, this evening, during a shower, called by invitation, into a Burman verandah; when 20 or 30 soon gathered around, to whom I endeavoured to talk in my broken Burmese. They were very anxious for tracts, and I gave away all I had. May the Lord accompany them with his blessing.

*Removal of the Priest's Corpse.*

13. Burmese worship-day; and, after the nobility and gentry had worshipped at the pagoda, they assembled at the Kink's tanks and kyoungs, where the dead body of the priest from Ava is deposited, (or rather, where he lately died,) when the ceremony of removing his remains to the Nigban kyoung, took place. I did not go to see it, but I learned it was somewhat as follows: The great wife of the Woon-gee preceded the corpse, and the Woon-gee followed after; when, after going three times round the kyoung, the body was deposited in it. The body was covered with gold, spangled with velvet, and, over it, was carried three white, and two golden umbrellas. In about two months, the body is to be burned, when a great festival takes place.

14. This morning, I took several tracts in my pockets, and went through a street where I have not often before been, when I was asked for books, and was soon fleeced of all I had.

17. Great preparations are making for the annual boat races, which brings down here, from the contiguous country, a multitude of people, and we hear of robberies every night.

18. The Woon-gee and wife walked down in state, to-day, to see the boats, and the skill of the boat-men. *Ko San-lone*, who went up with bro. K., has just returned, ill with a swelling behind his ear. He says bro. K. is studying the *Ca-thay* language, as there are many of these people at Ava. I inquired of him, what he thought of a press at Ava? He said it would be well.

*A Semi-Atheistical Inquirer.*

A man named Moung Bau, from Shwa Doung, called to day,—a very respectable man, and a follower of the great Semi-Atheist teacher there. Though he has had several opportunities of becoming acquainted with our system, he does not seem to have availed himself of it, or he appeared ignorant designedly, in order to get the story from me. I told him that the soul of man could not die, and endeavored to tell of the resurrection of the righteous and the wicked, when the immortal soul, which was breathed into man by his Creator, would again reanimate the body, and both live forever, either happy or miserable. He listened very attentively and seriously, and asked several questions, evidently with a wish to the better understanding of the subject, and not for the purpose of disputation. The idea, that though the body shall die, yet *the soul could not die*, seemed to strike him very forcibly. O that the Holy Spirit may enlighten his mind, and make him to love the truth.

As the vessel leaves immediately, I have no time to write on other topics, than those which are contained in this journal.

I am, dear sir, yours, &c.,

C. BENNET.

REV. DR BOLLES

## CIRCULAR.

*To the Association, Churches, and benevolent individuals, of the Baptist Denomination in the United States.*

## CHRISTIAN SALUTATION.

Beloved Brethren,—Indulge the Executive Committee of the A. B. H. M. Society, in presenting to you the following facts and appeal. This Committee are of opinion, that only a very inadequate idea exists among the churches of the vast amount of destitution of the preaching of the gospel within the limits of the denomination, and throughout the country, and they are desirous that the facts in the case should be before them. It is, then, a fact, that the number of our ministers is but little more than one half of the number of our churches—that only about one half these ministers devote themselves exclusively to the work of the ministry—that a great proportion of these ministers would gladly preach the gospel all the time, if they could be relieved from the necessity of labouring in some secular employment for the support of their families—that around these churches are multitudes of souls almost totally destitute of preaching, to whom these ministers would be able and disposed to publish salvation, if they were assisted in doing it. While there is so much destitution of the saving knowledge of the truth, infidelity is becoming rife and unblushing in various sections of the country—error in its multiform character is propagated—here, the Son of God is shorn of the glory of his divine honors—there, the efficacy of baptism is substituted for the merits of the atonement, and the influence of the Holy Spirit. By some, the power of free will is made to supersede the invincible grace of God; others rely on a sound creed and cold orthodoxy, while the weightier matters of the moral law are neglected; while not a few rest on the groundless assumption that all men will be saved. And worse than all, perhaps, popery is rapidly on the increase. It seeks to retrieve in America what it has lost in Europe. While its nature is really and professedly immutable, its outward form is cameleon, and with jesuitical cunning and adroitness adapts itself to all changes of circumstances. It is a system of despotism exerted over the bodies and souls of its votaries, and can never be made to agree with republicanism. Its ascendancy in this country would produce a change in the form of our government, effecting the demolition of our free institutions. It should, also, be considered, that it already includes a tenth part of

our free population, and that its ranks are rapidly filling up, chiefly by emigration from Europe,—that the provinces and states on our Northern and Southern borders, and all South America, are catholic—that its resources in men and money in the catholic states of Europe, are immense—and that the Valley of the West is the chosen field of its operations. One fact more we present in this connexion,—that many of the collateral means of moral improvement, which are usually powerful auxiliaries to the gospel, are to an alarming degree wanting in extensive sections of the country. Schools are too few in number, and often very deficient in quality, so that multitudes of the youthful population are growing up without the general information necessary for good citizens and good christians.

Facts like these led to the origination of the A. B. H. M. Society, and a more full knowledge of them has deepened the conviction of its importance. Are the nature and design of the Society understood? It seeks no dominion over the faith, nor interference with the independence of the churches, but simply to promote their prosperity by aiding in the preaching of the gospel more fully through the country, in employing the voluntary contributions of the benevolent to assist ministers, the most of whom reside in the regions they are to occupy, to preach more frequently, more extensively, and with less embarrassment—to secure to the churches, now frequently supplied with preaching, and without pastoral labour, the benefit of weekly religious instruction, and the faithful oversight of pastors who care for their souls, and those of their children and neighbours, so that they may be enabled and disposed in future, to provide these advantages for themselves. In a word, the Society aims not to assume the duty of the church to support the gospel, but simply *to help them to help themselves*. The operations of the Society, though of recent origin, and its funds limited, have been considerable. From the foregoing Report, you will learn that 83 Missionaries and ministers have been employed—that it has aided in 55 years preaching directly, while 145 years more have been supported by other societies in the denomination of kindred character, and many of them auxiliary to the Society in the formation of 3 Associations, the planting of 40 churches, the hopeful conversion of 2000 souls, and the baptism of 1600 persons,—besides the establishment of 40 Sunday Schools, the distribution of thousands of bibles and tracts, and the general

promotion of the cause of Christ and of human happiness. While all true christians will rejoice in what has been done, it is obvious that the operations of the Society; ought to be greatly increased. Why may it not be done? Assuredly, there are hundreds of good men ready to enter the field and reap the harvest, when the funds are provided for their support while they are doing it. It is equally certain that there are thousands of dollars in the hands of our brethren, who hold it only as God's stewards, which might be appropriated precisely in this way, without injury to themselves or families, or to other objects of christian benevolence. What then is wanting? Information of the actual state of the case, liberality and system in giving, and prayerful dependence on God's blessing.

The Committee have adopted measures by which the press shall be made to essentially aid the cause by spreading weekly before the public interesting facts, and a continuous history of their measures, with their ascertained results. They are determined to omit no efforts to secure the services of additional agents, so essential to the collection of funds. It is desirable, that every church, especially in the northern and middle states, should be annually visited, and kindly, but earnestly, invited to co-operate in this work of benevolence, patriotism and piety. These agents are performing an important and most necessary work, but are at the same time, the most self-denying, and the most thankless, but for the consideration of its usefulness to men, and acceptableness to the Head of the church. Allow us, dear brethren, to anxiously inquire, How will you receive these agents? Will you call them beggars, suspect their motives, and send them away empty-handed? Or, will you receive them as becometh saints, as the collectors for your Lord's treasury, the messengers of the church, and the glory of Christ? Will you not by your liberal contributions cheer their hearts, strengthen the hands of the Committee, and bless the poor saints, the few sheep in the wilderness?

Our friends ought also to consider that the Home Mission enterprise is not the work of a single year: the Society have entered on a campaign which will continue for a century. Hence is seen, the necessity of adopting systematic measures in all the churches, to secure an annual contribution for the purpose, and as far as may be, without the time and expense of agents: at least, that there shall be less need of "gatherings when they come" among you. The neces-

sary apparatus is now prepared, and with the blessings of God, our future success may be expected to correspond with the amount of means placed at the disposal of the Committee.

Another thing, which is vitally important to the success of the work, is that a number of talented, pious ministers, who are ready to make sacrifices and endure hardships as good soldiers should go to occupy the rising cities, towns, and villages in the Valley.—It is reasonable to believe, that many such would be vastly more useful than they can be in the east; and it is obvious, that every man is bound to do the most good in his power. We ask such whether they do not hear the Macedonian cry, “come over and help us?” Whether they can be guiltless, if they leave these sheep in the wilderness to perish? Whether they are not imitating the example of him who denied that he was his brother’s keeper, if they shut their eyes to sufferings of their western brethren, and close their ears against their imploring cries for help? Whether a time will not come, when they will lament their preference of a comfortable settlement in the old states to the hardships and privations of the new one?

We call on all our brethren and friends, to remember that God claims as his, the gold and the silver, and the cattle upon a thousand hills, and that he expects his stewards to be found faithful. We ask them, whether there is no danger that this gold and silver will become cankered? Whether it is not possible that money may perish with its possessor? Whether they could have better security for their funds than the promises of God, or better interest than his blessing? We appeal to the powerful principles of philanthropy, and love of country, and love to Christ and his cause, and beseech them to aid us in the great work in which we are engaged—to share with us in the labour on earth, and the gracious reward in heaven.

Finally we entreat the church to pray more for Home Missions. Until the christian community were induced to pray often and fervently for Foreign Missions, comparatively little was done; but when that cause became a subject of prayer, and the monthly concert was generally attended, prosperity crowned the enterprise. So it will be with Home Missions. Brethren, we beseech you to pray for this object in your closets, at your family alters, and in your public services. Why should not the 1st Monday in every month be observed in

dart as a Home Missionary Concert? Very many and very great interests are involved in the success of missions in our country. A larger number of Missionaries are here employed than in all the heathen world, and the number ought to be increased twenty fold; and we are persuaded that no christian patriot will consider missions at home inferior in importance to missions abroad.

Dear brethren, pray for the Committee, that they may possess prudence and energy,—for the Missionaries, that they may be faithful and successful,—for the Agents that they find the churches, as in primitive times, willing of their own accord, and ready of themselves, to make certain contributions for the poor saints,—for the universal effusion of the Holy Spirit, that the church may be at peace and enjoy prosperity, and that sinners may be converted in multitudes. The wisdom of men is folly, and human strength is weakness; without Christ we can do nothing; but power belongeth unto God and the zeal of the Lord of Hosts will perform all his pleasure.

We close by repeating the injunction of the apostle: to do good and to communicate, forget not: for with such sacrifices God is well pleased. May the blessings of those, ready to perish come on you.

J. GOING, *Cor. Secretary*  
May, 1834.

---

#### MISCELLANEOUS.

---

##### MISSIONARY MONTHLY CONCERT.

A proposal has been presented for improved the interest and attendance at the monthly concert of prayer in behalf of foreign missions, which strikes us very favorably, and we sincerely hope it may meet with universal approval and adoption. It is to change the time of holding it, to substitute Sunday evening for Monday evening. It must be at once manifest to all, that such an alteration would secure a great increase of attendants. Instead of being a mere handful, as is quite frequently the case at this concert, there would be in most instances a full assembly of church members, and a desirable proportion of the congregation, the latter of which would acquire a relish for missionary operation, which they never before entertained. Such an interest once contracted might not only provoke their liberality, but instrumentally result in their conversion.

On the part of the majority of christians there is no doubt a censurable indifference to this important prayer meeting; but there

are not a few, however, who may be suffering under the charge of insensibility in this matter, whose peculiar circumstances prevent their attendance. Could they come and go at pleasure, it would be their delight to mingle their prayers with others in behalf of the benighted heathen: but their secular relationship precludes them the privilege on a week day evening.

On Lord's-day evening, those who labor for others, and those in straitened circumstances, have in a good measure equal liberty with those in better conditions, and most christians who have any disposition for the enjoyment of such a prayer meeting, may on this evening partake in the privilege.

The change of the evening would have a material tendency to diffuse more extensive information on the subject of missions. Many are quite ignorant in regard to the great things doing, and the great things required to be done, for the distant gentiles. They read but little; they take no religious paper; and what they learn from the disconnected details of this one and the other whom they occasionally meet with, only involves their minds in confusion, without securing their regard on any proper field for prayer, or benevolent action.

To bring up christians, as a body, then, to proper feeling and proper effort on the great subject of missions, the regular and extensive diffusion of information is indispensable. Who does not see that the grand object would be obtained by the general adoption of the proposed measure?—The whole mass of christians collected together, at their different places of worship, once a month, on Lord's-day evening, and listening to the interesting details of missionary operations, the toils and successes of those engaged in teaching the heathen the way of salvation, the almost miraculous providences of God in opening fields of new enterprise, which have been supposed for ages to be impenetrable, cannot fail to leave their minds enlarged and their hearts enlarged on the great plans of mercy for the rescue of millions enslaved by idolatry. Prejudices which have been contracted through misapprehension and ignorance, will be greatly dissipated; union will be strengthened; and the consequent harmonious concert will appal the foe. The more we think of the subject, the more strongly are we impressed in its favor.—No solid objection can be urged against it.

*N. Y. Bap. Reg.*

#### MUSIC, AS A BRANCH OF INSTRUCTION IN COMMON SCHOOLS.

"In the United States, singing is usually considered as an accomplishment which belongs to the luxuries of education. In Germany, it is deemed an essential part of common school instruction; as means of cultivating one of the most important of our senses, of softening the character, and especially of preparing children to unite in the public worship of God. It is considered no more remarkable, and no more difficult, for children to read and write music, than language; and musical tones are made the means of associating valuable ideas with the common subjects and phenomena, and the ordinary events of life."

The above is copied from the "*Annals of Education*," for September, 1830. Since that period, Mr. WOODBRIDGE, the conductor of this excellent work, has frequently presented the subject before the public, and urged the adoption of vocal music in the common schools in the United States. To test its practicability, experiments have been made, with the most happy results, by teachers in different parts of the country. After enumerating these, in a late number of the work he adds:—

"But we have been most encouraged by the formation of an institution, devoted to the promotion of this object in the city of Boston, on a plan which we could wish to see adopted in other parts of our country.—A number of gentlemen who were convinced of the necessity of reform and improvement in the public taste, on the subject of music, have been long engaged in promoting this object silently but constantly, by the efforts of one or more individuals; and have formed themselves into an association, under the title of 'The Boston Academy of Music,' for the purpose of securing and sustaining competent professors, who should be devoted exclusively to this object."

#### THE EVIDENCE OF CHRISTIANITY

*Is of such a nature that it admits of being brought home individually with convincing power to every man's bosom.*

It becomes every man who sets himself to the task of examining Christianity, to fix his attention on the following momentous inquiry:—Is this professed revelation adapted to my actual necessities? to my hopes and fears? to the circumstances by which I am surrounded? and to the prospects which stretch before me? If, upon minute inquiry, it is found to be thus adapted to our fallen state, it will



surely carry along with it a striking demonstration of its divine origin; and if upon actual experiment, we find that the reception of Christianity allays our guilty fears, gives peace to our troubled consciences, quenches the thirst of sin, inspires the hope of immortality, supplies motives for patient endurance, and sheds the lustre of moral loveliness and purity over the character in whom it dwells, then may we assure ourselves of the source whence it sprung, and then may we enter into the meaning of the beloved disciple when he says, "He that believeth on the Son of God, hath the witness in himself."

"I think," said the good and great Richard Baxter, "that in the hearing and reading of the Bible, God's spirit often so concurrereth as that the will itself should be touched with an internal gust and savor of the goodness contained in the doctrine, and at the same time the understanding with an internal irradiation, which breeds such a certain apprehension of the verity of it, as nature gives men of natural principles. And I am persuaded that this, increased by more experience and love, doth hold most christians fasier to Christ than naked reasoning could do. And were it not for this, unlearned, ignorant persons were still in danger of apostacy by every subtle caviller that assaults them. And I believe that all true christians have this kind of internal knowledge from a suitableness of the truth and goodness of the gospel to their own quickened, illuminated and sanctified souls."

Let no one venture to reject Christianity, then, who has never made it the subject of his intense regard in connexion with the exigencies which press upon his own condition and prospects. It can but be ill understood by the man who has never looked at it in its adaptation to his own case. It is an individual, as well as a general remedy; and the true study of Christianity is the examination of its coincidence with the wants and wishes, the hopes and fears which press upon every son and daughter of Adam. For the want of this close inspection of the individual aim of Christianity, it is to be feared that thousands either reject it, or are utterly indifferent to it. But how contrary, is all this to the spirit of true science, which rejects nothing, and admits nothing but upon actual experiment.

Let Christianity be fairly put to the test, let it be taken home with unhesitating confidence to the heart; let its divine remedies be applied to the distempered mind; let its true character as a restorative system be fully and impartially tried, and then, should it after all fail to impart peace, to heal the malady of the soul, to answer its own professed designs, let it be put to that obloquy which it deserves.

But where is the man who ever betook himself to christianity without finding it to be the refuge of his weary mind? Who could ever, upon actual trial, charge it with a lack

of faithfulness to its own pretensions? Who ever embraced its animating hopes without finding them productive of peace, and purity, and joy? Who ever became a true christian without feeling the self-evidencing power of the gospel? Who ever believed on the son of God without having proof in his own mind, that the Bible is true? Who ever made actual trial of christianity without finding it to be the "wisdom of God, and the power of God," to the salvation of his soul? Who ever knew the truth as it is in Jesus without being made free by it from the thralldom of sin and bondage of corruption? The man who is a genuine believer is as fully conscious as he is of existence, that christianity is no cunningly devised fable. It has established its throne in the deep-seated convictions of the heart.

He has felt the transformation it has wrought:—"old things are passed away; behold all things are become new." His entire character has been favorably affected by it.—Upon his once gloomy path it has shed the light of immortality; it has taught him to "rejoice even in tribulation;" it has changed all the aspects of life, by throwing over them the hues of eternity; it has conferred on him a reality of happiness which the whole creation had no powers of imparting. In his own person he beholds a monument of the truth and excellency of christianity, which forbids him ever to doubt. By other evidencies, indeed, his faith is confirmed; but in his peace of mind in that hope which is full of immortality, and the heavenward bearing of his once earthly character he is enabled to feel that christianity is no "cunningly devised fable."—*Dr. Morrison.*

---

#### SINCERITY IN ERROR.

Erroneous principles are often esteemed but little dangerous, provided the heart be right in its intentions and feelings.—The kind and accommodating creed of modern liberalism makes it a matter of minor importance *who* is worshipped, or *how* he is worshipped, if there be only *sincerity* in the *worshipper*. Now, the great difficulty in the way of this pseudo charity is, that it proves so much, and extends so far, as to equalize all truth and falsehood, all right and wrong. It sets out moreover, with a supposition which in itself involves an impossibility: for the heart is not, and cannot be right, when it is subject to the warping influence of erroneous and debasing views—when it enshrines principles that are radically wrong in its holiest sanctuary of feeling, guards them with its most watchful jealousy, and embodies them in action with its most fervent enthusiasm, and its most active zeal.

"He feedeth on ashes," said the evangelical prophet in reference to the maker and worshipper of idols, whose folly he sarcastically and inimitably exposed: "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"—If the reader will be at the pains to consult the forceful chapter in which these words occur, he will doubtless acknowledge that the keenness of the satire is proportioned to the fatuity and heinousness of the offence. It furnishes us with a case admirably in point. Those against whom it directs its pointed sarcasm were doubtless sincere. A species of zeal sent them out to the forest to choose their tree, cheered their labors while they were "making it after the figure of a man, according to the beauty of a man." With a liberality worthy of a better cause, they lavished the silver and the gold for its covering and adorning. There was piety in their hearts when they knelt before its shrine, and fervour in the supplications which they there poured forth, in the sacrifices which they unsparingly offered.—We see the confidence of assured belief in their system stamped upon *their every word and act*.—Sensitively alive to the honor of their chosen idols, shocked at the very idea of unbelief in their power, prompt to punish disrespect to their alters as sacrilege, they would have been ready, if need required, to war or to die in their cause. According to a fashionable hypothesis, then their unquestionable *sincerity* should have excused and sanctified their manifest delusion; and they should have been as much accepted when they bowed themselves, in the darkness of their benighted understandings, before "the stocks and stones," "called upon Baal, or "poured out drink-offerings to the queen of heaven," as though they had been worshipping JEHOVAH with a rational and a holy worship. Yet what is the fact? What saith the inspired record? After all this laborious zeal and costly devotion, it gives the disparaging comment, they are feeding on ashes—that a deceived heart hath turned them aside—"that these makers of graven images are all of them vanity," and "that their delectable things shall not profit."—*The Heart*.

## NEW BERN.

Saturday, November 22, 1834.

Owing to our late absence and other engagements, our usual number on Campbell

ism is necessarily deferred. The next number will probably conclude the series.—

Our agents and friends are requested not send us any more names for the Interpreter. This paper will be discontinued after the close of the present year. It is now the Recorder or nothing. We have been induced to adopt this course, without the adequate number of subscribers, by the advice of brethren whose opinion in this case we have preferred to our own. We shall once more try the hazard of an experiment. *We ask our friends to give their attention exclusively to the Recorder.* Those of our old subscribers who may prefer the Recorder to no paper at all, are requested to hand in their names to our agents as early as possible. It is very important that we should learn the amount of our list before January, that we may know with what impression to commence.

We call the attention of our readers to the advertisement of Jos. S. Baker on our last page.

CORRECTION. For the phrase "*eighty Baptist Camp-meetings*," in Bro. Thomas' communication, page 223, read, "*eight Baptist Camp-meetings*." Bro. T. mentions also the omission of a *word and a half* in a preceding letter; but as he has not referred us to the place, we are unable to make the correction.

TO CORRESPONDENTS. Several communications are unavoidably deferred. On account of an oversight committed during our absence, the interesting letter of our Bro. Dockery is among the deferred. They shall appear in our next.

## N. C. STATE CONVENTION.

This body held its fourth Annual Session near Windsor, Bertie county, commencing on Friday 31st ultimo; and continuing until Tuesday following. The meeting was well attended, the brethren in fine spirits, the deliberations harmonious, and the measures such as suited the occasion. The meeting was cheered by the presence of Bro. Pouncey from the S. C. Convention, and by Bro. Luther Rice from the Gen. Association of Vir-

ginia. The contributions on the occasion were upwards of \$1,000, to be divided about equally between the Education fund, the Domestic Mission fund, and the Foreign Mission fund. The reports from missionaries and agents employed during the preceding year were more encouraging than on any former occasion. Four agents were employed to labour, each six months, during the ensuing year:—Bro Jas. Thomas west of the Yadkin, Bro Jno. Culpeper Sen. between the Yadkin and the Cape Fear, Bro. Finley, between the Cape Fear and the Tar, and Bro. Geo. M. Thompson between the Tar and the Ocean. Twelve missionaries also were appointed to labour from six to twelve months each, in twelve separate sections comprising the whole State. Delegates were appointed to attend the S. C. Convention, the Gen. Association, and the Gen. Convention of Foreign Missions. The minutes will be published as soon as practicable, and a copy transmitted, by order of the Convention, to each of our subscribers residing in the State.

THE BOARD OF TRUSTEES of the Wake Forest Institute held a Semiannual Meeting during the session of the convention.—The interests of this seminary are advancing far beyond the former expectations of its most sanguine friends. Bro. Armstrong, the Agent, reported that he had obtained subscriptions, in about four months, to the rise of \$13,000, and had passed over perhaps only some four or five counties.—On the faith of these subscriptions, measures were taken to proceed immediately with the erection of a large and substantial edifice, the cost of which is estimated at about, \$10,000. Measures were taken to proceed with the building of two plain commodious dwelling houses, for the accommodation of Professors, as soon as the subscription list will justify the undertaking. The report of the Principal of the school is highly encouraging, and every thing, thus far, goes on well. Prudent management and an humble reliance on the blessing of God cannot fail to produce a prosperous result.—An examination of the students will commence on the 26th instant.

DEATH OF DR. GRAHAM. The decease of this amiable and highly esteemed brother.

occurred at his residence in Duplin county on the 27th ultimo. His last moments were those of the just—peaceful and triumphant. An early and efficient friend of the Convention, of the Institute, and of all our general operations in the State, his loss will be keenly felt in every department. As an evidence of the estimation in which he was held, and of the value attached to his services, and influence, the Convention adopted resolutions expressive of their sense of the bereavement they had sustained, and of their sympathy with his afflicted family.

ACKNOWLEDGEMENT. We hereby acknowledge the receipt of \$20 from Wm. H. Turpin, of Augusta, Geo.:—part to be appropriated to payment for our paper for the present and the ensuing year; the remainder to be paid over for the benefit of the Wake Forest Institute.

#### COMMUNICATIONS.

For the Interpreter.

OCTOBER 15th, 1834.

MY DEAR BROTHER MEREDITH,

Our Camp-Meeting, held nine miles below Fayetteville, has just closed. And we can truly say "The Lord has done great things for us, whereof we are glad." You very well know that I have had the happiness to be at some of the most interesting meetings ever held in North Carolina, yet such a meeting as ours I never before attended. Several ministering brethren were present, but the labours of brother John Armstrong, Agent of the Wake Forest Institute, and brother James Thomas, Agent of the Convention, were particularly successful. To our regret brother Thomas, from prior arrangements, was compelled to leave us before the close of the meeting, and before the excitement had reached its height. But brother Armstrong remained and laboured almost incessantly. The excitement was not produced by any peculiar action, on the part of the ministers, upon the passions, but by solemn and impressive appeals to the judgement and conscience of the hearers. And what was remarkable, it was accompanied with no clamour. Occasionally the deep and affecting sigh was heard, sometimes from one, and then from another, of those who were convicted. Another circumstance connected with it, that I consider still more remarkable is, that if there were a solitary individual unimpressed on the evening before the meeting closed, we have yet to ascertain the fact. Indeed, I am inclined to think that if the worst sinner on the face of the earth had been there but for one half hour, he would have been forced to the conclusion that if there is a God, that God was really in the congregation.

I have not time to state the manner after which the meeting was conducted throughout. I will however give you a sketch of the manner after which it was closed. When the time of parting

had nearly arrived the congregation was summoned together by the sounding of the trumpet. Nineteen of those who had been relieved appeared in preparation for immediate Baptism. The male candidates were ranged in front after the manner of a Funeral procession, and the female candidates next to them in the same manner.—The Pastor of the church who was the Administrator of the ordinance, accompanied by the other ministering brethren, preceded the candidates. On starting to the baptismal stream which was not far distant, the ministering brethren with the candidates and congregation commenced singing the Hymn that commences with these words,

"O tell me no more of this world's vain store,  
The time for such trifles with me now is o'er;  
A country I've found where true joys abound,  
To dwell I'm determined on this happy ground."

Having arrived at the brink of the stream, nearly half of the congregation marched on and took their position on the opposite side. A baptismal Hymn was then read and sung, after which bro. Francis Hawley Agent of the Tract Society offered prayer. Then the female candidates were conducted down into the stream and immersed, and after them in like manner, the male candidates. Brother John Armstrong then pronounced the benediction and all retired from the water. After an interval of about half an hour the hoarse and solemn roar of the Trumpet was again heard. The congregation assembled. The front seats on the right and left were vacated for the new members. The pastor of the church arose and read two verses of a Hymn appropriate to the occasion of receiving new members to full fellowship. While those two verses were sung the recently immersed advanced and took their seats. The pastor then gave to each the right hand of full fellowship. This having been done, he commenced singing the Hymn that commences with these words,

"Come thou fount of ev'ry blessing  
Tune my heart to sing thy praise, &c."

During the singing of this Hymn the male member of the church came forward and gave the right hand of full fellowship to the new members. Brother Armstrong then arose, and after briefly addressing them, invoked the blessing of God upon them and committed them by prayer to the word of divine grace. An invitation was then extended by brother Armstrong to those who had a little hope, yet not enough to feel themselves justifiable in joining the church, to come forward and we would engage in prayer for them. Such a crowd came that I attempted not to number them. He prayed for them and commended them to God. After they had returned to their seats which they did with the utmost order and solemnity, he extended an invitation to those who knew themselves to be unconverted—who had no hope in Christ, and who felt anxious about their soul's salvation, to come forward and we would engage in prayer for them, also. The pastor of the church then commenced singing the Hymn that commences with these words,

"Come humble sinner in whose breast  
A thousand thoughts revolve, &c."

While this Hymn was sung the sinners present flocked up and knelt down. Prayer was offered in their behalf, and they were commended to God. They returned to their seats and the parting benediction was pronounced. The minister then walked out into the aisle where they stood while those of the congregation who desired it, came forward and gave them the parting hand.

O that day will never be forgotten. Glory be to God in the highest for what he has done for me and my people.

JAMES Mc DANIEL.

NOXOE Co. MISSISSIPPI, August 14th, 1834.

ERG. MEREDITH,

I removed into the Choctaw purchase in November last, since which time, it has increased in population amazingly. We have a fine fertile country, which appears very healthy, the neighborhoods are filling up with a class of people far superior, as to morals, to what is common in new settlements, and I think there are more Baptists, than there are members of all other denominations put together. I have assisted in constituting seven churches, and one more appointed to constitute on the 5th Sunday in this present month. A Convention of baptist churches, met at Bethel church near where I live on Friday last, there were thirteen in number, and all constituted in three counties in Choctaw purchase, to wit, in Sumpter county Ala. and Noxoe, and Kemper counties, in Mississippi. They formed a Constitution, and adopted the abstract of faith set forth by the Welch Neck Association of So. Ca. and became an Association under the name of the Choctaw Baptist Association.—They then received another church into the Association, making the number fourteen churches. From every appearance, we may expect a great addition to this number by the next meeting of the Association, which is appointed to meet in Sumpter county, Ala. Saturday before the third Sunday in Sept. 1835.—In the congregation, in general there appears much engagedness, and in one of the churches I attend, I baptized five about two weeks since; and I think we may say that here, the harvest is truly great, and the labourers but few. We have but five ordained preachers, in this new Association. Many new towns and settlements, are springing up in this not long since waste howling wilderness, and where, not more than three years since, the impious dance, and savage yell, alone was seen and heard. We now see throngs of enlightened beings, who are continually crying when they see a minister, come over and preach to us; I have travelled and preached much (agreeable to my age as a Baptist Minister) in some districts of So. Ca. and one county in No. Ca. to wit, Robertson, co.—But never saw greater need of Baptist Ministers, who shew their faith by their works, than at this place. I trust none others are wanting here, for much injury has been done already, by those who are afraid to encourage a Union of effort in the baptist church.

When I receive and read your papers, if I find none other making communications to you, on interesting subjects that may occur here, I shall take the liberty to make them

myself, as I am aware that many of your subscribers, in the county I formerly lived in, would be glad to see them. You can use this or any other communication I may make you, as a foundation for your own remarks, or by extracts, or if you let them lie entirely still, you will in no wise disoblige,

Your Brother in best of bonds,  
MICHAEL ROSS.

WAKE FOREST INSTITUTE Oct. 9th, 1834.

DEAR BROTHER MEREDITH:

You will be pleased, no doubt, to hear of the addition to the Church of Christ near this place. On Sunday last twenty-six (most of whom were students of the Institute and subjects of the late revival) testified their attachment to Christ by submitting to the holy ordinance of baptism.—At an early hour we repaired to the water-side, where we found a large concourse of people already assembled to witness the administration of the solemn ordinance. After a door of admission had been opened, and several had told what the Lord had done for their souls, our beloved brother Wait, while standing at the water-side, delivered one of the clearest and most lucid expositions of the subject of baptism and of Baptist principles, that it has ever been the writer's privilege to hear. He commenced with the obvious meaning of the word *baptizo*, briefly alluded to the plain and direct import of the New Testament in many places, showed from numerous authoritative examples that many of the candid and most learned of our Paidobaptist brethren entirely agree with us on this point, and said if any man of candid and unprejudiced temper, who sincerely desired to know and do his duty, would read the New Testament without note or comment, he could not help being a Baptist. He then stated in relation to such of the candidates as were students of the Institute, that all of them had come forward and offered themselves to the church of their own accord—that it was a free will offering—a voluntary consecration of themselves to be the Lords; that not a single word had been said by their Instructor to induce them to become Baptists, and in the judgment of charity he was led to believe that they had united themselves with that branch of the church from conscientious motives, and an ardent love for plain, unadulterated truth.

After these very appropriate remarks he led the young disciples one by one down into the stream, where they in imitation of their blessed Saviour's example, and in obedience to his commands were "buried with him in baptism." Never before have I witnessed a scene so impressive, so lovely, and so solemn! The day was calm and delightful. Not a single cloud obscure the brightness of the mid-day sun as he looked down in approbation of the deed. All nature seemed to smile; and as I looked up to the deep

blue sky, my reflections carried me back 1800 years to the banks of the Jordan and I fancied I could almost see the heavens opening, and the sacred Dove descending upon the head of the blessed Redeemer. Truly this was "none other than the house of God and the gate of heaven! Here was a scene more sublime than Milton or Homer or Burke or Longinus ever conceived.

As I looked around on the attentive multitude that lined the banks, I could here and there see a beloved mother who had come to see her son baptized. Most sincerely did I wish that the Parents of all these young brethren could have been present. This most impressive scene was only interrupted by singing a verse or two from some appropriate hymn, and now and then by the spontaneous effusion of an overjoyed heart in giving glory to God. Many were the tears that were shed on that memorable occasion; and many we trust then received impressions which will induce them to "go and do likewise." There is still a good degree of seriousness existing among the students of the Institute, and it is ardently hoped that our neighbours will yet share more largely in the work. God grant that what we have felt and witnessed here may be but the little cloud which will increase and ere long descend on all this region in copious showers of divine grace.

Yours in Christian love,  
JOHN L. GAY.

MELTONSVILLE, ANSON Co. N. C. Sept 6, 1834.

BRO. MEREDITH,

I am truly sorry that there exists no greater taste for enlightening the mind, than does among a certain class of the people.—And I believe that this taste that should be, cultivated by every one, is allayed by certain fears which I do not for a moment hesitate to pronounce futile. Example; Bro. A. will you add your name to the list of subscribers for a Religious paper? After a series of questions sufficient to make the patience of man thread-bare—A. My Bro. I am willing to support any thing that I believe to be good, but I am fearful that there is a great speculation in the press and I am determined that they shall not speculate on my money. And I have to say with shame, for them, that some of those who esteem their filthy lucre too precious to be speculated on by those who are endeavoring to propagate useful knowledge, can, without the least conviction of danger, take their family and repair to a Circus or some such place, and give enough to pay for several news-papers, or send the precious volume to several destitute families, or distribute several thousand pages of tracts, just for a few moments, indulgence in carnal pleasure. Will you be so kind as to gratify some of your readers, which I hope will convict others, by answering the query in the In-

terpreter?

Yours in love, &c.,  
W. F. BRASINGTON.

### EDUCATION.

A Classical and Scientific School will be opened in Danville, on the first Monday in January next, under the Superintendence of the Subscriber. A Teacher fully competent to impart instruction in the ENGLISH, LATIN, and GREEK Languages, will be employed. The Subscriber will also devote to the School, as much of his time and attention as circumstances may require. In addition to the ordinary instruction, there will be a series of Public lectures on CHEMISTRY, NATURAL PHILOSOPHY; &c. We have been kindly tendered the use of the Masonic Hall, (a commodious brick building,) until a suitable building can be prepared.

The Scholastic year will be divided into two sessions of five months each. Each Session will close with a public examination. There will also be a private examination, at the close of every week, on the studies pursued during the week; and occasional exertations in composition and oratory. The standing which each scholar sustains, at these private examinations, will be noted down in a book provided for the purpose. This will not only excite the Student to diligence and attention in study, but will also afford parents and guardians an opportunity of ascertaining from time to time, the progress their sons and wards are making in their several studies.—In conducting the public examinations, meeting out honors, and awarding premiums, we shall be governed by a board of Superiors, to be appointed for the purpose by the patrons of the School.

TERMS.—Tuition fees, without an express stipulation to the contrary, will be expected in advance. They are per Session as follow:

For Spelling, easy reading, &c.	\$7 50
English Grammar, Arithmetic, Geography, &c.,	10 00
The Sciences, Chemistry, Astronomy, Natural, Moral, and Political philosophy, Logic, Rhetoric, the higher branches of Mathematics, &c.,	12 50
For the same, with the Latin and Greek Languages,	15 00

BOARD, in the family of the Superintendent, will be \$40 per session—one half payable in advance, the balance at the close of the term. Strict attention will be paid both to the health and morals of boarders.

A course of private evening lectures will be delivered to boarders on the studies they are pursuing. They will also be allowed free access to a Select Library, consisting of about 400 vols. of Standard Works, in every department of literature. The benefit of the evening lectures, and the use of the library,

may be secured to those who are not boarders, by the payment of an additional sum of \$10.

No deduction in the price of board or tuition will be made for absence, after an admission into the school, unless such absence be occasioned by sickness or other circumstances equally unforeseen and unavoidable; and unless it be of a month's continuance or more.

As our desire is to extend the blessings of education, as far as our limited means will allow us, we would receive, without regard to sect or party, a few youth of promising talents and good moral character, who have not the means of defraying their expenses, on terms that cannot fail to prove satisfactory, and look for remuneration to the patronage of a liberal and enlightened public. Every individual who shall procure us five scholars, shall be allowed to name a sixth, who shall enjoy the benefits of the school without charge, provided his talents, character, and circumstances are such as described above.—Persons who have Sons or Wards to educate, may thus, by patronizing this school, advance essentially the cause of Education, among the less favoured class of our fellow citizens, without expending one cent more than they would otherwise be compelled to expend in procuring instruction for those entrusted to their care.

To two or three young men engaged in the ministry, we would cheerfully afford, gratuitously, the facilities for prosecuting at the same time their studies and their labors in the Gospel Ministry. "The harvest around us is plenteous, but the laborers are few."

For the information of those who have daughters, as well as sons, to be educated, we would add, that there are two Female Academies in town, which are well conducted, flourishing, and of established reputation.

Application for Board in the Family of the Superintendent, should be made at an early period, as the number of Boarders will be limited.

JOS. S. BAKER.

Danville, Va. Oct. 18th. 1834. 3w.

The postage on this paper is the same as Newspaper postage, namely, *one cent* to all places within the State;—and to all out of the State, distant more than 100 miles, *one and a half cents*.

### NOTICE.

Pamphlets of all descriptions executed at this office with promptness and care.—Minutes of Associations, if transmitted by mail, will be printed and forwarded according to order.



# NORTH CAROLINA BAPTIST INTERPRETER.

NEWBERN, (N. C.) DECEMBER 6, 1831.

[Vol. II.]

\$1 PER ANNUM—BY T. MEREDITH.

No 18.]

## TERMS OF THE INTERPRETER.

The Interpreter is published semi-monthly and monthly, on a handsome Super-Royal sheet, making 18 numbers, and nearly 300 pages in a year;—the first number containing a title-page, and the last a table of contents.

The charge, if payment be made within three months, will be ONE DOLLAR per annum; if delayed longer than this, A DOLLAR AND A HALF will be expected.

No subscription will be received for less than one year, and no discontinuance will be admitted until all arrearages are paid.

Any person sending on the names of six responsible subscribers, or enclosing the pay for six copies, shall be entitled to a seventh copy for his services.

Persons who do not give notice of discontinuance prior to the commencement of a new year, will be held responsible for the year upon which they shall thus enter.

As the Interpreter is published with special reference to the formation of an annual volume, it is recommended and desired that persons subscribing in the course of the year, should order the back numbers of the current volume, and should discontinue only with the close of a volume. The advantages of this rule both to the Editor and subscribers will be obvious to all.

All communications addressed to the Editor, except those of Agents, in order to secure attention, must be post-paid.

## ORIGINAL.

### CAMPBELLISM EXAMINED.

#### NUMBER 14.

As we have conducted our examination of Mr. Campbell's Extras on Regeneration and Remission of sins, as far as comports with our original design; and as far as, under existing circumstances, the interests of truth seem to demand; we shall now add a few concluding observations, and with them, close the concern.

The principal positions on the part of Mr. Campbell, which we have examined and attempted to refute, are the following:—That the facts of the scriptures, when understood, do delineate the image of God on the human soul, and in this way, are all-sufficient for the renewal of the natural heart:—That faith is only the belief of testimony, or confidence in testimony as true—to the exclusion of all direct action and influence on the part of the Holy Spirit:—That repentance, in a religious sense, is simply sorrow for sin—being nothing more

than a natural effect of the belief of divine testimony:—That regeneration, among other definitions given of it, is christian immersion—in other words, that regeneration and immersion are two scriptural names for the same act:—That immersion is the converting act—that is, the act in which sinners turn to God:—That remission of sins is affixed exclusively to immersion:—That justification is not by faith, but by an act—a work resulting from faith:—And that the Holy Spirit is not communicated until after immersion. How far we have been correct in stating the propositions and arguments of the author, and to what extent we have been successful in refuting them, is now submitted to the decision of the reader.

In connexion with each of the foregoing propositions, we have carefully set forth what we conceived to be the truth. We have accordingly proposed and advocated, among others, the following principles:—That the facts of the scriptures, in conjunction with the direct agency of the Holy Spirit, are appointed and required for the renovation of the natural heart:—That the faith of the gospel is the belief of divine testimony, affecting both the understanding and the heart, and necessarily including a principle of godliness—of true allegiance to the Great King:—That repentance is sorrow for sin, involving a change of mind for the better, including a principle of godliness, and infallibly tending to reformation of life:—That regeneration is the act by which new life is imparted to the sinner, a product of the combined action of the word and the Spirit, and the parent of faith, repentance, and all other kindred affections:—That conversion is the turning of the sinner, in heart and in life, to God; and like repentance, is the product of new life—the action of the new creature:—That remission of sins, under the New Economy, is, in some sense, connected with repentance and baptism:—That justification is by faith—not by an act or acts resulting from faith:—That the Holy Spirit is communicated both before and after immersion, &c. &c.—Each of the preceding propositions, it is believed, has been stated and sustained. To so we have devoted considerable attention, and to

others but little, in proportion to their bearing on the great question at issue. How far we have been lucid in our statements, conclusive in our arguments, and successful in our general undertaking, the reader will of course decide for himself.

We stated in our last number, that we concurred with Mr. Campbell in considering baptism essential to the *Christian* character, in a sense not generally held by our brethren. This may also be inferred from the statement that remission is *some way* affixed to repentance and baptism; Acts 2. 38.—and also from some remarks in an article entitled the "Kingdom of Heaven." It was our intention to connect the investigation of this subject with the present examination. But the recent determination to discontinue the Interpreter, connected with the obvious importance of having every article in it complete, has induced us to relinquish our former design. We expect, however, to prosecute the proposed investigation, in the Recorder under some other head.

Our examination of Campbellism is therefore now concluded—at least for the present. Situated as we have been, with an almost endless diversity of duties to discharge, and compelled to resume and to drop the subject, with every successive number—to suppose that we have committed no oversight, that we have left no position unfortified, that we have admitted no discrepancy, would be to arrogate to ourselves what is not our due. All we can say on this point is, that we have aimed to do justice to the author, to the scriptures, to the truth, and to ourselves.—If we have committed errors, if we have made misstatements, if we have employed sophistry instead of argument; if, in a word, we have said or done any thing incompatible with christian candour, it is now unknown to us, and shall be promptly corrected when pointed out.

As it respects Mr. Campbell—we have aimed to treat him with fairness, with candor, and with courtesy. That we have handled his writings with freedom; that we have not hesitated to assail his positions, to test his arguments, to arraign his statements, to compare his contradictions, and to expose his sophistry—we have no wish nor motive to conceal. In all cases, however, it has been our wish and our purpose to do justice, both to the author and his production. If, however, in this we have failed; if we have in any respect departed from the professions with which we first set out; if, in the heat of pursuit and of argument, we have been

betrayed into expressions unsuited to the occasion; if, in short, we have taken liberties either with Mr. Campbell or his writings, which truth did not demand—which courtesy did not warrant; we hereby promise to retract the offensive matter, so soon as it shall be made known.

With regard to the course which Mr. Campbell may think proper to pursue we have only to say—the examination is before him—let him do as seemeth him good. It was commenced solely for the benefit of our own readers, and for the reason, that we thought existing circumstances rendered it necessary. Our work is now done—our object, so far as it depended on ourselves, is obtained. If Mr. Campbell should think proper to give it his attention, well; if not, well: in either case we shall be content.—Should he deem it expedient to reply,—for the sake of his readers, and the truth, we ask for justice, for candour, and for correctness: but for *farour* we ask not.

Respecting Mr. Campbell's system—for a system he certainly has—it may not be inappropriate to add here a concluding remark. It is this:—We do not hesitate to say, after an attentive, and we think, candid investigation of his writings, that we have found his views materially more objectionable than we had anticipated. We have found some things that we approve, and a few that we commend; but his system, as a whole, we consider essentially erroneous and hurtful. His making of faith and repentance merely common—we may say—worldly principles, unconnected with a principle of godliness, and uninduced by the action of the Spirit; his making the renewal of the heart to consist merely in the incidental impression produced by the operation of divine testimony; his making regeneration and conversion to consist merely in immersion; his making remission, sanctification, and acceptance with God, to depend solely on a proper immersion; and his exclusion of the influence and operation of the Holy Spirit from the sinner's heart till after baptism—all tend, in our view, to reduce the substance, the marrow and fatness of the gospel, to a mere shell—a mere external observance, which, although it forms a part, and an essential part of the system, is, by no means, the only, nor the principal element. How far we are correct in this remark, the reader must judge by referring to our examination, and to the writings of the author.

EDITOR.

## BIBLE BAPTIST.

## [Concluded.]

"S. Has Jesus commanded what part of the body, and how much of it shall be baptized?—Has he ordered how it shall be done: by immersion, or pouring, or sprinkling? I will cheerfully obey the precise command he has given, when you show it to me in the Bible. What is his command?"

I. You inquire—"Has Jesus commanded what part of the body, and how much of it shall be baptized?" Allow me, sir, to ask you the same question. If he has, please to show me the command. If he has not, be so good as to give me your authority for wetting the face.

You inquire farther—"Has he ordered how it shall be done?" I answer, Yes:—clearly, precisely, repeatedly, and beyond a possible doubt. And I add—I give this answer on your own authority. You have admitted that the term expressing the command means to immerse; you have asserted, and undertaken to prove that it has also other meanings; you have selected two, and only two, cases as exceptions—as proof; in doing this, you have tacitly admitted that, out of about one hundred instances in which the word occurs in the scriptures, you can *pretend* to find but two cases where it does not mean immerse. This is admitting all for which Baptists consider it necessary to contend; for it is the common, familiar import of the term which they are concerned to establish. But the result of the examination has proved, that even your two supposed exceptions are both decidedly favourable to immersion. Thus have you shown, sir, beyond a possible question, that the common, the invariable import of the term expressing the command, is *immerse*. Consequently the command of the Saviour definitively settles the question as to the action to be performed.

As I have now shown you the precise, the indubitable import of the command, and that too on the authority of your own argument, all that remains for you to do, is to perform your promise—"obey the precise command."

"S. How, then, can you undertake to call me disobedient to his command? What words of it have I disobeyed? I have obeyed according to the mode prophesied: practiced by our heavenly Father and the holy Spirit, both with the Spirit, and with water;—the mode that Paul calls, baptism. I have studied the meaning of the word, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. 1 Cor. 2 13. And have obeyed as I have been shown of God. Has Christ given a new meaning to the word?—Has he commanded us to be immersed under water?"

I. All this ground has been gone over so often—I have so repeatedly replied to your *expectations* respecting the prophecies, God's baptism, the filling of the Apostles with the

Holy Ghost, and the sprinkling of the Israelites with a torrent of water that could not wet the ground—that you must really excuse me from repeating the process.

But you ask again—"Has he [Christ] commanded us to be immersed?" This question I have just definitively answered—and upon your own authority. I will now take another position; and still on your own authority, I will procure to the same question the same answer.

You have said that you admit, that the word baptize means to immerse—that I have been validly baptized—and that Baptists have the ordinances of the gospel. Very good.—Now, sir, please to tell me why you admit this? "Has Jesus Christ commanded us to be immersed under water?"—Yea or nay.—If he has not, by what authority do you say that immersion is baptism—that I have been baptized—and that Baptists have the ordinance? And with what kind of consistency can you deliberately sanction all this error by seeking admission to a Baptist communion table? If he has— if Christ has commanded us to be immersed—then, why do you not obey that command, and teach others to obey it; rather than endeavour to perplex a plain subject by asking me questions which you have already answered yourself?

"S. I have no doubt that you are sincere in that belief. And I as sincerely believe that he was not. But our belief is not the word of God. I asked you, does the Bible say that Jesus was immersed?"

I. You ask—"Does the bible say that Jesus was immersed?" I reply—Yes:—as plainly and as emphatically as it says any thing; for it has been seen that *to baptize*, in its primitive signification, means to immerse, and *nothing else*. And I add—this direct and express assertion, is corroborated by strong collateral proof—the well attested circumstances connected with the occurrence.

"S. Can we not correctly say, a thing came up out of the water, that had not been entirely under it?"

I. It cannot be truly said that a person *came up out of the water*, who had not been *down in the water*. Please to take notice, sir, that this is all that Baptists infer from this expression. They who say otherwise, say incorrectly.

"S. How do you know that this was not the case in this instance? Does the Bible say, how deep he had been in?"

I. The bible says he was baptized, *immersed*, in the river Jordan:—beyond a depth sufficient for this operation, I know nothing—I say nothing.

"S. Unless we can prove our suppositions, from the Bible, we agreed not to give the in. The law of liberty will not permit us to condemn our brother, for an act, against which we can produce

no law from God. Does the Bible say that Jesus went entirely under?"

I. You say—"Unless we can prove our suppositions from the bible we agreed not to give them." Very true. And I now ask—Where is the proof in favour of your suppositions and expectations—about infant sprinkling—the baptism of the Apostles by filling, falling, and sitting—the sprinkle of rain that did not wet the ground—the allusion of the prophets to baptism—the practice of burying by burning, embalming, and hanging up—and various other matters and things of similar interest and importance?

You ask—"Does the bible say that Jesus went entirely under?" I reply—No, sir: the bible says no such thing. Nor does any Baptist say this. And I add—those who impute such saying, or such reasoning to Baptists, misrepresent the fact.

"S. Our not being able to tell, why he did not go under, is no proof, that he did."

I. Please to proceed.

"S. A common reader of the Bible, is, one, who, unacquainted with the learned languages, takes the common English Bible, compares scripture with scripture, by a diligent search; and is able and ready, from the Bible itself, to give an answer of the reason of the hope that is in him.—1 Peter 3. 15."

I. A common reader of the bible is therefore one, who, unacquainted with the words and phrases of the inspired writers, is compelled to rely solely on the rendering, and of course, on the interpretation, of uninspired translators. But why cleave so tenaciously to translators? and why appeal so confidently to the decisions of a common, an unlearned, reader? Is it not, sir, for the obvious reason that you consider your Pedobaptist translators, rather more favorable to your cause than the original—the pure diction of the Evangelists and Apostles?

But, sir, I should be pleased to be informed, if the common reader is so competent to learn the truth from an English translation, why the Bishop of Wilmington should deem it necessary to write a book, to teach his common readers what the bible means.

Do not misunderstand me however. Baptists are not afraid to trust their people with the common English Bible alone. The want of precision in the rendering of some words [baptizo, for example,] is easily corrected by the facts of the history. When Baptists write books on this subject, it is generally for the purpose of correcting the errors and misstatements of others; that the bible may be fairly read, and justly considered.

"S. Would such a reader conclude, from the prophecies, that Christ was immersed? There is no such prophecy. Would he not expect that water would be used, in the Redeemer's kingdom, by pouring and sprinkling? There are many such prophecies. Would he be able to discover, from the mode in which God baptizes, that Jesus

was immersed? God's mode is, pouring out.—Could he find out from the meaning of the word, as used by Paul and Peter, and explained by Moses and David, that immersion was the way?—Could he tell from the words, Go—baptize—what part of the body, and in what way it was to be baptized? You have owned that this cannot be shewn. How, then, would he conclude that Jesus was immersed, or that baptism means nothing but, total immersion?"

I. Really these are fine questions to be asked by a person of ordinary intelligence.—Would a common reader conclude from the prophecies, and from the explanations of Moses and David put upon the words of Paul and of Peter, that Christ was immersed! What in the name of wonder would a common reader have to do with the prophecies; or with Moses or David; or even with Peter or Paul; in order to determine whether or not Jesus was immersed? If by a common reader you mean a reader of common sense, he would undoubtedly apply, not to the prophecies, nor to the psalms, nor to the books of Moses, nor even to the epistles; but to the Evangelists—to Matthew, Mark, and Luke—who have given each a minute, precise, circumstantial, and unequivocal account of the whole transaction. Indeed, sir, it seems to me, that any person who would direct a common reader to Moses, and the Prophets, and the Psalms, to determine the question of the Saviour's immersion, is much better qualified for a strait-jacket than for a bible, a pen, or an argument.

"S. He would also read that he baptized at Bethabara; and in the wilderness, where there was not much water. Is it not reasonable to conclude, that John would require much water to sprinkle the immense multitudes who came to be baptized; and, that they also would require much water to drink? It does not follow that he immersed them, because there was water enough to do it."

I. Pray, sir, where is your authority for affirming that there was not much water at Bethabara, and in the wilderness? Did not the river Jordan pass through the latter? and was not the former as near to this river as was Enon?

You seem to think that John would require much water to sprinkle the multitudes that attended his ministry. Do you indeed think this?—Suppose you should devote an entire day, or week, or month to the work of sprinkling, agreeably to the custom in your church, pray, how much water do you imagine you would consume? Would not a stream that could pass through the barrel of a goose-quill, be amply sufficient?

But you say—the people needed much water to drink. Indeed! How very considerate the good Baptist must have been, to frequent places where the people might get plenty to drink when they became dry! On the same principle, it is to be presumed, he resorted to such places as afforded much food, that they

might have plenty to eat when they became hungry. How much more provident John must have been than was the Saviour. He too was an eminent teacher—he too was followed by immense multitudes—but we never hear it said that he preferred one place to another because of *much water*.

The truth is, sir, the cavil which you have introduced here, is a perversion for which there is no sort of apology. John's baptism, as you know, was a *water baptism*. He baptized *in water—in the river Jordan*. Water was necessarily connected, not with the occasion, but with the act of baptism. When the historian says, therefore, that John baptized in Enon because there was much water there—the understanding must be, that the water was necessary, not for the accommodation of the multitude, but for the accommodation of John—for the convenient and effectual administration of the ordinance. No other construction, I am sure, would ever occur to a common reader, whose mind had not been perverted, and who had no object in view besides that of learning the truth. To say, therefore, that John sought a place of much water, not for the sake of his baptism, but for the accommodation of the people, is to introduce a cavil as far fetched, as it is repugnant to sound criticism, and to common sense.

To try the strength of your reasoning, let us put it into English: "And John also was sprinkling in Enon near to Salem, because there was much water there." Sprinkling in Enon because there was much water there! Did he then need much water in order to sprinkle? Oh no; the water was wanted for the people to drink! Such is the reasoning of some modern theologians! And all this, to evade the force of a plain historical fact.

Allow me to add, sir—when the controverted term is rendered as it ought to be rendered, the passage not only makes sense, but a sense altogether worthy of the historian that penned it:—"And John was immersing in Enon, near to Salem, because there was much water there."

"S. True; [John baptized in Jordan,] but the depth of his baptism, is what the common reader would have to discover. All that is said about his baptism may be true, even if he baptized on dry ground; as God did the Israelites, and the presbyterians did me."

I. Respecting the depth of John's baptism, as I told you before, I know nothing—I care nothing—beyond the simple fact attested by the sacred historians—that he immersed the people in the river Jordan.

You affirm—all that is said about John's baptism may be true, even if he baptized on dry land as the Presbyterians did you. Indeed! John baptized *in the river Jordan*, and yet he may have sprinkled *on dry ground!!* And all this, I suppose, is perfectly intelligi-

ble to a common reader.

"S. John might have gone a little way from the shore, as the Saviour did, Matt. 13. 2, to avoid the press, and to give the people, on the bank, an opportunity of hearing and of seeing. They might have waded in; and, after he had sprinkled them, returned out of the water. We might believe all this, without finding a meaning to baptism, for which there is no prophecy, which is contrary to prophecy, and to the meaning which God gives of the word. And no man can prove from the Bible that it was not so. Does the Bible give any reason, why Jesus was to be immersed?"

I. Indeed! John *might* have done as the Saviour did when he sat in a ship—they *might* have waded in—John *might* have sprinkled them in the river—they *might* then have waded out again—yes, and these sacred personages *might* have convicted themselves of an absurdity of which no Pedobaptist was ever known to be guilty; and all this, it seems, you can believe; and what is worse—all this you can teach others to believe, rather than admit what the Evangelists plainly affirm to be the fact—that Jesus was immersed. From such interpreters of the scriptures, "Good Lord deliver us."

But pray, sir, what has your belief—your conjectures and suppositions—to do with this matter? No less than three Evangelists have testified to the fact that Jesus was immersed in the Jordan. If this be not decisive with a common reader, I know not what a common reader is.

"And no man can prove from the bible that it was not so!" And suppose you should take it into your head to believe that the moon was made out of green cheese—can any man prove from the bible that it was not so?

"S. I do not believe that a common reader would think that to be in the Bible, for which he could shew no reason. I believe he would conclude, that Jesus was sprinkled."

I. To this I have no remark to make: please to proceed.

"S. They are taken from the bible. Why was Jesus baptized?"

I. Please to proceed with your reason.

"S. He did not say so; but, Thus it becometh us to fulfil all righteousness. Matt. 3. 15. What does that mean?"

I. Your Presbyterian brother, Dr. Geo. Campbell says it means—"For thus it becometh us to ratify every institution."

"S. What law required Jesus to be baptized? Not the Moral Law: for it says not a word about it. Not John's law; for John forbade him, [Matt. 3. 14.] which he would not have done, if his baptism, unto repentance and the remission of sins, had required it. We find the term, the Law, used, in the Bible, only in reference to the Moral, and the Levitical law. Jesus was about to commence his great work of atonement. Thus he was to do in the character of Priest. Heb. 5,

&c. The law acquired, that every priest should be washed, purified, with water. Jesus must fulfil this law. None was so proper to baptize him as John—His forerunner—A prophet—the greatest among those born of woman—Of the tribe of Levi, himself, according to the Law, a Priest.—In Exodus 29. 4. we have the general direction about this washing: Thou shalt wash their bodies. But it is not said what part of the body shall be washed, nor in what way it shall be done. Exodus 30. 19. 20. A laver is provided, too small to immerse the whole body, and in it, the hands and the feet were to be washed. The mode of the washing is not yet mentioned. In numbers 8. 7. The mode is fixed: Thou shalt sprinkle water of purification upon them. The Bible speaks of no other law, that required Jesus to be baptized. If he were fulfilling this law, and he came to fulfil not to destroy it, he certainly was not immersed, but sprinkled. Jesus has commanded us to search, not the dictionaries, nor human opinions, but the Scriptures; for they testify of him. I have done so. And the only testimony they give is, that he was sprinkled. If I am wrong it is because the Bible gives me no other answer for the reason of my hope. The law required Jesus, to be sprinkled—and it accords with the prophecies, and God's mode of baptizing, both with the Spirit and with water."

I. What law required Jesus to be baptized? Why no law at all. This is just about as good theology as to talk about John's law. JOHN'S LAW!! Truly, this beats any thing that I have seen yet.

You say that Jesus was to commence the work of atonement in the character of a priest. True; but do you mean to say that this was in the character of a Levitical priest—of a priest after the order of Levi and Aaron? If you do not, your argument is inconsistent with itself. If you do, you flatly contradict the Apostle; for he expressly and repeatedly affirms that Christ was "a priest for ever after the order," not of Aaron, but "of Melchisedec." In either case your argument to prove that Jesus was sprinkled, must go by the board!

Do you mean to say, sir, that John's baptism was a Levitical institution—the act of consecration introductory to the priesthood? If you do not, your reasoning is perfectly unintelligible. If you do, then all the inhabitants of Jerusalem, and Judea, and the region round about, were made priests; for they were all baptized by John in the river Jordan, just as was Jesus himself. Verily priests must have been plentiful in those days!

You say—"In Ex. 29. 4. we have the general direction given about this washing"—this initiatory rite of the Aaronic priesthood.—You then turn on to Ex. 30. 19, 20, where instructions are given for the making of the brazen laver, which was for the washing of the hands and feet of the priests when engaged in their daily ministrations; and here, you say, you learn *what part* of the body was to be washed, in the general ablution prescribed Ex. 29. 4. And thus you would prove that the corporeal washing of Aaron and his sons,

which was to be performed on their consecration to office, at the door of the tabernacle, was the same as the washing of the hands and feet which was to be performed daily in the brazen laver, which stood between the tabernacle and the altar.—This however is not all. Not content with conveying the impression that the corporeal washing of the priests on their admission to office, was merely a washing of the hands and the feet, you deem it necessary to make it appear that this washing was only a *sprinkle*. To do this, nothing intimated by the facts of the case, you turn boldly on to Num. 8. 7.—a passage referring not to the Priests at all, but expressly and exclusively to the Levites—and here you say *the mode is fixed*. Thus you would have it believed first, that the general ablution of the priests, which is known to be a bathing of the whole body, is a washing of the hands and feet in the brazen laver; and then, that this washing in the laver is only a sprinkle! On such treatment of God's word, remark is unnecessary.

Now, sir, I will take your own argument, and by it I will prove that Jesus was immersed.—You say that the baptism of Jesus was the consecrating rite by which he was admitted to the priesthood, and refer to Exodus 29. 4. to prove that this was a washing. For the sake of the argument this is granted. The question now to be asked is—How was the prescribed washing to be performed? The language of Moses is this: "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water"—in the Septuagint, *louseis autous enudati*—thou shalt bathe their bodies in water. To this I add the testimony of the celebrated Dr. Horne, whose praise is in all the Pedobaptist churches: "The Jews had two sorts of washing; one,—of the whole body, by *immersion*, which was used by the priests at their consecration, and by the proselytes at their initiation;—the other, of the hands or feet, called *dipping* or *pouring of water*, and which was of daily use, &c.—Horne's Int. vol. 3. p. 326. Now, sir, here is the proof, first from the scriptures, and then from the history of the Jewish institutions, that the washing performed at the consecration of the priests, was a corporeal immersion. If then, as you contend, the baptism of Christ was the rite by which he was consecrated to the priesthood, the proof is indisputable that his baptism was an immersion. You have then gotten the Saviour immersed 'n spite of yourself.

"S. I suppose they did. But our suppositions have nothing to do with the question."

I. It would certainly have saved us much time, had you discovered this sooner.

"S. Does the Bible say that Philip immersed the Eunuch?"

I. It does, sir; as plainly and unequivocal-



ly as words can express it: *kai ebaptisen auton*—and he immersed him. It does more than this—it corroborates the assertion by circumstantial evidence. No form nor species of verbal testimony can be stronger or more conclusive than that furnished by this case in favor of immersion.

"S. You agree that Philip did not go under—yet he went down into the water—and came up out of the water. How do you know that the same was not true of the Eunuch?—That he did not go under? Does the Bible tell you how deep he went in?"

I. Do you mean to insinuate, sir, that it is maintained by Baptists, that the eunuch was immersed by going down into the water until the element actually passed over his head? If you do, you greatly misrepresent both Baptists, and their reasoning. And I must add—you betray a want of knowledge respecting this argument, which proves you to be totally unqualified to meet it.

I have told you once, and I now tell you again, that the proof furnished by the narrative is of two sorts:—it is both positive and presumptive. The positive proof is found in the declaration that the eunuch *was immersed*: the presumptive is found in the fact that, as a preparatory step to the ordinance, both the subject and the administrator went down into the water: a circumstance, as before observed, wholly unprecedented and inexplicable on any other supposition.

"S. Is it right, then, for us to say, that Jesus and the Eunuch were immersed, merely because it is said, They went in and came out—when we know the same thing is said of Philip, who did not go under? Especially, as the Bible does not say how deep they had been in? Now I have a reason from the Bible, which induces me to believe that the Eunuch was sprinkled."

I. Worse and worse! I am now convinced, sir, that you are treating of a topic which you know nothing about; and that you have undertaken a service for which you are not qualified. I tell you once more, that you are entirely off the tract—that you are imputing to Baptists what they neither say nor admit.

"S. When Philip joined himself to the Eunuch he was reading Isaiah 53. 7. Philip asked him if he understood what he was reading? He told him he did not, and inquired, Of whom the prophet was speaking. Now suppose I were reading a letter, in which the words, He, him, his, were frequently used—and when you inquired of me, whom I meant, I handed you the letter to find out for yourself—or—suppose your child were reading; He was led as a Lamb to the slaughter &c. And were to ask you, how he could find out, to whom he referred—what would you do?"

I. What you, or your child would do in any case which you may think proper to suppose, I neither know nor care. What Philip did, in the case in hand, I do know, for the pen of inspiration has informed me; and that is all-sufficient. "Then Philip opened his mouth, and began at the same scripture, and

preached unto him Jesus." Acts 8. 3.

"S. This is the very thing that Philip did. [In both these cases I would begin at the beginning of the writings.] Acts 8. 35: Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus. From the Eunuch's remark, about baptism, it is evident that Philip had said something to him on that subject. If there is any thing in that scripture which naturally leads to the subject of baptism, we can find it, by doing as Philip did: beginning at the same. The prophecy begins at Isaiah 52. 13. Behold my righteous servant &c. In the 15th verse, we read: So shall he sprinkle many nations. Now would Philip have attempted to immerse him, after they both had read, that sprinkling was, baptism, or the way in which water was to be used in the Redeemer's church? And where, is this prophecy fulfilled, if sprinkling is not a mode of baptism? All things written in the scriptures concerning Jesus must be fulfilled. And these prophecies must be fulfilled too. But if sprinkling is not a mode of Baptism—if there is no pouring, sprinkling of water, in his church, they are not fulfilled. Be this as it may: I have given you my reason from the Bible why I believe that Jesus and the Eunuch were sprinkled. You can give me no reason from the Bible, why they were immersed."

I. You affirm that Philip took the book and began to read at the commencement;—and as proof you quote the language of Luke, which expressly testifies that he began at the same scripture, [Is. 53. 7.] and that not to read, but to preach Jesus. From such specimens as this, I should think you might easily prove from the scriptures, were you to try—that the sons of Jacob brought their corn out of Egypt on a rail-road—that the Israelites crossed the Jordan in a steam-boat, or any thing else which might suit your purpose or strike your fancy.

You say it is evident from the result, that Philip had said something about baptism. Granted: but do you suppose that in preaching Jesus—the laws of his kingdom—and the order of his house—he would introduce no topic, but such as was found in the prophecies of Isaiah? If you do, you must have very extraordinary notions of preaching the gospel.

You say farther, that the phrase "so shall he sprinkle many nations"—refers to baptism. I ask, to what person does this prediction relate—of whom does the prophet here speak? You have said, of Jesus. True. Did Jesus then ever baptize any? His evangelists say not. Has this prophecy then, I ask, on your supposition, ever been fulfilled? No, sir; it never has been, and what is more, it never will be fulfilled.

You ask, where is this prophecy fulfilled, if sprinkling is not a mode of baptism? I answer your question, sir, by asking you to show me the fulfilment of the following prophecies: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid;" "Every valley shall be exalted, and every mountain and hill shall be made low;"

"Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." "Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert:" "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." Now, sir, when ever and where ever you shall find the fulfilment of these prophecies, you will find the fulfilment of that concerning which you inquire. Further than this the deponent saith not.

And now, sir, let us look at your reasoning. You have a reason from the bible for believing that the eunuch was sprinkled—and behold here it is:—You first *suppose* that Philip commenced by reading:—you then *suppose* that he began at the commencement of the prophecy:—you then *suppose* that he must have found baptism in the prophecy:—you then *suppose* that, when the prophet spake of "sprinkling many nations," he aimed to prescribe the act of baptism:—and finally you *suppose* that the fact under consideration is the fulfilment of this prediction:—And out of these *five suppositions*, every one of which is contradicted by facts, you get a reason for believing, contrary to the express, the direct testimony of Luke, that the eunuch was sprinkled!! Verily, verily, if there be any such thing in the present day as a faith that can *remove mountains*, beyond a doubt you possess it.

"S. I have proved from the case of the Priests: Exod. 29, and Numbers 8. That sprinkling the body was washing it. Now the Apostle himself has pointed out the way in which the body is purified: Heb. 9. 13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh—How much more shall the blood of Christ—purge your conscience from dead works &c. Hebrews 10. 22. Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Now, here sprinkling purifies the flesh and the conscience, and is the washing required.—For baptism does not save us by the putting away of the filth of the flesh, but the answer of a good (a sprinkled) conscience towards God. Sprinkling does purify the flesh—And we are saved, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed upon us abundantly: Titus 3. 6. Indeed it is in vain to search the scriptures about baptism, unless we are willing to see the word, sprinkle, in connexion with it."

I. You have proved that washing the body is sprinkling it! Very good. You have proved this from Ex. 29. 4. and Num. 8. 7. Better still. You have also proved that to sanctify by sprinkling, is the same as to cleanse by washing. All excellent! And now I ask, what more has this to do with Christian Baptism, than it has with the king of Bashan's iron bedstead?

"S. Is as much in favor of sprinkling as of im-

mersion. But while I set a proper value upon human learning and attainments, I always prefer that God's word should be its own interpreter.—We agreed that it should be. We have searched it. From it I have proved that the word, baptize, means, to pour, to sprinkle: that God performs baptism, by pouring and sprinkling—that there is but one baptism, in the name of the father, Son and Holy Spirit. That these three agree in one—that what is done in the name of the Three, must be, in the mode of the Three. 1 John 5. 8. There are three that bear witness on earth, the spirit, and the water, and the blood: and these three agree in one. The Spirit is, poured upon those baptized by it. The prophecy is, I will pour, will sprinkle, water upon him. The blood is, sprinkled: 1 Peter. 1. 2. Through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 John 1. 7. The blood of Jesus Christ cleanseth us from all sin.—Hebrews 12. 24: The blood of sprinkling, that speaketh better things than that of Abel. Truly, they agree in one mode, as well as in one object.

The prophecies lead us to expect water, and by pouring, sprinkling in the gospel days—and not by immersion.

I can get a reason from the Bible, why Jesus was sprinkled: none why he was immersed.

I have searched the Scriptures for the meaning of the word, baptize. In every case it brings me to the word, sprinkle. You can give me no prophecy—no thus Saith, thus Doeth the Lord—no answer from the Bible why I should believe, that the word never means any thing but, total immersion."

I. To all these naked assertions, most of which have been met and exploded half a dozen times or more already, I deem it a sufficient reply to say, *They are incorrect*: one assertion, in the absence of all proof, being as good as another.

And now, sir, as it appears that you are done,—with a few brief remarks, I shall conclude also.

My first remark is this: When you first set out you freely admitted that immersion was baptism, and on this ground sought admission to a Baptist communion table. Now I ask you, as I asked you once before, why you admit this. Have you any evidence that the term, to baptize, ever means to immerse? If you have not, why admit the position? If you have, I ask where it is to be found? If you are to be credited it is certainly not to be found in the scriptures. You say you believe that John sprinkled—that Jesus was sprinkled—that the eunuch was sprinkled—that the Apostles sprinkled—that all the strong cases urged in favour of immersion are cases of sprinkling: also that you have searched the scriptures for the meaning of this term, and that in every case it brings you to the word *sprinkle*!—Now, sir, one of two things is true beyond a possible doubt—either you have made an admission for which you have no authority—which is clearly contradicted by the scriptures; or else your representation of divine testimony on the subject is radically incorrect and untrue. You are at liberty to choose that alternative which you like

best.

Again, on admitting that baptize did sometimes mean to immerse, you acknowledged your obligation to show exceptions—to produce plain cases where the word certainly did not mean to immerse—and proceeded accordingly to do it. I now ask to be told of *one* plain, or even probable case, that has been pointed out.—You first mention the baptism in the Holy Ghost and fire; then that of the Israelites in the sea and in the cloud; then the case where baptism is called a burial; then the baptism of Christ in the river Jordan; and last of all that of the eunuch by Philip. In the mean time you have said much about the descending, falling, filling, &c. of the Holy Ghost; of the pouring out of water, which formed a sprinkle that did not wet the ground; of your expectations about the prophecies of Isaiah; of burying men by burning, embalming, and hanging up; of the Saviour's going down into the Jordan to be sprinkled; and of the eunuch's walking into the water till over head and ears: but a case, a plain case, or even a probable case, where the original term does not mean to immerse, you have not produced; and what is more, sir, such a case you are not able to produce. I now assert this for the best reason in the world, namely, that you have tried, and tried, and tried, and have clearly and totally failed. So far as you are concerned, sir, the question is settled—definitively, unanswerably settled. And what is best of all—you have settled it yourself.

Further, at a given stage of the controversy you correctly observed, that we must have "a plain proof"—"a thus saith and a thus doeth the Lord," for the practices for which we undertake to contend. Glad to hear you admit so much, I immediately concurred, and put you on your principle. I have now to ask you, sir, where is your plain proof—your thus saith or your thus doeth the Lord—for infant sprinkling, or for sprinkling of any sort? Is it in the falling or filling of the Holy Ghost—in the shower of rain that did not wet the ground—or in your expectations about the prophecies of Isaiah? If it is, you have very extraordinary notions about plainness, and about divine precept and example. If it is not, I see no other alternative left for you but to go *into the water*.

Finally, you have asked me—Does the bible say that Christ was immersed—that the eunuch was immersed, &c? I have replied—Yes; beyond a doubt; and for reasons which I consider decisive. I have now to ask you a question, and I insist upon having an answer. It is this:—suppose the sacred writers did design to describe an act of immersion in these, and in other cases, where the word *baptizo* occurs—could they have found a term in the Greek language which would have suited their purpose so well—which would have expressed the idea so pre-

cisely, so classically, so fully, as that which they selected? If they could, I desire to be told what that term is. If they could not, then this fact of itself decides the controversy. As soon as you can conveniently get ready, I shall be glad to hear from you again.

The reader is now requested to turn back, and read all the preceeding numbers in connexion:—And if he can get the Bishop's pamphlet, he is requested to compare what is said by the Immerser there, with what is said by the Immerser here. He will thus become qualified to judge of the correctness and propriety of our preliminary remarks.

EDITOR.

---

#### MISCELLANEOUS.

---

##### DISOBEDIENCE, FALSEHOOD AND REPENTANCE.

A man, who is now a minister of the Gospel, says Rev. Mr. Todd, in his lectures to children, gave me the following account.—I tell it to you in order to show you what repentance is.

I had one of the kindest and best of fathers; and when I was a little white-headed boy about six years old, he used to carry me to school before him on his horse, to help me in my little plans, and always seemed trying to make me happy; and he never seemed to enjoy himself and be so happy, as when making me happy. When I was about six years old, he came home one day, very sick. My mother, too, was sick, and thus nobody but my two sisters could take care of my father. In a few days he grew worse, very sick, and all the physicians in the region were called in to see him. The next Sabbath morning early, he was evidently much worse. As I went into his room he stretched out his hand to me and said, "My little boy, I am very sick. I wish you to take that paper on the stand, and run down to Mr. C's, and get me the medicine written on that paper." I took the paper and went to the apothecary's shop, as I had often done before. It was about half a mile off; but when I got there, I found it shut, and as Mr. C. lived a quarter of a mile further off, I concluded not to go to find him. I then set out for home;—on my way back I contrived what to say. I knew how wicked it was to tell a lie, but one sin always leads to another. On going in to my father, I saw that he was in great pain; and though pale and weak, I could see great drops of sweat standing on

his forehead, forced out by the pain. O then I was sorry I had not gone and found the apothecary. At length he said to me, "My son has got the medicine, I hope for I am in great pain." I hung my head and muttered, for my conscience smote me, "No sir, Mr. C. says he has got none!" "Has got none! Is this possible?" He then cast a keen eye upon me, and seeing my head hang, and probably suspecting my falsehood, said, in the mildest, kindest tone, "My little boy will see his father suffer great pain for the want of that medicine!" I went out of the room, and alone, and cried. I was soon called back.—My brothers had come, and were standing,—all the children were standing round his bed and he was committing my poor mother to their care, and giving them his last advice,—I was the youngest, and when he laid his hand on my head and told me 'that in a few hours I should have no father; that he would in a day or two be buried up;—that I must now make God my father, love him, obey him, and always do right and speak the truth, because the eye of God is always upon me'—it seemed as if I should sink; and when he laid his hand upon my head again and prayed for the blessing of God the Redeemer to rest upon me, soon to be a fatherless orphan, I dared not look at him, I felt so guilty. Sobbing, I rushed from his bed-side, and thought I wished I could die. They soon told me he could not speak. O how much would I have given to go in and tell him that I had told a lie and ask him once more to lay his hand on my head and forgive me? I crept in once more and heard the minister pray for 'the dying man.' O how my heart ached. I snatched my hat and ran to the apothecary's house and got the medicine. I ran home with all my might, and ran in, and ran up to my father's bedside to confess my sin, crying out, 'O here, father,' but I was hushed: and I then saw that he was pale and that all in the room were weeping. My dear father was dead! And the last thing I ever spake to him was to tell a lie! I sobbed as if my heart would break; for his kindness, his tender looks, and my own sin, all rushed upon my own mind. And as I gazed upon his cold, pale face and saw his eyes shut, and his lips closed, could I help thinking of his last words, 'My little boy will see his father suffer great pain for the want of that medicine?' I could not know but he died for the want of it.

In a day or two he was put in the ground and buried up. There were several min-

isters at the funeral, and each spoke kindly to me, but could not comfort me. Alas! they knew not what a load of sorrow lay on my heart: They could not comfort me. My father was buried, and the children all scattered abroad, for my mother was too feeble to take care of them.

It was twelve years after this, while in college, that I went alone to the grave of my father. It took me a good while to find it; but there it was, with its humble tombstone, and as I stood over it, I seemed to be back at his bed-side, to see his pale face, and hear his voice. Oh! the thought of that sin and wickedness cut me to the heart. It seemed as if worlds would not be too much to give, could I then only have called aloud enough to have him hear me ask his forgiveness. But it was too late. He had been in the grave twelve years, and I must live and die, weeping and mourning over that ungrateful falsehood.—May God forgive me.

---

## NEW BERN.

Saturday, December 6, 1831.

The present is the last number of the Interpreter. For reasons which have been already stated, it has been deemed expedient to make the attempt to supply its place with a weekly paper. To our readers, we return our thanks for their patronage and indulgence. More than this we deem it unnecessary to say, hoping, as we do, that they who have been readers of the Interpreter, will be, generally, readers of the Recorder.

Those who are in arrears are now earnestly requested to send on their remittances as soon as convenient, as it is to us, a matter of material importance that the concerns of the Interpreter should be closed as soon as possible. Our agents will greatly oblige us by giving immediate attention to this matter.

The first number of the Recorder, we expect to issue the first week in January next.—We trust our brethren will bear in mind, that the continuance of this paper is yet far from being decided. Every thing now depends on the public. It is indeed very important that we should hear from our agents during the present month.

All who are agents for the Interpreter, all regular Baptist ministers, and all Post Mas-

ters who may feel disposed, are hereby requested and authorized to act as agents for the Recorder.

The December number for last year, containing a full-page and Table of contents has been printed and distributed. Should any of our subscribers need further numbers, in order to make their volumes complete, they can be furnished as far as our supply extends.

There are on hand also a few complete sets of the present year which can be had either bound or in sheets.

To CORRESPONDENTS.—We have several communications on hand which our limits compel us to defer. Hereafter we shall be able to accommodate our correspondents, we trust with greater facility.

#### COMMUNICATIONS.

For the Interpreter.

DOCKERY'S SPRING, RURAL CO. N. C. Oct. 11, 1824.  
REV. & DEAR BROTHER MEREDITH.

In a communication to you dated August 5th, published in the Interpreter of Sept. 6th, I promised you that if the revival of religion in this neighborhood continued, you should hear from me again. Under the present state of things it would be ungratuitous to God in a great degree, were I not to redeem my promise. On the fourth Sabbath in August, six persons who professed to have experienced a change from nature to grace were baptized by Elder P. W. Dowd and added to our church, making an increase since May last of twenty-six. Our next meeting at which we expected ministerial aid, was the camp-meeting to commence on Friday the 3d. of October inst. During this interval christians seemed to be wrestling with God for a blessing, many of whom entered into a covenant to pray unto the Great head of the church to glorify his great and precious name in and through the salvation of sinners at the then approaching camp-meeting. Several letters were written by order of the church to ministering brethren to come up as instruments in the hands of the Lord to our help. The time appointed for the camp-meeting arrived. Elders John Anstrang, John Culpeper Sen. E. Bound, J. Thomas, and P. W. Dowd, of this State, and William Dossey, and R. Nappier of South Carolina, attended who preached the Gospel in all its native beauty and power, to a large, serious, and attentive congregation, and what is still more glorious, the agency of the Holy Spirit was manifestly present, sealing the precious truths of the Gospel upon the hearts of the hearers, as they fell from the lips of the preachers. During the meeting, the mourning penitent

sinners were several times requested to present themselves at the altar to be prayed for by the christians: in nearly every instance a crowd pressed forward, when the lamentations of the agonizing sin sick soul, the gratitude expressed to the saviour by the young converts, with the songs of the old soldiers of the cross, formed a scene that Angels no doubt beheld with delight. On Monday the 4th day of the meeting, a door was opened for the reception of members, when upwards of twenty came forward and gave satisfactory evidence of being born again and on Tuesday morning seven others were received into the church on a relation of their religious experience. In the course of the day, twenty of the young converts followed the footsteps of their Lord and master into the liquid stream and were baptized by Elder Dowd. At this stage of the meeting, it was evident to all that the work was still making glorious progress amongst the people: the congregation returned to the camp ground when the word of eternal life was again preached, which was instrumental in converting some, and awakening others. But the best wine was kept in reserve by him who doeth all things according to his own good pleasure, until Tuesday evening. On that evening the whole assembly with but few exceptions, seemed deeply affected, and tremblingly alive to the importance of seeking an interest in the death of Christ. The worshipping assembly did not entirely separate until day-light on Wednesday morning. As soon as some refreshment could be had to recruit exhausted nature, worship was resumed, after an appropriate exhortation, singing and prayer by bro. Dossey we again repaired to the water, when Elder Dowd baptized nineteen more of the converts; five persons were received who were not baptized who will probably attach themselves to other baptist churches. We have heard of several who experienced a change of heart and who are rejoicing in the Lord, who left the meeting without joining the church, some of them before an opportunity was given. Saron church in this County, Cedar Creek in Anson County, and perhaps a sister church in South Carolina will share more or less with this church in the reception of members from this revival. Thus you will discover that some of our friends who came to our camp-meeting to worship have been permitted to taste of the bread of life and to drink of the living waters, and have gone on their way rejoicing. Amongst the baptized were to be seen fifteen Sunday-school scholars, the old man and woman of seventy, the little girls and boys of twelve or thirteen, the husband and wife, the mother and daughter, the grey headed father and his sons, the rich and the poor, the delicate, unassuming female, the intelligent man, the man of business and of influence, evincing that God is in truth no respecter of

persons. Upon the whole my brother, we have experienced a great time of refreshing from the Lord, a time of great religious excitement, a time of the most thrilling interest. Other impressions may pass from the memory like the morning cloud and early dew, but those of that camp-meeting are embalmed in the pure affections of the heart, they will live when rolling years shall cease to move, and the work is still progressing gloriously. Praise the Lord, Oh my soul, praise his name forever.

Yours in Christian bonds,  
ALFRED DOCKERY.

For the Interpreter.

To the Agents & Missionaries of the Convention.

Dear Brethren,

At the last meeting of the Convention, the State was divided into four districts and into twelve sections. An Agent was appointed to each district, and a Missionary to each section. The first section, which is assigned to James Thomas, embraces all that portion of the State lying west of the Yadkin;—the second, lying between the Yadkin and Cape Fear, is assigned to John Culpeper Sen.;—the third, lying between the Cape Fear and the Tar River, is assigned to Wm. J. Finley;—and the fourth, between the Tar River and the Atlantic, is assigned to G. W. Thompson. To these respective fields of labour you are appointed for six months. Your duty is to visit all the churches in your district, to present the objects of the Convention, and where it is practicable, to form societies auxiliary to the Convention. It is expected, that wherever opportunity offers, you will endeavour to form Tract, Sunday-school and Temperance Societies. You will hold yourselves in readiness to report the results of your labours at the next Convention.

The appointment of Missionaries is as follows; viz.

First Section—Embracing the nine counties north and east of the Roanoke.

Second Section—Embracing the counties of Hyde, Tyrrell, Washington, Martin, Pitt, Beaufort and that part of Craven north of Neuse river. Eld. Mills Piland was appointed to these sections. The time of service is one year.

Third Section—Embracing Carteret, that part of Craven south of the Neuse, Jones, Lenoir, Onslow, Duplin, and New Hanover. To this section Eld. Wm. J. Finley was appointed. The time of service is six months.

Fourth Section—Embracing Brunswick, Columbus, Bladen, Sampson and Robeson. To this section Eld. Eli Davis was appointed. The time for service is six months.

Fifth and seventh Sections—Embracing Johnston, Cumberland, Richmond, Moore, Wake, Chatham, Granville, Orange, Person and Caswell. To these sections Eld. Malthus D. Freeman was appointed. The term of

service is one year.

Sixth Section—Embracing Green, Wayne, Edgecomb, Nash, Halifax, Warren & Franklin. To this section Eld. Thomas Crocker was appointed. The time of service is six months.

Eighth Section—Embracing Randolph, Guilford, Rockingham, Davidson and Stokes. To this section Eld. Eli Philips was appointed. The time of service is six months.

Ninth Section—Embracing Anson, Montgomery, Mecklinburg, Cabarrus and Rowan. Eld. Paul Phifer was appointed to this section. The term of service is six months.

Tenth Section—Embracing Iredell, Surry, Wilkes and Ashe. Eld. Wm. Richards was appointed to this section. The time of service is six months.

Eleventh Section—Embracing Lincoln, Rutherford, Burke and that part of Buncombe lying east of French Broad river. Eld. Wm. Kinzey was appointed to this section. The time of service is six months.

Twelfth Section—Embracing, from the French Broad to the western boundary of the State. To this section Eld. Wm. Haynes was appointed. The term of service is six months.

Your principal duty is to preach the gospel. It is expected that you will visit all the churches in your respective sections, and constitute new churches where it may be deemed expedient. As a remuneration for your services, the Convention will allow you \$20. per month, provided the amount due you, shall not be more than \$50 besides the collections you may take, for one year's service; and \$25 for six month's service. It is thought that the brethren and friends living in your sections will sustain you as Missionaries, but should you find after a fair trial that this impression is not correct, you must bear in mind that the state of the funds will not allow the Convention to be responsible for more than \$50 where your appointment is for one year, nor more than \$25 where your appointment is for six months.

You will make out your reports and address them to me at Wake Forest in time to reach me by the 20th of October 1835.

Now Brethren the field is before you—enter it; and that the Great Head of the Church may be with you is the prayer of all the brethren of the Convention.

With affection &c.

Yours in the Gospel,  
JOHN ARMSTRONG, Cor. Sec.

#### OBITUARY.

Departed this life, at his seat in Duplin County, N. C. on Monday morning the 27th of Oct. a few minutes before 7 o'clock, after a severe and protracted illness of about six weeks duration, which he bore with the greatest degree of patience and resignation,



DR. STEPHEN GRAHAM, in the 48th year of his age. Dr. Graham had been for several years, a Deacon, and most pious and efficient member of the Baptist Church.—No less distinguished for his social virtues, than for his religious attainments, he had largely drawn upon the esteem and affection of all who knew him. While he lived, his fellow christians were comforted to behold his constant devotion, his unobtrusive usefulness; and even the gloom of the parting hour was cheered by the serene lustre of his faith, victorious in death.

Several times during his illness, he addressed those around, in a most feeling manner, on the important concerns of Eternity. He held secret communion with God throughout his sickness; even after his speech failed, he manifested by his gestures that all was well with his soul, and that he was dying in the glorious hope of a blessed immortality.

He has left a beloved wife, a fatherless family, and a numerous circle of acquaintances to mourn their irreparable loss; but what has been only a temporal loss to them, has given to him a crown of glory, and a life of everlasting happiness in heaven.

JAMES CARRELL.

Nov. 2d. 1834.

### EDUCATION.

A Classical and Scientific School will be opened in Danville, on the first Monday in January next, under the Superintendence of the Subscriber. A Teacher fully competent to impart instruction in the ENGLISH, LATIN, and GREEK Languages, will be employed. The Subscriber will also devote to the School, as much of his time and attention as circumstances may require. In addition to the ordinary instruction, there will be a series of Public lectures on CHEMISTRY, NATURAL PHILOSOPHY; &c. We have been kindly tendered the use of the Masonic Hall, (a commodious brick building,) until a suitable building can be prepared.

The Scholastic year will be divided into two sessions of five months each. Each Session will close with a public examination. There will also be a private examination, at the close of every week, on the studies pursued during the week; and occasional exertions in composition and oratory. The standing which each scholar sustains, at these private examinations, will be noted down in a book provided for the purpose. This will not only excite the Student to diligence and attention in study, but will also afford parents and guardians an opportunity of ascertaining from time to time, the progress their sons and wards are making in their several studies.—In conducting the public examinations, men-

ting out honors, and awarding premiums, we shall be governed by a board of Superiors, to be appointed for the purpose by the patrons of the School.

TERMS.—Tuition fees, without an express stipulation to the contrary, will be expected in advance. They are per Session as follow:

For Spelling, easy reading, &c.	\$7 50
English Grammar, Arithmetic, Geography, &c.,	10 00

The Sciences, Chemistry, Astronomy, Natural, Moral, and Political philosophy, Logic, Rhetoric, the higher branches of Mathematics, &c.,	12 50
---	-------

For the same, with the Latin and Greek Languages,	15 00
---	-------

BOARD, in the family of the Superintendent, will be \$40 per session—one half payable in advance, the balance at the close of the term. Strict attention will be paid both to the health and morals of boarders.

A course of private evening lectures will be delivered to boarders on the studies they are pursuing. They will also be allowed free access to a Select Library, consisting of about 400 vols. of Standard Works, in every department of literature. The benefit of the evening lectures, and the use of the library, may be secured to those who are not boarders, by the payment of an additional sum of \$10

No deduction in the price of board or tuition will be made for absence, after an admission into the school, unless such absence be occasioned by sickness or other circumstances equally unforeseen and unavoidable; and unless it be of a month's continuance or more.

As our desire is to extend the blessings of education, as far as our limited means will allow us, we would receive, without regard to sect or party, a few youth of promising talents and good moral character, who have not the means of defraying their expenses, on terms that cannot fail to prove satisfactory, and look for remuneration to the patronage of a liberal and enlightened public. Every individual who shall procure us five scholars, shall be allowed to name a sixth, who shall enjoy the benefits of the school without charge, provided his talents, character, and circumstances are such as described above.—Persons who have Sons or Wards to educate, may thus, by patronizing this school, advance essentially the cause of Education, among the less favoured class of our fellow citizens, without expending one cent more than they would otherwise be compelled to expend in procuring instruction for those entrusted to their care.

To two or three young men engaged in the ministry, we would cheerfully afford, gratuitously, the facilities for prosecuting at the same time their studies and their labors in the

Gospel Ministry. "The harvest around us is plenteous, but the laborers are few."

For the information of those who have daughters, as well as sons, to be educated, we would add, that there are two Female Academies in town, which are well conducted, flourishing, and of established reputation.

Application for Board in the Family of the Superintendent, should be made at an early period, as the number of Boarders will be limited.

JOS. S. BAKER.

Danville, Va. Oct. 18th. 1834. 3w.

### PROPOSALS.

It is now evidently important that the Baptists of this State should have a *weekly* paper. The reasons are so obvious, and have been so often stated, that it is unnecessary here to repeat them. Suffice it to say, that we now again propose to issue a *weekly newspaper*, of the description, and on the terms, stated below.

The *Biblical Recorder and Journal of passing events* shall be published weekly, commencing January 1835, on a handsome *Imperial Sheet*, (about one third larger than the specimen heretofore exhibited,) and shall be devoted to original Essays and Criticisms; to Missionary and other Religious intelligence; to Moral and Literary selections; to a synopsis of the Passing Events of the day, including mercantile, agricultural, legislative, and miscellaneous items; and, in a moderate degree, to such advertisements as suit the character of the paper. The plan of the publication has been arranged with special reference to *pious families* residing in the country and elsewhere, and is designed to supply them with reading matter both of a religious and miscellaneous cast, which will be at once entertaining, instructive, and convenient. From the facilities we shall possess, and the experience we have had, we presume to think that we shall be able to present our readers with a production inferior, in no important respect, to any of its contemporaries.

The charge for the Recorder will be \$2 50 per annum, payable within six months, or \$3 00 payable at the end of the year. As we are confident that the terms now stated are actually lower than we can justly afford, considering the amount of patronage we shall have, we shall expect a strict compliance on the part of subscribers; and in those cases in which payment shall be delayed beyond six months, whatever the cause may be, we shall calculate on receiving not less than \$3. 00

Any person ordering six copies, or procuring six responsible subscribers, shall be entitled to a *seventh copy gratis*.

No subscription will be received for less than one year, and none will be discontinued until arrearages shall be paid.

All communications except those of Agents who act *gratuitously*, must be post paid.

All Agents for the Interpreter, all Baptist Ministers, and all Post Masters favourably disposed, in this or the neighboring States, are authorized and requested to act as Agents for the Recorder.

It is to be observed that the Recorder cannot go into operation unless we obtain, prior to the time of issuing it, at least 300 subscribers in addition to those already on our list. It is very necessary that our friends should do what they propose to effect *immediately*, and let us know the result. Every thing in this matter depends on the *promptness* and efficiency of our agents.

The Interpreter, if continued, will be published *monthly*, on a sheet of the present dimensions, in its present form, at one dollar per annum, payable within six months. It will be filled generally with original matter, such as shall correspond with its character, and such as it may be important, in some respects, to preserve. To those who may wish to have a cheap and convenient manual containing the most valuable matter of the Recorder, and to those who may be unable or unwilling to incur the expense of a more costly paper, it may prove a useful and desirable acquisition.

EDITOR.

RECEIPTS. OAK HILL, T. B. Barnett \$1 for Mary W. Wilkins. BERCH SPRING, R. V. Jas. G. Hall. \$5 John Walford, Michael Beaun, Oliver Smith, Wm. Beeson, Rev. Jer. Barnes.—Rev. Wm. P. Biddle \$1. 50—2 for the Interpreter—2 50 for the Recorder. Rev. Hugh Quin, \$2. Maxey Sanderlin, \$1. for self, Wm. Sanderlin, Wm. Meray, and Martha Sanderlin and Maria Homer, each 50 cts. Rev. R. Nease, \$3. for Daniel Palmer, Jos. C. Smith, T. J. McDaniel. Matt. Sorrell \$1. Rev. J. Nelson \$1. Wm. Russell \$1.—Rev. M. D. Freeman, \$6. 10 Isaac Beeson, Matt. Schem. \$1. Lamb, J. S. S. S. S. Geo. B. Thomas, Henry Kivitt, Sam. H. Wilson \$1. Mills Piland, \$1 for E. Yarbrough and Sam. Rountree, John Culpeper, Sen. \$1. J. J. P. P. & Co. Eliza Bostick \$1. Eliza Bostick \$1. Rev. Jas. McDaniel \$5, for S. Plummer, Wm. Jones, Mrs. Byrne, F. D. Bostick, E. J. R. Rev. Allen S. Wynne, \$5. J. Downing \$1. Geo. Wm. Horne, \$2. 50. Jas. Cherry, \$1. Mrs. E. Ryan \$1. Thos. Blewit, \$2. Cath. White \$1.

### NOTICE.

Pamphlets of all descriptions executed at this office with promptness and care.—Minutes of Associations, if transmitted by mail, will be printed and forwarded according to order.



Who can come well recommended for moral and industrious habits, will be taken as an apprentice at this office.

# INDEX.

A.		Carter, Turner, letter from,	109
Association, Savannah River,	14	Concert, monthly,	265
Chowan,	27, 141	Convict, innocence of,	15
Neuse,	27	Campbellism examined, 19, 33, 49, 81, 97,	113, 129, 161, 177, 133, 209, 225, 241, 273
Salem, Ken.	28	Campbell's pamphlet,	66
Tar Kiver,	43	Campbell, Mr. A. New Trans.	56
Pee Dee,	43	Christian Father, letter to,	40
Contentuea,	44	Convention, Bap. State, in West.	28
Kehukee,	44	of Western Baptists,	37
Bethel, S. C.	62	Bap. State of N. C.	59, 90, 268
Hartford, Con.	62	of Mas.	62
Marialh,	93	of S. C.	93
Liberty,	93	Columbian College,	30
Goshen,	109	Carrell, Rev. Eli, letter from,	80
Allen, Rev. I. M. Circular of,	91	Christian Gazette,	94
letter from,	132	D.	
Appointments,	96, 144	Disobedience, &c.	281
Anniversaries,	110, 159	Dockery, Rev. Alfred letter from,	283
Agents, list of,	112, 160, 208	E.	
Arrarat, description of,	122	Editorial, 17, 43, 61, 80, 92, 108, 127, 140,	156, 174, 205, 220, 235, 254, 268, 282
Antediluvians, character of,	151	Education, Soc. Bap. Ohio,	62
Anecdote, original,	105	Ministerial in the South,	145
Abolition,	233	Advertisement of	272, 285
Armstrong, Rev. Jno. letter from,	23	Egypt, glance at,	123
letter from,	284	F.	
B.		Finch, Rev. Jos. J. letter from, 80, 139,	222
Burman Mission, history of,	3, 53, 75, 85,	Females, condition of in India,	148
102, 166		G.	
Burmah, late from,	45, 94, 116	Gallery, National Portrait,	61
Buffalow,	111	Gay, John, letter from,	271
Brasington, Rev. W. F. letter from,	46	H.	
Burdette, Rev. S. S. letter from,	95	Howell, Rev. R. B. C. letter from,	79
Bad Cause,	106	Home Mission, A. Bap.	110
Benevolence, Christian,	24	Hunter, Dr. experiment of,	159
Juvenile,	25	Heaven, Kingdom of,	195
Benevolent principle,	26	I.	
Burman, Converted,	118	Items,	13, 28, 160, 208, 224
Bennet, Journal of,	46, 247, 262	Irratable Christians	104
letter from,	250	Inquisition,	119
Ballard, Rev. J. letter from,	63	Infidelity,	136
Bible,	118	Intemperance and cure,	153
Baptist, letter from,	127	J.	
Bible Society, N. C.	32	Judson, journal of,	6
Bap. Gen. Con. Am. Meeting of,	134	letters from	216
Board, Report of,	168, 180, 198, 218	Jews of Jerusalem,	9
Bible Baptist,	229, 244, 257, 275	K.	
C.		Kincaid, journal of,	87, 183
Criticism, on Heb. 7. 1—3.	4	letter from,	215
on Luke, 16. 9.	17	L.	
on 1. Cor. 1. 27, 28.	65	Liberia,	14
on Acts, 16. 33.	84	La Coste A. P. letter from	174
on Matt. 11. 11.	191	M.	
Culpeper, Rev. Jno. Sen. letter from,	174,	Memorial, N. C. Whigs,	11
255.		Mother's last prayer,	42
Cobb, Nathaniel R.	202	Mason, journal of,	21
Charity, the principal virtue,	213	letter from,	106
Circular, H. M. Society	263	Millennial Harbinger,	220
Christianity evidences of.	266		

Missionaries, instructions to,	144	Rice, Rev. Luther, letter from,	157
Burman,	150	Rollings, Greg. letter from,	45
Murdered wife,	125	Remarkable providence,	61
Mission, to France,	134	Receipts, 48, 60, 80, 111, 126, 144, 160,	
Mortality,	137	176, 208, 240, 286.	
Music, in common schools,	266	S.	
Minister, should set holy example,	77	Spanish Crew, massacre of,	10
Should be meek,	171	Sunday Schools,	29
Monroe, Rev. J. letter from,	158	in N. Carolina,	101
Mc Daniel, Rev. Jas. letter from,	270	Sunday School, concert,	39
N.		Story,	104
New Year,	23	Sincerity, in error,	267
New Hymn book,	43	Sunday School, A. Union,	159
New York in Africa,	45	Singular Obstacle,	160
New Publications,	94	Stumbling block,	176
N. Carolina,	100	Subscriber, letter from,	251
Napoleon on suicide,	105	T.	
Neander on Baptism,	234	Thomas, Rev. Jas. letter from,	29, 222,
O.		137	
Obituary,	48, 63, 307, 284	Temperance,	124, 233
Opposers,	232	Chapter on,	105
P.		Soc. in Jefferson Co.	106
Physicians, testimony of,	14	in the right place,	126
Physician, dairy of,	14	American Union,	155
Powder plot,	16	Temperate drinker,	106
Pope vs. Don Pedro,	16	Thomson, David, letter from,	109
Prayer meetings,	36	U.	
Parley's Magazine,	63, 96	Union Meeting, Yeopim,	12, 223
Posey, Rev. H. letter from,	136	Union, want of,	51
Pastor, letter from,	190	V.	
Presbyterian Gen. Assembly,	205	Virginia book & tract Soc.	43
Proposals,	240	W.	
R.		Wade, Mr. & Mrs.	111
Ross, Capt. expedition of,	7	Warrell, Rev. Wm. B.	127
Robespierre, death of,	15	Wake Forest Institute, 142, 189, 206,	169
Religious Herald,	43	Westminister Abbey,	175
Receipt, to destroy insects	16	Wesley Rev. John,	176
Revival, at Louisa C. H.	39	Wait, Rev. Saml. letter from,	272
in Brunswick,	39	Wiseman, Rev. Jas. letter from,	256
Ross, Rev. Michael, letter from,	270		



DATE DUE

--	--	--	--



X Per 1980 v.1

181795

